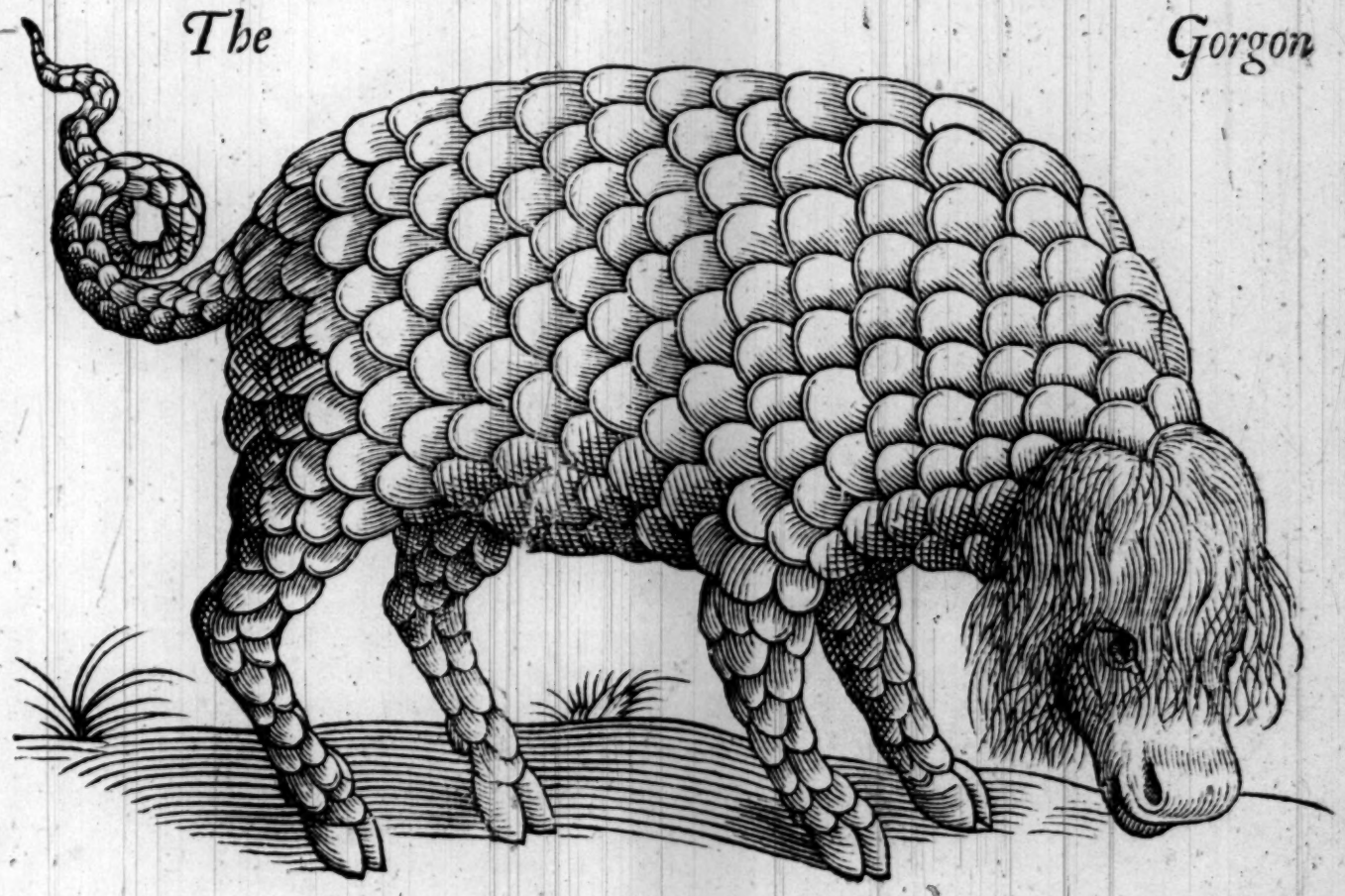
THE HISTORIE OF FOVRE-FOOTED BEASTES.

Deſcribing the true and liuely figure of euery Beaſt, with a diſcourſe *of their ſeuerall Names, Conditions, Kindes, Vertues (both naturall and* medicinall) Countries of their breed, their loue and hate to Mankinde, and the wonderfull worke of God in their Creation, Preſeruation, and Deſtruction.

Neceſſary for all Diuines and Students, becauſe the ſtory of euery Beaſt is amplified with Narrations out of Scriptures, Fathers, Phyloſophers, Phyſitians, and Poets: wherein are declared diuers Hyeroglyphicks, Emblems, Epigrams, and other good Hiſtories, Collected out of all the Volumes of CONRADVS GESNER, *and all other Writers to this preſent day.* By EDWARD TOPSELL.

The *Gorgon*



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TO
THE REVEREND AND RIGHT WORSHIPFVLL RICHARD NEILE, D. of DIVINITY, Deane of Westminster, Maister of *the* SAVOY, *and Clearke of the King his most excellent* Maiesties Closet, all felicity Temporall, *Spirituall, and Eternall.*

THe Library of *English Bookes, and Catalogue of writers, (Right Worthy and Learned* DEANE, *my most respected* PATRON*) haue growne to the height, not onely of a iust number, but almost innumerable: and no maruell, for God himself hath in all ages preserued lerning in the next place to life; for as life is the Ministeriall Gouernor and mooner in this world, so is learning the Ministeriall Gouernor and mooner in life: As an Interpretor in a strange Country is necessary for a traueller that is ignorant of Languages (or else he should perish,) so is knowledge and learning to vs poore Pilgrims in this our Perigrination, out of Paradice, vnto Paradice; whereby confused* BABELS *tongues are againe reduced to their significant Dialects, not in the builders of* BABELL *to further and finish an earthly Tower, but in the builders of* IERVSALEM, *to bring them all to their owne Countrey* Which they seeke, *and to the desired rest of soules.* Literæ obstetrices artium quarum beneficio ab interitur vndicantur. *As life is different and diuers, according to the spirit wherein it is seated, and by which it is norished as with a current; so also is Learning, acording to the tast, vse, and practise of rules, Canons, and Authors, from whom as from a Fountaine it taketh both beginning and encrease: euen as the spirit of a Serpent is much quicker then the spirit of an Oxe; and the Learning of* Aristotle *and* Pliny *more liuely and lightsome then the knowledge of other obscure Philosophers, vnworthy to be named; which either through enuie or* Non proficiencye *durst neuer write,* Si cum hac exceptione detur sapientia vt illam inclusam teneã, nec enuntiem, reijciam. Nullius boni sine socio iucunda est possessio. *And therfore I say with Petrus Blesen:* Scientiarum generosa possessio in plures dispersa, non perditur, & distributa per partes, minorationis detrimentum non sentit: sed eo diuturnius perpetuata senescit, quo publicata fœcundius se diffundit.

The greatest men stored with all helpes of Learning, Nature, & Fortune, were the first writers who as they did excel other men in possessions & wordly dignity, so they manifested their Vertues and Woorth in the edition of excellent parts of knowledge, either for the delight or profit of the world, according to the Poets profession:

Aut prodesse volunt aut delectari poetæ,
Aut simul & iucunda & idonea dicere vitæ,
Omne tulit punctum qui miscuit vtile dulci,
Lectorem delectando, pariterque monendo.

Yet now of late daies this cuſtome hath bin almoſt diſcontinued to the infinite preiudice of ſacred inuiolable Learning and Science, for Turpis ſepe fama datur minoribus, *(as* Auſonius *wrote in his time) for indeed the reaſon is pregnant :*

Haud facile emergunt quorum virtutibus obſtat,
Res anguſta domi.

But yet the great Rectour or Chauncellor of all the Academyes in the world Ieſus Chriſt, In whom are hid all the treaſures of wiſedome and knowledge, *the Maiſter of that Colledge wherein he was but a Seruant or Steward,* That was learned in all the learning of the Egyptians, (I meane *Moſes*) *the firſt writer, the firſt Author, the firſt commender of knowledge, and the firſt ordainer of a lawfull Common-wealth, and ruler of Church and ſtate, hath not leaft our age without ſome monuments of great Princes, Earls, Lords and Knights for the Ornament and honour of learning, who for generall and particular cauſes and benefits haue added their names to the ſociety of writers, and divulged their workes in print, which are likely to be remembred to the worlds end. Such are our moſt temperate, Iuſt, VViſe, and Learned King and Soueraigne. The Right Noble, and Honourable Earle of* Surrey, *long ago departed out of this earthly* Horizon. *The now liuing Earles of* Dorſet, Northampton, Salisbury, *and many Knights,* Sir Phillip Sidney, Sir George Moore, Sir Richard Bartlett, Sir Frauncis Haſtinges, *and others. But of* Aarons, *and ſuch as ſit at the Helme of the Church, or are woorthily aduaunced for their knowledge in learning and ſtate, I meane both Biſhops and Doctors, almoſt innumerable of all, whom I can ſay no more, if I were woorthy to ſay any thing, then apply vnto them particularly that which was ſaid of one of the greateſt ſchollers and Diuines that euer England had.*

Biſh. Iuel. ——— ——— Dic obſecro ſancta
Poſteritas, nec enim mihi fas eſt dicere : tantum
De tantis tacitum, aut tantos audire iuuabit.

Then why ſhould I preſume, being euery way the leaſt and meaneſt of all other, now the third time to publiſh any part of my conceiued ſtudies for the age preſent and ſucceeding, and ſo to haue my name inrolled amongſt the benefactors and Authors of Learning.

——— ——— Non omnia grandior ætas,
Quæ fugiamus habet ; ſeris venit vſus ab annis.

Alas ſir, I haue neuer abounded in any thing, except want and labor, and I thanke God that one of theſe hath bin prepared to feed the other, therefore I wil not ſtand vpon any mans obiections, who like Horſes as it is in the fable being led empty, wel fed, and without burden, do ſcorne the laden Aſſe, adding miſery to his loade, til his backe was broke, and then was al laid vpon the pampred diſdainfull Horſe : euen ſo, theſe proud diſpleaſing ſpirits are eaſed by the labors of vs that beare their burthens, and if they content not themſelues with eaſe, but wil alſo ſit in the ſeat of the ſcornful let them remẽber, that when our backs be broke, they muſt take vp the carriage. But pardon me (I beſeech you) if by way of Preface I open my hart vnto your Wor: who is better able then ten thouſand of the Momuſſes, *and more charitably generous in receiuing ſuch gifts with the right hande (as theſe are) although they were giuen vvith the left ; for ſeeing I haue choſen you the patron of this worke, I vvil breefely declare and open my mind vnto you concerning the whole Volume, ſparing any other praiſes of your demerits then thoſe vvhich by* Martiall *are aſcribed to* Regulus, *vvhich I vvill vvithout flattery or feare of the enuious thus apply vnto you :*

Cum ſit Sophiæ par fama & cura deorum [SSS. Trinitatis]
Ingenio pietas nec mĩnor ipſa tuo.
Ignorat meritis dare mũnera, qui tibi librum
Et qui miratur [Nejile] Thura dari.

So then leauing theſe peroations, I vvil endeauor to proue vnto you that this vvork which I now publiſh and divulge vnto the world, vnder the patronage of your name is Diuine, & neceſſarie for all men to knovv; true, and therefore vvithout ſlander or ſuſpicious ſcandall to be receiued; and that no man ought rather to publiſh this vnto the World, then a Diuine or Preacher. For the firſt, that the knovvledge of Beaſts, like as the knowledge of the other creatures and workes of God, is Deuine, I ſee no cauſe why any man ſhoulde doubt thereof, ſeeing that at the firſt they were created and brought to man as we may read Gen. 1. 24, 25. and all by the Lord himſelfe, ſo that their life and creation is Deuine in reſpect of their ma-

ker, their naming diuine, in respect that Adam out of the plenty of his owndeuine wisdome, gaue them their seueral appellations, as it were out of a Fountaine of propheſie, foreſhewing the nature of euery kind in one elegant & significant denomination, which to the great losse of all his children was taken away, lost, & confounded at Babel. When I affirm that the knowledg of Beasts is Deuine, I do meane no other thing then the right and perfect description of their names, figures, and natures, and this is in the Creator himself most Deuine, & therefore such as is the fountain, such are the streams yssuing frō the same into the minds of men. Now it is most cleare in Gen. how the Holy ghost remembreth the creation of al liuing creatures, and the Four-footed next before the creation of man, as thogh they alone were apointed the Vshers, going immediately before the race of men. And therefore all the Deuines obserue both in the Hebrew, in the Greeke and Latine, that they were created of three seueral sorts or kinds. The first Iumentum, as Oxen, Horse, Asses & such like, Quia hominum iuuamenta. The second, Reptile quia hominum medicina. The third, Bestia i: à vastando, for that they were wild & depopulators of other their associats, rising also against man, after that by his fal he had lost his first image & integrity. Now were it not a knowledge Deuine, why should the holy Scripture relate it, and deuide the kinds? Yea, why should al holy men take examples frō the natures of Beasts, Birds, &c. & aply thē to heuenly things, except by the ordinance of God they were both allowed and commaunded so to do; and therefore in admiration of them the Prophet Dauid crieth out, Quam magnifica sunt opera tua domine, omnia in sapientia fecisti. The old Manichees among other blasphemies accused the creation of hurtfull, venomous, rauening, and destroying Beasts, affirming them to bee made by an euill God, and also they accused the creation of Mice and other vnprofitable creatures, because their dulnesse was no kinder to the Lord, (but like cruel and couetous misers, made no account of those beasts, which broght not profit to their purse. You know (Right Lerned D.) how that graue Father answereth that calumny, first affirming that the same thing which seemed ydle to men, was profitable to God; and the same that appeared vgly to them, was beautifull to him, Qui omnibus vtitur ad gubernationem vniuersi. He therefore wisely compareth a fool that knows not the vse of the creatures in this World, to one ignorant that commeth into the workehouse of a cunning man, viewing a number of strange tooles, and hauing no cunning but in an Axe or a Rake, thinketh that al those rare inuentions of a wise Workman are ydle toies: and whilst thus he thinketh, wandring to and fro, not looking to his feet, suddenly falleth into some furnace in the same Work-house, or chance to take vp some sharpe tool whereby he is wounded, then he also thinketh that the same are hurtful and daungerous. Quorum tamen vsum quia nouit artifex, insipientiam eius irridet, & verba inepta non curans officinam suam constanter exercet. But we that are ashamed to deny the vse of instruments in the shops of rare Artisans, but rather admire their inuention, yet are not afraid to condemn in Gods storehouse sundry of his creatures, which are rare inuentions, although through folly we be wounded or harmed by them, and therfore he concludeth that al beasts are either vtilia, and against them we dare not speake; or pernitiosa, whereby we are terrified, that we should not loue this perillous life, or else they are superflua, which to affirme were most ridiculous: for as in a great house all things are not for vse, but some for ornament. So is it in this World, the inferior pallace of God. Thus far Austen.

Therfore I will conclude this first part, that not only the knowledge of the profitable creature is diuine, and was first of all taught by God, but also of the hurtfull: For a wise Man saith Salomon, seeth the Plague (by the reuelation of God) and hideth himselfe from it. And Iohn Bap: Quis vos docuit ab ira ventura fugere. These things haue I principallie laboured in this Treatise, to shew vnto men what Beasts are their friendes, and what their Enemies, which to trust, and which avoyd, in which to find norishment, and which to shun as poison. Another thing that perswadeth me in the necessarie vse of this history, that it was deuine vv as the preseruation of al creatures liuing, which are ingendred by copulation (except Fishes) in the arke of Noah: vnto whom it pleased the creator at that time to infuse an instinct, and bring them home to man as to a fold: surely it was for that a man might gaine out of them much deuine knowledge, such as is imprinted in them by nature, as a tipe or spark of that great vvisedome whereby they vvere created. In mice and Serpents a foreknowledge of things to come, in the Aunt and Pismire a prouidence against old age; in the Bear the loue of yong: in the Lyon his stately pace; in the Cock & sheep, change of weather; as S. Basill in

his Hexameron, etiam in Brutis quidam futuri ſenſus eſt, vt nos preſenti vitæ non addicti ſimus, ſed de futuro ſæculo omne ſtudium habeamus.

For this cauſe there were of beaſts in holy ſcripture three holy vſes, one for ſacrifice, another in viſion, and a third for reproofe and inſtruction. In Sacrifices were the cleane beaſts, which men were bound firſt to knowe, and then to offer; for it is vnreaſonable that thoſe things ſhould be ſacred at the Lordes altar, which are refuſed worthily at priuate mens Tables. Now although we haue no vſe of ſacrificing of Beaſts, Nam ſicut bruta pro peccatis immolabantur, ita iam vitia pro corporibus. *Yet we haue vſe of cleane Beaſts for foode and nouriſhment, and therefore for the inriching of the minds and Tables of men, it is neceſſary to know not onely the liberty that we haue to eat, but alſo the quality and nutriment of the Beaſt we eat, not for any Religion, but for health and corporall neceſsity. This point is alſo opened in this ſtory, and the other of Sacrifice, wherein I haue not omitted to ſpeak of the Diuine vſe of euery Beaſt, both among the* Iewes, *and among the prophane* Gentiles. *Now for the ſecond holy vſe of Beaſts in viſions, the Prophet* Daniels *viſions, and* Ezekiels, *and* S. Iohns *in the Reuelation doe teſtifie of them, whereby the moſt Deuines haue obſerued how great Princes and kingdomes after they haue ſhaken off the practiſe of Iuſtice and piety, turn Tyrants and rauening Beaſts. For ſo man being in honor vnderſtandeth not, but becommeth like the Beaſts that periſh, and ſo as* Dioniſius *ſaith by viſions of beaſts,* Infima reducuntur per media in ſuprema. *Now there were as S.* Auguſtine *ſaith, three kinds of viſions,* Senſibiles, intellectuales, & imaginariæ: *the firſt were moſt pregnãt, becauſe to the vnderſtanding and conceiuing, a man neuerloſt his ſenſes, and therefore God did ſodainely create ſauage Beaſts both of naturall and extraordinary ſhapes, whereby he ſhewed to his ſeruants the Prophets, the ruine or vpriſing of beaſtly ſtates and kingdomes. And not onely thus, but alſo in heauen (as Saint* Iohn *ſaith) there are foure Beaſts full of eyes before the throne of God: both which muſt needs magnifie the knowledge that we may haue of theſe* Quadrupedes; *for ſeeing God hath vſed them as Sacraments or Myſteries to containe his will, (not onely in monſtrous treble-headed, or ſeuen-horned-ſhapes) but alſo in pure, ordinary, natural lims & mẽbers: how ſhal we be able to geſſe at the meaning in the ſecret, that do not vnderſtand the reuealed? And what vſe can we make of the inuiſible part of that Sacrament, where we know not the meaning of the viſible? Doth the Lord compare the Diuell to a Lyon; euill Iudges to Beares; falſe prophets to Wolues; ſecret and crafty perſecutors to Foxes; open enemies in hoſtility to wilde Boares; Heretickes and falſe Preachers to Scorpions; good men to the Fowles of Heauen, and Martyrs to Sheep, and yet we haue no knowledge of the nature of Lyons, Wolues, Beares, Foxes, Wilde-Bores, or Scorpions. Surely when* Salomon *ſaith to the ſluggard go to the Piſmire, he willeth him to learne the nature of the Piſmire, and then according thereto reforme his manners: And ſo all the world are bid to learne the natures of all Beaſts, for there is alway ſomething to be learned in them, according to this ſaying of Saint* Baſil. A deo nihil non prouidum in naturæ rebus eſt, neque quicquam pertinentis, ad ſe curæ expers, & ſi ipſas animalium partes conſideraueris, inuenies quod neque ſuperfluum quid conditor appoſuit, neque neceſſaria detraxit. *Then it being cleare that euery beaſt is a natural viſion, vvhich vve ought to ſee and vnderſtand, for the more cleare apprehenſion of the inuiſible Maieſty of God, I vvill conclude that I haue not omitted this part of the vſe of Beaſts, but haue collected, expreſſed, and declared, vvhat the vvriters of all ages haue heerein obſerued.*

Novv the third and laſt holy vſe that is made of Beaſts in Scripture, is for reproofe and inſtruction; ſo the Lord in Iob. Ch, 38, & 39. mentioneth the Lyon, the Rauen, the Wilde-Goats, the Hindes, the Hinde-Calues, the Wilde-Aſſes, the Vnicorn, the Oſtriche, the Stork, the Puiſſant-Horſe, the Hauke, the Eagle, the Vulture, the Whale, and the Dragon, that is, the Fovvles, Fiſhes, Serpents, and Four-footed-Beaſts: Al vvhich he reckoneth as known things to Iob, *and diſcourſeth of as ſtrange things in their natures as any vve haue inſerted for truth in our Hiſtory, as may appeare to any man vvhatſoeuer, that vvil looke ſtudiouſly into them.*

Shall I adde heereunto hovv Moſes, *and all the Prophets, Saint* Iohn Baptiſt, *our moſt*

bleſſed

bleſſed Sauiour, ſaint Paule, *and all the Writers ſince his time* (*both auncient and latter*) *haue made profeſſion of this part of Diuinity*; *ſo that he was an vnskilfull Deuine and not apt to teach*, *which could not at his fingers end ſpeake of theſe things*: *for* (ſaith our Sauiour) If I tell you earthly things and ye beleeue not, how ſhall ye beleeue when I tell you heauenly things?

Salomon, *as it is witneſſed in holy Scripture*, *wrote of Plants*, *of Birds*, *of Fiſhes*, *and Beaſts*, *and euen then when he ſtood in good fauour vvith God*, *therefore it is an exerciſe of the higheſt Wiſdome to trauell in*, *and the Nobleſt mindes to ſtudy in*: *for in it as I wil ſhew you* (*with your good patience for I haue no other Præface*) *there is both the knowledge of god and man*. *If any man obiect* Multa multi de muſca de apicula de vermiculo, pauca de Deo, *I will anſwer vvith the words of* Theodorus Gaza: Permulta enim de Deo is tractat, qui doctrina rerum conditarum exquiſitiſſima, conditorem ipſum declarat, neque muſca, neque vermiculus omittendus eſt vbi de mira ſolertia agitur. *Wherunto* Saint Auſten *agreeth vvhen he ſaith*, Maieſtatem diuinam æque in formicæ membris atque magno inuento tranante fluuium. *And for the knovvledge of man*, *many and moſt excellent rules for publicke and priuate affaires*, *both for preſeruing a good Conſcience and auoiding an euill daunger*, *are gathered from Beaſts*: *It were to long to run ouer all*, *let me* (*I beſeech you*) *be bold to reckon a few vvhich diſcend from nature our common parent*, *and therefore are neither ſtrained*, *counterfait*, *inconſtant*, *or deceiptfull*; *but free*, *full of power to perſwade*, *true*, *hauing the ſeale of the higheſt for their euidence*; *conſtant and neuer altred in any age*: *faithfull*, *ſuch as haue beene tryed at fire and Touch-ſtone*.

Were not this a good perſwaſion againſt murder, *to ſee all beaſts ſo to maintaine their natures*, *that they kill not their owne kind*. *Who is ſo vnnaturall and vnthankefull to his parents*, *but by reading how the young* Storkes *and* Wood-peckers *do in their parents olde age feed and nouriſh them*, *will not repent*, *amend his folly*, *and bee more naturall*? *What man is ſo void of compaßion*, *that hearing the bounty of the* Bone-breaker Birde *to the young* Eagles, *will not become more liberall*? *Where is there ſuch a ſluggard and drone*, *that conſidereth the labours*, *paines*, *and trauels of the Emmet*, *Little-bee*, *Field-mouſe*, *Squirrell*, *and ſuch other that will not learne for ſhame to he more induſtrious*, *and ſet his fingers to worke*? *Why ſhould any man liuing fall to do euill againſt his Conſcience*, *or at the temptation of the Deuill*, *ſeeing a Lyon will neuer yeeld*: Mori ſcit vnici neſcit; *and ſeeing the little* Wren *doth fight with an* Eagle, *contending for Soueraignty*? *woulde it not make all men to reuerence a good King ſet ouer them by God*? *Seeing the Bees ſeeke out their King if he looſe himſelfe*, *and by a moſt ſagacious ſmelling-ſence*, *neuer ceaſe till he be found out*, *and then beare him vpon their bodies if he be not able to fly*, *but if he die they all forſake him*. *And what King is not inuited to clemency*, *and dehorted from tyranny*, *ſeeing the king of Bees hath a ſting*, *but neuer vſeth the ſame*?

How great is the loue and faithfulneſſe of Dogges, *the meekneſſe of Elephants*, *the modeſty or ſhamefaſtneſſe of the adulterous Lyoneſſe*, *the neatneſſe and poliſture of the Cat and Peacocke*, *the iuſtice of the Bee vvhich gathereth from all flowers that which ſerueth their turne*, *and yet deſtroyeth not the flower*. *The care of the* Nightingale *to make her voice pleſant*, *the chaſtity of a Turtle*, *the Canonicall voice and watchfulneſſe of a Cocke*, *and to conclude the vtility of a Sheepe*: *All theſe and ten thouſand more I could recite*, *to ſhew vvhat the knowledge of the nature of brutiſh creatures doth worke or teach the minds of men*, *but I vvill conclude this part vvith the vvords of S*. Ierom *againſt* Iouinian. Ad Herodem dicitur propter malitiam. Ite & dicite vulpi huic. *Luke* 13. ad Scribus & Phariſæos genimina viperarum *Mat*. 23. ad libidinoſos equi hinnītes inproximorū foeminas. *Ier*. 5. de voluptuoſo nolite mittere margaritas veſtras ante porcos. De impudentibus, neque ſanctum date canibus *Mat*, 7. de infidelibus Epheſi cum beſtijs, pugnaui in ſimilitudine hominum, *And thus farre* S. Ierom: *vvhereby we may boldly auerre by way of induction*, *that wherein the knowledge of God*, *the knowledge of man*, *the precepts of Vertue*, *the meanes to auoid euill are to be learned*, *that Science is Diuine and ought of all men to be inquired and ſought after*: *and ſuch haue I manifeſted in this hiſtory following*.

Now againe the neceſſity of this Hiſtory is to be preferred before the Chronicles and records

cords of al ages made by men, becauſe the euents & accidents of the time paſt, are peraduenture ſuch things as ſhall neuer againe come in vſe: but this ſheweth that Chronicle which was made by God himſelfe, euery liuing beaſt being a word, euery kind being a ſentence, and al of them togither a large hiſtory, containing admirable knowledge & learning, which was, which is, which ſhall continue, (if not for euer) yet to the worlds end.

Et patris, & noſtras, nouumque prematur in annum
Membranis intus poſitis delere licebit
Quod non ædideris.

The ſecond thing in this diſcourſe which I haue promiſed to affirme, is the truth of the Hyſtory of Creatures, for the marke of a good writer is to follow truth and not deceiuable Fables. And in this kind I haue paſſed the ſtraighteſt paſſage, becauſe the relation of moſt thinges in this Booke are taken out of Heathen vvriters, ſuch as peraduenture are many times ſuperſtitiouſly credulous, and haue added of their owne verie many raſh inuentions, without reaſon, authority, or probability, as if they had beene hyred to ſell ſuch Fables: For, Non bene conducti vendunt periuria teſtes. *I would not haue the Reader of theſe Hiſtories to immagine that I haue inſerted or related all that euer is ſaide of theſe Beaſts, but onely ſo much as is ſaide by many,* For in the mouth of two or three witneſſes ſtandeth euerie word: *and if at any time I haue ſet downe a ſingle Teſtimony, it was becauſe the matter was cleare and needeth not farther probation, or elſe I haue laid it vpon the credit of the Author with ſpecial words, not giuing the Reader any warant from me to beleeue it.*

Beſides I haue taken regard to imitate the beſt Writers, which was eaſie for mee to doe, becauſe Geſner *relateth euery mans opinion (like a common place or* Dictionary, *as he profeſſeth; and if at any time he ſeemed obſcure, I turned to the Bookes which I had at hande to geſſe their meaning, putting in that which he had left out of many good Authours, and leauing out many magicall deuiſes. Now although I haue vſed no ſmall diligence or care in collecting thoſe things which were moſt eſſentiall to euery Beaſt, moſt true without exception, and moſt euident by the Teſtimony of many good Authors, yet I haue deliuered in this treatiſe many ſtraunge and rare thinges, not as fictions, but Myracles of nature, for wiſemen to behold and obſerue to their ſingular comfort, if they loue the power, glory, and praiſe of their maker, not withholding their conſent to the things expreſſed, becauſe they intreat of liuing things made by God himſelfe.* Si ergo quærimus quis fecerit deus eſt, Si per quod, dixit fiat, & facta ſunt: Si quare fiat, quia bonus eſt. Nec enim autor eſt excellentior deo, nec ars efficacior dei verbo, nec cauſa melior, quam vt bonum crearetur a deo bono, *and this* Plato *ſaid was the onely cauſe of the worlds creation,* vt a deo bono opera bona fierent.

Now I doe in a ſort challenge a conſent vnto the probability of theſe thinges to wiſe and learned men, although no beleefe. For Fides, *is* credere inuiſibilia; *but* conſenſus *is a cleauing or yeelding to a relation vntill the manifeſtation of another truth; and when any man ſhall iuſtly reproue any thing I haue written for falſe and eroneous, I will not ſticke to releaſe the Readers conſent, but make ſatisfaction for vſurpation. But for the rude and vulgar ſort (who being vtterly ignorant of the operation of Learning, do preſently condemne al ſtrauge things which are not ingraue in the palms of their own hands, or euident in their own heards and flockes): I care not, for my eares haue heard ſome of them ſpeake againſt the Hiſtorie of* Sampſon, *vvhere he tied fire-brands to the tailes of Foxes, and many of them againſt the myracles of Chriſt. I may remember you* (R. W.) *of a Countrie tale of an old Maſſe-Prieſt in the daies of* Henry *the eight, vvho reading in English after the tranſlation of the Bible, the miracle of the fiue loaues and tvvo Fiſhes, and vvhen hee came to the verſe that reckoneth the number of the ghueſts or eaters of the banquet, hee pauſed a little, and at laſt ſaid, they vvere about fiue hundred:* The clarke, *that vvas a little vviſer, vvhiſpered into the prieſts eares that it was fiue thouſand, but the prieſt turned backe and replied vvith indignation,* Hold your peace ſirrha, we ſhall neuer make them beleeue they were fiue hundred.

Such

Such Priests, such People, such persons I shall draw vpon my backe, and although I doe not challenge a power of not erring, yet because I speake of the power of God, that is vnlimitable, I will be bold to anerre that for truth in the Booke of creatures (although first obserued by Heathen men) which is not contrary to the booke of Scriptures.

Lastly, that it is the proper office of a Preacher or Deuine to set foorth these workes of God, I thinke no vvise man will make question, for so did Moses, *and* Dauid, *and* Salomon, *and* Christ, *and S.* Paule, *and S.* Iohn, *and S.* Ireney, *S.* Gregory, S. Basill, S. Austen, S. Ierom, S. Bernard *in his enarrations or Sermons vppon the Canticles, and of later daies* Isidorus, *The Monkes of* Messuen, Geminianus, *and to conclude that ornament of our time* Ieronimus Zanchius. *For how shall we be able to speake the whole Counsell of God vnto his people, if we read vnto them but one of his bookes, when he hath another in the worlde, which wee neuer study past the title or outside; although the great God haue made them an Epistle Dedicatory to the whole race of mankind.*

This is my endeauor and paines in this Booke, that I might profit and delight the Reader, whereinto he may looke on the Holyest daies, (not omitting prayer and the publicke seruice of God) and passe away the Sabbaoths in heauenly meditations vpon earthly creatures. I haue followed D. Gesner *as neer as I could, I do professe him my Author in most of my stories, yet I haue gathred vp that which he let fal, & added many pictures and stories as may apeare by Conference of both together. In the names of the Beasts, and the Physicke I haue not swarued from him at all. He was a Protestant Physitian, (a rare thing to finde any Keligion in a Physitian although* Saint Luke *a Physitian, were a writer of the Gospell.) His praises therefore shall remaine, and all liuing creatures shall witnesse for him at the last day. This my labor whatsoeuer it be, I consecrate to the benefit of all our English Nation vnder your name and patronage, a publique professor, a learned & reuerend Deuine, a famous Preacher, obserued in Court & Country, if you wil vouchsafe to allow of my labors, I stand not vpon others, & if it haue your cõmendation, it shal incorage me to proceed to the residue, wherin I feare no impediment but ability to carry out the charge, my case so standing that I haue not any accesse of maintainance but by voluntary benevolence for personall paines, receiuing no more but a labourers wages, & but for you, that had also been taken from me: Therfore I conclude with the words of Saint* Gregory *to* Leontius, Et nos bona quæ de vobis multipliciter prædicantur addiscentes, assidue pro gloriæ vestræ incolumitate omnipotentem valeamus dominum deprecari.

Your Chaplaine in the Church of Saint Buttolphe Aldergate. EDVVARD TOPSELL.

THE FIRST EPISTLE OF DOCT. CONRADVS GESNERVS before his Hiſtory of Foure-footed-Beaſtes, concerning the vtility of this STORY.

ALL PHILOSOPHY (moſt worthy accompliſhed men,) is in euery part excellent good, moſt beautifull, and moſt worthy of the loue and honor of all mortall men, which are her Clyents and Louers, (as all wiſe and excellent men haue iudged) in euery age. But becauſe the wits of men do differ, as education, conuerſation, cuſtome, and the profit of life and liuing, and peraduenture many other cauſes, do make many varieties of opinions in vs, which do poſſeſſe humaine minds; with very many preiudices, not onely in learning and religion, but almoſt in euery thing; from hence therfore it commeth to paſſe, that ſome do follow one part of learning which they altogether propounded to themſelues, or for the occaſion, and profit of the preſent eſtate of their affaires.

So is it with me, that I euen from a child, being brought vp of a kinſ-man (practitioner of Phyſicke) haue taſted from my youth the loue of that profeſſion: And although I had a little conceiued the knowledge of diuers things in the encreaſe of my age, yet I left off the ſtudy of phyſicke, (more then was meete,) becauſe I would not continue ouer long therein; yet afterwards I returned again vnto the former ſtudy thereof, the care of houſehould affaires requiring the ſame at my handes. But when I conſidered the greate affinity of this Science with naturall Phyloſophy, and that not any one can be accounted an excellent or learned Phyſitian, which hath not drawne (as it were from a Fountaine) his firſt inſtruction from bookes of nature; I diligently began to peruſe the writings of Philoſophers, which haue diſputed or debated of things pertaining to nature: In which thoſe things did chiefely delight me, which did handle or intreat concerning mettals, plantes, and liuing creatures, and that for two cauſes. Firſt of all, becauſe there may bee had of thoſe things a more true & certain knowledge then of vnperfect or mixed bodies or Meteours, and certaine other things, too learned or curious or far remoued from ſence, or ſuch like, that a man can neuer hope for any ſufficient knowledge of them, by any reaſon or ſence.

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light of no man before, therefore it would seeme lesse necessary at this present to write of them, seeing that many do euen to this day write learnedly and profitably concerning plants; *Geor: Agricola*, a man worthy of great praise, hath most learnedly and profitably written concerning mettals: wherefore I applyed my mind to the History of foure-footed-beastes handled lightly in our age, and onely in partes. But when that I saw I should profit but little, except I should adioyn the Histories of those that haue trauailed in other countries, to these priuate studies, and gathering of our owne. I went first of all to some points of the Germans, (but not many) and by and by after, I did adde thereunto mine owne trauailes into Italy, not onely for this cause, but for the honor of my *Bybliotheca*, that I might reckon vp all kind of writers therein for the further honor thereof: But if I had met with any *Mecœnas*, or had had further ability, or my fortunes greater, I had trauailed further, both by Sea and land, into far remote places, for the enlarging of the story both of beasts and plants, for the benifit of all posterity, although I am in my selfe a very weake and sickly man. But because that was not lawful, by reason I wanted sufficient meanes, I haue done that which I could, and haue got also some friendes vnto me out of diuers regions or parts of Europe, with whom after I communicated my purposes, they returned vnto me sundry discriptions of strange beasts, and the moderne names of vulgar beasts in many languages, with their pictures and the true formes. In the meane time I did not only sit still and turne ouer books, but gaue my selfe diligently to enquire of euery Country-man or trauailer, a perticular and exact obseruation of the nature of euery beast: and for this cause I conferred with strangers of other nations, which by any occasion either were resident among vs, or passed accidentally through our country, & made of their relation the most diligent notes that I could gather, conferring them with olde writers, and comparing one with another, till I had digested the perfection of my intented story, and the method thereof for the drawing of it into a perfect body.

And thus by little and little the worke or volume increased, not only by my great trauaile and paines, but also to my great cost and charge, considering my poore and needy estate: when I thought that it was growne great enough (for if all things grow infinite and endlesse) then I disposed it to be printed and published to the world, least that by defering the diuulgation thereof vnder colour to learne moe thinges, that might happen to mee, which befalleth all men (namely Death) and so I should by my owne modesty or backewardnesse, not onely ouerthrow my owne labours, but also depriue well deseruing men, of the vniuersall benifit to be reaped by this story. Then I determined first of all to begin with the story of foure-footed-beasts, such as are not generated in parts and vnperfectly as it were in an Egge, but perfectly and totally together in the dams belly, because they were not onely the most worthy, principall, and excellent, among all the creatures of this World next vnto men, but also, because their naturall parts of body and disposition, do most of all resemble mankind. And of the residue, namely, such as are conceiued out of Egges, either foure-footed, or Birds, or Fishes, or Serpents, or reptiles, (if God permit) we will entreat perticularly in another Tome by it selfe. And thus much for the order, increase, occasion, and edition of this worke.

The first benifit of this story to phyficke.

But some man will inquire the cause and reason of so great a labor and study, and demaund of me what fruites, profit, and benefit, can come by this History? To whom I make this answere: First, the knowledge of this naturall part of Philosophye, is very necessary and profitable to Physicke, and that many waies; First, for that many beastes are vsed for meate, nourishment, and medicine, and for that cause are not only applied outwardly, but inwardly to the body of man: & then more particularly, because about foure-footed-beasts which breed in their own kind, for because of the similitude they carry with mankind in body and affections, they suffer many diseases in common with vs, which are cured by euery heard-man and leach in the fields: and also the beasts themselues do offer many profitable medicines for the cure of men; which the skilful Phisitian must borrow from them, if he wil be perfect in his art, and conscionable in his profession. But if that a man bee wounded or poysoned by serpentes, Lyzards, creeping creatures, or by the bitings of any foure-footed-beast in his madnesse, or by fishes, or by eating them in meat, wherein the Phisitians skill is required, to shew the cause and cure of such a wounde,

where-

where shall he find better direction, then to be informed of the particular venom that lyeth hid in euery beast by nature, which thing we haue endeuored to explaine in this our Treatise. Moreouer there are many necessary obseruations about meate, drinke, sleepe, watching, quietnesse, and perturbation of affections in men, and other naturall motions whereby health is to be preserued, the perfectest rules and examples thereof are to bee drawen from bruit beasts, vnto the vse of men.

And I haue proued by the inspection into this knowledge, that herein is layed the largest foundation of Medicine, either by drawing it from those things which do naturally flow and fall from the beasts, or that which they suffer and endure, or else from those things which they haue obserued to be in them; for it more safe and without impiety, to make tryall of a new Medicine vpon a beast, rather then vpon a man. And lastly, seeing diuers Medicines arise out of euery part of euery beast almost, all which we haue recited in one place Methodically together, and part after part, heereby the Physitian shall reape this commodity, that when he hath any beast in his hand, by looking into this worke he shall find what part he ought to reserue for medicine, and also to what sickenesse it is to be applied. And after the same maner may euery man chuse his meat, and know by this treatise what is most, and what is least nourishable, and agreeable to the nature of man. And if it pleased me to rehearse al that commeth into this catalogue about vtility of beasts, I would shew you how many arts and occupations of men, do raise maintenance and sustentation from beasts, both to sell them for mony, and also to take them for meate: as the Fishermen which follow the waters, taking for food such fishes as by the ordinance of God, are ordained for that purpose.

They which rare Grasyers and keepe cattell of all sorts, liue vpon their changing, fatting, feeding, and selling. Those which make Butter and Cheese, whereof there are many in the Mountaines of *Heluetia*, liue only vpon that labour, and therefore the knowledge of Kye, Oxen, Asses, Elkes, Reyners, Camels, and diuers other beastes, is most necessary for these men, from whom they draw Milke, and therefore good to maintaine and preserue their health. There be some Horse-leaches, Cowe-leaches, Oxe-leaches, and such like for this purpose. There be that liue only vpon the Marchandizes of their skins, as Tawyers, Glouers, Curriers, Shoomakers, and Breast plate-makers of Leathers, Sadlers, Leather-sellers, Purse-makers, and such like.

Some againe haue an Art to dresse the skins with their haire and wooll vpon them, for garments. Some liue by keambing, shearing, spinning, clothing, and making sundry necessaries out of wooll, Goats haire, and Camels haire. For the vse of the cattell aliue, I might be endlesse to shew all, first the husbandmen vse Oxen and Asses, the vse of Horses and Mules, both for trauaile and plowing, and carriage. The Art of riding commendable for all sorts of men, both in peace and warre, not onely for great Princes and Monarches, but for euery Cittizen: many things are vsed for buildings which canot be drawn or brought together, but by Oxen, Horsses, Mules, Asses, Camels, Elephants, Reyners, Elkes, and such like. Who knoweth not the vse of Dogges, for they keepe Houses, and cattell, and they attend, guard, and defend men: they hunt wilde beasts, they driue them away, or kill, or retaine them to the hand of man, that he may be conqueror of them. In fine, the knowledge of beasts is profitable to many arts, sciences, and occupations, which may be better perceiued, by the particular practize and application of him that is studious thereof, then by any other meanes.

But in the worke it selfe, it shalbe manifested what vse and commodity ariseth out of euery beast, what remedies, or Medicines, what for garmentes, what for meate, what for carriage, what for prognostication of euill weather, what for pleasure and pastimes; so as we shall not need to prosecute these parts in this present Epistle.

Also there want not instructions out of beasts, by imitation of whose examples, the liues and manners of men are to be framed to another and a better practise, which thing is manifested by learned and wise men, but especially by *Theodorus Gaza*, who discourseth therof in his Præface vpon the bookes of *Aristotle*, of the partes of creatures; whose wordes we will recite in the Epistle to our Reader.

But if I should shew at large and copiously, how many things may be collected out of

the knowledge of beasts for familiar and houshold affaires, I might be infinite; but seeing I haue already shewed how necessary they bee for husbandry, for meat, for carriage, and such like, it must be vnderstood that all those commodities belong to this part of Oeconominall profit.

The like I may say of the pleasure in their contemplation; for although all their vtilities cannot be knowne, and in many thinges they are not benificiall to men, yet if a man be skilful and haue any vnderstanding, he shal be much delighted by looking into the natures of beasts, by consideration of the many and infinite differences among them, whether he respect their body, or their minds, or their actions: for what is more wonderfull then the voice or extemporall song of many Birdes, who although they be far distant and remote from vs, and will not abide our presence for natural fear of death, yet is not the eleborate deuise of musicall and artificiall numbers, measures, and voyces of men comparable vnto them. *Pliny* that Star and ornament of his time, spendeth a great deale of labour in the admiration of the Nightingale. And what man withall his witte, can sufficiently declare and proclaime the wonderful industrious minds of the little Emmets and Bees, moued almost with no bodies, being silly things, and yet indued with noble and commendable qualities, in deformed members; so that I might conclude, that there is not any beast which hath not onely somthing in it which is rare, glorious, and peculiar to himselfe, but also somethingthat is deuine.

Wherefore I may seeme a foole, to handle these things in a Præface which are copiously discoursed in the whole worke. *Aristotle* maketh it a true property of a Noble, liberall, and well gouerned mind, to be more delighted with the rare, plesant, and admirable qualities of a beast, then with the lucre and gaine that commeth thereby.

For it is a token of a filthy, beastly, illiberall, and wretched mind, to loue no more then we can reape cõmodity by. There be very many things which do not yeald any profit to the possessors or owners, but only please them, & allure their minds by outward form and beauty, so do the most pretious stones, as Adamants, Topazyes, Iacynthes, Smaradgs Chrysolytes, and many such other thinges; by the wearing whereof, no man is deliuered either from sickneſſe or perill (although some superstitious persons put confidence in them for such vertues) but haue crept into the fauour and treasures of men, onely because like earthly stars they shine and glitter in the eies of men, resembling the resplendant glory and light of heauenly bodies, and other vse they haue none: and in the meane time, he that should prefer free-stones fitted and squared for buildings, or else Whet-stones, or Mil-stones, and such like, which are most necessary for priuate vse and commodity, yet doe they seeme vile in comparison of others: and that should prefer all of them before one of the other, he should be acounted no wiser then *Aesops* Cocke: and if he should but equall them in price and estimation in like sort, he should be iudged an egregious blocke or foole; and yet the best of these are without life, without spirit, immoueable, and vnworthy. For this cause there is none of the creatures but deserue, a far more admiration and esteeme; and among liuing creatures, all those which containe noble spirits in base and vile bodies, without apt Organs and instrumentes for the better mouing of their bodies: For as in clocks we admire the lesser more then the greater, so ought we to admire the lesser narrow bodies indued with such industrious spirits, more then the greater, broader, and larger beasts: for all workemen do shew more art, skill, and cunning in the small and little price of worke, then the greater.

Solinus writeth, that *Alexander* the great had *Homers Illiads* writen in Parchment, so close together, that it might be contained in a Nut-shell. The like admiration was there of the exile and curious small works of *Myrmicidas* the *Milesian*, and *Callicrates* the *Lacedemonian*, for they made Chariots so small, that they might be couered with and vnder a flye, and in the brim thereof they wrote two exameter verses in Golden letters. And of *Callicrates*, *Solinus* writeth, that hee made little Emmets out of Iuory so artificially, that it could not be discerned from the liue ones: euen so, nature hath stroue and strained, to excell more in these vile creatures of no reputation, then in greater and nobler creatures. There is nothing that consisteth of matter and forme, but that one of them is worthyer, and the other vile; and therefore the body and the soule in man, haue the respect of matter

ter, and the ſoul is the form, becauſe of the power of mouing, ſences, and actions: where fore when we ſee all theſe powers, as it were predominant in a little creature that hath almoſt no body (as the outward proportion of Emmets and Bees) what ſhal we thinke? but how admirably is it able to worke without the matter in the forme alone, ſhewing it in a kind of viſible nakednes, to be ſeene without the help of corporall Organs; and therefore they are not ſet before vs like ſports & paſtimes to reioyce at, but as honorable emblems of Diuine and ſupernaturall wiſedome. For if we admire the little body of a man, becauſe he beareth the moſt glorious ymage of all thinges in his proportion, and the ymage of God in his ſoule and minde, then certainely next to a man, wee ought to admire theſe beaſts, which do ſo reſemble man, as man doeth the eternall and liuing God, creator of them and him. *Pliny* vnskilfully calleth nature the common parent of al creatures, which indeed is the infinite maieſty of God; yet he writeth effectually, that there was no liuing creature made onely for this cauſe, that it ſhould eat, or that it ſhould ſatiate and ſatisfie other, but alſo it was ordained to be bred and brought foorth for ſauing Arts; and therefore it is ingrafted euen in the bowels and intrals of deafe and dumbe things.

Now for the creatures which are profitable to men, as ſheep, Oxen, Horſes, and ſuch like, when we looke vppon them, wee cannot onely admire the wiſedome and power of God in their creation, but alſo we ought to giue hereby thanks to his maieſty for their creation and conſeruation in their ſeuerall kinds and orders, for the vſe and behoofe of men. And for thoſe things which are altogither vnprofitable to men, we ought to woonder as much at their vileneſſe, as they want of profitablenes: For thoſe admirable gifts and powers are not common to all little beaſts, as we ſee they are in Elephants, Lyons, Camels, & ſuch other, for then we ſhould wonder at them the leſſe; but yet in ſom of the litle ones there are farre more excellent properties then in any of the greateſt. Conſider with what art and induſtry the Bee frameth her Combe, and the Emmet ſtoreth her neſt, and tell me if the wit and eloquence of man, be able ſufficiently to expreſſe and praiſe it? Beſide, their perpetuall concord, dilligence, and agreement in the adminiſtration, gathring, and ſpending of all their ſtore, inſomuch as eyther they ſeem to be deriued from nature or els from a deep reach of wit, reaſon, and vnderſtanding: neither are they the leſſe admirable if we grant that theſe vertures are not natural and proper, nor proceeding from reaſon & wil, for they are no leſſe the ſtrange or ſtranger worke of God: For what a Diuine thing is it, that theſe beaſts attaine to that vpon a ſudden, without inſtruction and teaching, and therefore by inſtinct and a kind of reuelation which men do not attaine in long exerciſe, practiſe & ſtudy? Theſe are aſſuredly euident teſtimonies of diuinity (for the Lord is mer-uailous in al his works, either in nature, or reaſon & wil, or contrary to both, without al interceeding mean, for al theſe haue dependance vpon his pleaſure. For how can his Diuine power, wiſedome, and goodneſſe, euer be abſent from the world, (I meane from man the prince of the world) when ſuch excellent gifts are made viſible in little beaſts, that euerie day periſh and are corrupted eaſily, and ingendered againe by their owne putrifaction, ſo as they neuer faile in kind, euen thoſe that are ſo ſmal & little in body, that they can ſcarſe be ſeen by the eies of man? theſe things are to me vnanſwerable argumēts of the preſence and power of God: for that they moue and bee in action it proceedeth of his power, in that they vſe their ſences, and there by follow and attaine thoſe things which are profitable to them, and avoyd al hurtful things contrary to their nature, becauſe they build them houſes and places of habitation, make prouiſion for their food and victuals it proceedeth of his wiſedome; but in that they nouriſh their young ones, & loue one another in al outward appearance, liuing in flocks togither, as if they had knowledge of ſociety, and conſent vnanimouſly to their work and labour, it is likewiſe a token and viſible emblem of his goodnes. The firſt cauſe therefore of theſe virtues, or whatſoeuer you wil cal them, *Idea*, or Original, muſt needs be the abſolute example of God the Creator.

And wee muſt not ſuppoſe, that his moſt excellent Maieſty hath proponed theſe patternes vnto vs by chance or raſhly, without purpoſe of this end; that it ſhould be to vs as cleare as the light (*Omnia diuinitatis eſſe plena*) that all things are full of his Diuinity: ſeeing that a *Sparrow lighteth not on the ground without his will*: And the poet ſaide: *God is in the middeſt of Beaſts, Men, Markets, and Sea.*

And heere I cannot containe my selfe from relating the words of *Aristole*, for I trust that no man will blame me, if I alledge and write any thing truely and fitly, although it be in another mans words: for it is not to be regarded who saith, but what is sayed or spoken.

" Thus therefore he writeth: Among those creatures which are lesse acceptable to our " sences, nature which is the common mother of all, hath ordained many delightes and " pleasures in them, for men which vnderstand their cause or can reason of their Natures " liberally: for this thing is absurd and farre from all reason, that because we cannot looke " vppon the ymages and vpper faces of creatures and naturall thinges, painted and fra- " med, without we also behold in them the wit and Art of the Painter, and that therefore " we can take lesse pleasure in the worke, for the Worke-mans sake.

" For if we can attaine to the true causes, we shall no lesse kisse and imbrace the con- " templation of the very actions of naturall thinges, with woonderfull diligence and ala- " crity: and for this cause it is a base thinge to despise the nature and constitution of the " smaller and viler beasts, fit for Boyes and childish minds; for there is not any work of na- " ture, wherein there is not some wonderfull thing, therefore that is true which *Heraclitus* " sayed to them that followed him vnto a hot-house, wherein he sat to warme his body, and " when he perceiued that they were affraid to come in, he cryed out vnto them, that they " should abstaine & forbeare to enter boldly, because *Ne hinc quidem loco desunt dij immor-* " *talis*: That euen in this place you shall finde the immortall Gods.

" And this rule must be followed in looking into the nature of Beasts: for we ought to " enter into their consideration without feare or blushing, seeing the operation of nature " is euery where very honest and beautifull, for therein is nothing done inconsideratly, and " without a true end, but all things aduisedly for a certain and determinat purpose, and this " purpose doth alway containe both goodnes and honesty.

" But if any man be so Barbarous, as to thinke that the beasts and such other creatures, " cannot affoord him any subiect woorthy of his contempaltion, then let him thinke so of " himselfe likewise; for what ignoble baseneſse is there in bloode, flesh, bones, vaines, " and such like? Doth not the body of man consist thereof? And then how abhominable " art thou to thy selfe, that doest not rather looke into these which are so neere of kinde vn- " to thee?

" And I may adde as much of them, that reason of matter without forme, or vse forme " without matter, as of a house without the sides, or of a vessell without the best part; and " and so is he that looketh vppon one part of nature and not the whole: or on those things " which cannot be seuered from the substaunce, *Thus farre Aristotle*, whose wordes I haue expressed at large, because as we haue borrowed all his substance, and inserted it into our discourse, so I thought it not good to omit his preface.

Seeing these thinges are thus, we cannot but thinke that euery story of a beast is like a seuerall Hymne, to praise the Diuine wisdome and goodnes, from which as from a pure euer-springing-fountaine, proceed and flow all good, beautifull, and wise actions: First, thorough the heauenly spirits and degrees of Angels and celestial bodies: afterward thorough the minds of men, beginning at the highest, and so proceeding to the lowest, (for euen in men the giftes and graces of God differ,) and from men to other creatures that haue life or sence; as to plants and inanimate bodyes, so as the inferiors do alwaies so compose themselues to the imitation of the superiours, euen as their shaddowes and resemblaunces.

And in these doth Diuinity descend, first to supernaturall things, and then to things naturall: and we must turne saile and ascend first by things naturall, before we can attaine and reach thinges supernaturall. In the meane time Diuinity it selfe remaineth one and the same, without change and alteration, notwithstanding the manifold increasings and decreasings of all these creatures, which it vseth but as Glasses and Organs; and according to the diuersity both of matter and forme, it shineth and appeareth in one and other more or lesse, euen as we see in our owne bodies, whose soule is disseminated into euery part and member, yet is there a more liuely representation thereof in one part and member, then in another, and the faculties more visibly and sensibly appeare

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in the vpper then in the neather partes; But yet with this difference, that the soule is so ioyned to the body, as with a kind of Sympathy it suffereth harme and ioy with the subiect wherein it is circumscribed, but none of these things do happen to the Diuinity: for it is so communicated to creatures, as it neither is any part or matter, or forme of them; nor yet can be affected by any thing the creature suffereth, nor yet included in the creature; but yet is in all, and ouer all, and without all, and aboue all, compassing, filling, and surpassing heauen and earth: infinite and impossible, and concluding the whole World, visible and inuisible.

And truely these thinges surpasse all the wit of man, for we are not able with thought, and much lesse with wordes, to expresse it, and yet we ought not to be deterred for any cause from the consideration and contemplation thereof, but rather after we haue waded in the same, with all humility to acknowledge his power, and to view all the helps for our infirmitimes: to admire his wisedome, and endeuour thereby to amend our ignorance and encrease our knowledge: and in conclusion, to beate downe our pride and malice, by praysing and extolling his grace and goodnesse. For being thus affected and conuersant, in beholding these neather and backer partes of God, confessing with thankes-giuing that all these thinges doe proceede from his Diuinity, we cannot stay but ascend vppe higher, to the worker himselfe, vsing all thinges in this life but as Prickes and Spurres, for occasion and admonitions to thinke vppon and reuerence the prime Author.

For we haue continuall neede in this World to be put in mind and incited to the study and contemplation of heauenly thinges: and so we shall leaue all these things behind vs after this mortal life ended, and by the help of our Lord and Sauiour Iesus Christ, who by his onely death hath prepared for vs a way to the kingdome of ineffable glory, where we shall partake with the forepartes, and most cleare reuelation of the vnspeakeable maiesty of God: for this is the end of our life, for which we were created, and also the scope and conclusion of all naturall knowledge of the works of God.

And least that any man should thinke that these thinges are ours, or the heathen Philosphers sayings, and cannot be defended out of the sacred and supreme Testimony of holy Scriptures, I will also adde some few sayings recorded in the booke of God. First of all therefore, when in the beginning of the World God was about to create man, who was to vse al things, and to behold them in this World as it were in a Theater, he created all kind of Beastes and creatures before man, that he might bring him into a house furnished and adorned with all thinges necessary and delectable: Afterward he brought into his presence all the creatures to bee named by him, which the Scripture recordeth for excellency sake, (for it is no doubt but he named all thinges that should continue to the Worldes end) yet expressely there is no mention but of liuing creatures, as Fishes, Foules, Cattell, and creeping things; that so they might be submitted and vassalaged to his Empire, authority, and gouernment: which thing least it should seeme but a proud coniecture, it is againe repeated in the blessing that God pronounceth to man and all his posterity; and againe after the floud vnto *Noah* and his Childeren. *Euery beast* (saith God) *shall be afraid of you, both the Beastes of the earth, and the Foules of heauen, and whatsoeuer is bred in the earth, or brought forth in the Sea; all are yours, whatsoeuer liueth and moueth it is permitted to you for meate.*

And before when the floud was at hand, God commaunded *Noah* to suffer all beastes that could not liue in the Water to enter the Arke, and of Foules and cleane Birds seuen of a kind, of impure, couples; to the intent that as for man they were at first created, and produced out of the earth, so hee would that man should concerue their kindes, without contempt of them that were vncleane beasts.

Furthermore in the booke of Kings, we read of *Salomon*, that God gaue him such wisedome, that he excelled all the wise and learned men of the world, and among other fruits and tokens of that wisedome there is remembred his parables three thousand, his verses aboue fiue thousande, his History of plantes from the high Cædar, to the Hysope stalke, and lastly his discourse of Beasts, Birds, Fishes, and creeping things. *What is man* (sayth *Dauid*) *that thou shouldst so remember him, or the sonne of man, that thou shouldst visite him.*

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Thou hast set him ouer the works of thy hands, and hast set all things vnder his feet: Oxen sheep, Foules, Fishes, and whatsoeuer moueth in the Waters. And the same King and prophet in another place. *Psal.* 148. *Praise the Lord, Dragons and all deepes, ye wilde beasts and creeping creatures*. But how can Beastes praise the Lord? Or how could they vnderstand the Prophets exhortation? Surely, therefore we are commaunded to praise God for them, confessing his goodnesse and wisedome in all these beastes which hee produced for the ornament of this present world.

And because of these creatures the works of God, the Apostle S. *Paule* in the Epistle to the Romans, Chapt. 2. telleth the Ethinckes that they are vnexcusable before God, for that they knew him by the creatures of his works, and yet did not glorifie him as God, neither were gratefull: *For the inuisible thinges of God, as his eternall power and wisedome are seene by the creation of the World*. And lastly in the History of *Iob*. Ch. 38, 39. you shall find a large discourse to *Iob* from the Lords owne mouth, concerning many beasts. And these thinges may bee spoken, concerning the excellency and dignity of the History of beasts, whereunto I will adde some examples of the most famous men and Kings of the world, to shew what account they made of this learning: and so I will conclude this Præface.

First what account heereof was made by Alexander the great, may be gathered by that which Pliny writeth, for he saith, that he being enflamed with the desire to know the beasts and natures of creatures, appointed *Aristotle* (that infinite learned man) to write his books of creatures, commaunding many thousands, both in Asia and Græcia, which exercised Hunting, Hawking, Fishing, or that kepte Parkes, Heards of cattell, Fish-ponds, or any cages or other places and groues for Birds, to be at the commaund of the said *Aristotle* if neede were, to supply his desires in the knowledge of beastes; So that whatsoeuer was knowne in the whole world, might not be vnknowne to him: by whose helps (Pliny affirmeth,) that hee wrote first the volumes, which hee saith he had abridged, to shew to the World in a short view the fruites of those desires, of the most Noble amonge all Kings.

When *Aristotle* had finished this story and offered the same to King Alexander, hee offered him for his paines fovre hundered tallents; saying that it was a Kings gift to reward such a knowledge; wherein, beside other parts of learning, Riding, Hunting, Hawking, and Fishing, which were Princely sportes were deciphered. But if Alexander were now aliue, he would wonder, that among innumerable other princely bounties which he conferred and bestowed vpon the World, there should bee none that so encreased his honor and continueth his fame, as this one worke, although it bee contemned among many vulgar, base minded men; for he ouercame almost all the kingdomes of the world, and builded great Citties, but his owne kingdom soon after becam distracted, and rent in foure peeces, and so deuolued, one part to the Romans, and other parts to other Kings, the Citties are either ouerthrowne, or the names chaunged, or inhabited by Barbarous people, altogether vnlearned, that doe not so much as now remember or acknowledge who was there first founder.

Also there haue perished the bookes of many writers that compiled his History, and set forth his valiant actes and renowned fortunes, so that of many, there scarce remayneth one or two. But the History of beastes and other creatures, which was made at his cost and charges, hath runne through many ages and beene preserued for a thousand and nine hundered yeares, to the great glory and commendation both of the King, and the writer *Aristotle*.

And he is not more honored for his liberality toward the Phylosopher for his worke among posterity, but also the fruite and vtilitye thereof to all ages, hath beene greater then any that arose from the kingdomes that he got, or the battailes that he wan; for how can posterity account that benificiall to them, which the men of that age found by experience to be so hurtfull and full of calamity?

Many thousandes of men perished onely for the pleasure of one ALEXANDERS ambitious desire of raygning, many Common-wealthes were chaunged, Regions and

and countries waſted, and many publicke and priuat miſeries followed, as is vſuall where warre ouerturneth kingdomes. Therefore I ſay againe, he neuer did any thing in all his life, whereby he wan ſo great fame and renowne, then by being firſt of all the occaſion to *Ariſtotle*, to vndertake the labour, and then afterward a liberall rewarder thereof.

Petrus Gillius writeth, that all the ſtories of creatures were either compiled by Kings, or elſe dedicated to Kings; for to omit others who were diligent in heards, and curious enquirers into the natures of beaſts, *Iuba*, *Hieron*, *Attalus*, *Philometor*, and *Archelaus*, wrot many thinges of the force and nature of creatures. *Oppianus Anazarbenſis* (a moſt learned Poet) when he had finiſhed his poems of the creatures, he dedicated them to *Antoninus*, the Sonne of the Emperour *Seuerus*; for which, hee was bidden to aske what he would: and whereas he was but a baniſhed man, he asked liberty to dwell againe at home in his owne Country, which he not onely obtained, but alſo receiued for euery verſe a peece of Gold worth a Noble, and there were in his two poems, about fiue thouſand and eight hundered verſes: for which cauſe the learned Poet in ioy of ſuch a reward, wrote his verſes in Gold, by cauſe he ſaide he would haue it worthily called a Golden Poem. Of this kind he wrote two, one of hunting, and another of fiſhing.

C. Plinius Secundus wrote a ſtory of the World, wherein he writeth but briefely of all thinges in the World, and yet largely and copiouſly of plants and beaſts, and ſo dedicated it to the Emperor *Veſpaſian*, for which hee was alway deare and familiar vnto him. *Auicen* being an excellent Phyſitian and a counſeller of eſtate to *Vzirus* a King of *Perſia*, for which dignity many called him a Prince, yet he diſdained not to write of beaſtes, and to interpret *Ariſtotle* in many of thoſe books. And this is no maruaile that ſo many of the ancientes did thus magnifie the knowledge of all kindes of creatures, ſeeing as *Varro* writeth, they were almoſt all Sheapheards, Goate-heardes, Neat-heards, and therefore they ſaid that their flocks had Golden fleeces, for the commodity they found in them, as *Atreus* at *Argos*, and *Aeetes* at *Colchos*. Who is he but he knoweth that the Roman people had their originall from Sheapheards? Who knoweth not that *Fauſtulus* the Nurſe of *Romulus* and *Remus*, was a Sheapheard? And this was an argument hereof, becauſe that they builded their citty for Sheapheards, that they appointed amercements by Oxen and Sheepe, and that they ſtamped their Mony with ſuch pictures: and how many names are there among the Romans deriued from cattell and ſheep, as *Ouinius*, *Caprillus*, *Equitius*, *Taurus*, and ſur-names alſo, as *Annij*, *Caprę*, *Statilij Tauri*, and *Pomponij Vituli*.

We reade in holy ſcripture that *Abraham* was onely rich in cattell, and that King *Dauid* did keepe his fathers flock, and hereunto alſo belongeth, that the moſt wiſe and great men among the ancients were ſtudents in Anatomy, and the diſſection of parts of mens bodies, inſtituting children therin from their firſt learning of letters; Now no man think that they fetched this knowledge from the partes of mens bodies at the beginning, but from beaſtes, as Dogs, Apes, Swine, and ſuch other, wherewithall they were exerciſed as in rudiments and grounds, that they might be more prompt, ready, and experienced in the bodies of men. And among other *Marcus* the Roman Emperor was moſt skilfull and ſtudious in this ſcience of Anatomy, and the Egyptian Kings did the like with their owne handes. *Boethus*, and *Paulus Sergius*, two Roman Conſuls, and other principall men, were auditors to *Galen*. *Thus farre Conradus Geſner*. In the next Epiſtle he diſcourſeth to the reader of his method and order obſerued in his books, and alſo of other neceſſary things belonging to this Hiſtory, which I haue thought good alſo to inſert into this place.

CONRADVS GESNERVS
to the Reader.

IHaue now ſufficiently in my Epiſtle Dedicatory expreſſed by what occaſion I came vnto this worke, how much I haue laboured in it, to ſhew what fruits may be had out of it, and with how great ſtudy, both Kings, and Princes, as alſo many great and moſt learned men haue reuerenced the hiſtory of Creatures; the reſt of which, I haue thought good to impart vnto the Reader in the beginning of my work, which I will ſeuerally propoſe: neither did it becom me to be more large in a dedication, beeing made vnto the principalleſt men of our Commonwealth. And becauſe the greatneſſe of the Booke before it be read of any man, may ſeeme to blame me to be too tedious, I will excuſe it before I intreat of any thing.

Therefore firſt of all it is no maruaile though it be a great volume, in which I haue laboured to inſert with diligent ſtudy, the writings of all men concerning all Foure-footed-liuing-beaſts: and alſo the ſayings of old and later Philoſophers, Phyſitians, Gramarians, Poets, Hyſtorians; and laſtly of all kind of Authors: not onely of thoſe which haue ſet foorth their workes in Latine, or Greeke, but of euery one alſo which haue ſet downe their works in *Germany*, *France*, *Italy*, and *England*: And moſt diligently of the ſayings of thoſe which haue written ſomething of purpoſe concerning liuing creatures, but with the leſſer care of other, which haue onely in the meane time remembred ſome ſayings of the ſame, as Hyſtorians, and Poets.

I haue put down alſo many proper obſeruations, and haue gathred togither many things, nowe and then by asking queſtions, without reproach of any man, learned or vnlearned, Cittizens, or ſtrangers, Hunters, Fiſhers, Fawkconers, Shepheards, and all kind of men. Alſo I haue not knowne any thing out of the writings of learned men, of many Nations, which they haue giuen to me, but I haue expreſſed the ſame. The formes alſo of euery liuing creature in this work, haue increaſed the volume, but chiefely the firſt Book (which is al of Foure-footed-beaſtes liuing alike) hath out of meaſure increaſed it, becauſe this kind of liuing creature, may be more familiarly known, and more profitable to man, chiefly to thoſe of our Nation or Countrie: And alſo many haue written little and reaſonable bookes of each of them, as the horſe-leaches of horſes, in *Greeke* and *Latine*, and the later writers in other languages, and ſo forth.

Alſo many haue declared diuers things concerning Dogges, and the bringers vp alſo of cattle, and heards of Beaſts, Goats, Sheepe, and Sowes, haue pronounced many countrey obſeruations, both in *Greeke* and *Latine*. Some man may happen to ſay, that I ought not to make a Hyſtory out of all Bookes, but onely from the beſt; but I will not deſpiſe the writings of any man, ſeeing there is made no book ſo bad, from whence there cannot be ſome good ſentence gathered out, if any man do applie his wit thereto. Therefore although I haue not ouer-skipped anie kind of writer, yet I did it not raſhly, for I haue pickt out no few obſeruations of good moment from barbarous and obſcure writers in diuers languages, ſo that I would not be iudged a negligent perſon to giue credit to euery thing, nor arrogant or vnmoddeſt, to deſpiſe the ſtudies or labors of any man.

Thoſe things truely which I thought were falſe or any way abſurd, I either altogether omit-

omitted them, or so placed as I may conuict them: or if at any time I haue not done it, it was either thorough lacke of knowledge, or for some other cause, which fault I thinke is very seldome committed, (except it be in those thinges which doe belong to Physicke, where we haue related very often many things both false and superstitious, as happily an Amulet or preseruatiue against enchauntment is, and many other things which are of the same kind, that the good sayinges of learned men may be easily knowne) of the name of the Authour, and as much of euery thing as shall be thought worthy to be beleeued, let the Reader iudge, for I do not promise my owne Authority euery where, but am satisfied to recite the words and sentences of other writers. Wherefore I haue beene very diligent, least at any time I should omit the name of an Authour, although it were in small matters, and also those which were commonly knowne, because there should remaine no doubt or scruple of any thing: The words also and sayings of euery Author, shalbe compact together, if any man should be desirous to imitate or follow them.

Therefore I haue been more copious, that I might not onely profit in the knowledge of words, but also haue sufficiently ministred a worke, or writing of words and speeches, for those which are desirous either to dispute, or write an Oration either in Greeke or Latine.

But it could not be done more commodiously, that all things might bee written purely in Latine, seeing that I haue recited almost in the same words certaine things taken out of those which were rude or barbarous; chiefely because if any thing should be obscure or doubtfull: but the rest which were written of them, I haue altered to a moderate vse of the Latine tongue; not because I could not doe it better, but rather because such an elocution doth seeme to adorne such Authors. But those sentences which I haue writ or coppied out of good and Latine Authors, I haue not altered any thing of them.

And truely of my owne stile, or manner of writing, I can say no other then this, that I haue had a great care, although I could not prononnce it eligantly and wisely, nor after the imitation of the auncient writers, notwithstanding I haue pronounced it competently, and plainely in Latine. Neyther was it ydlenesse to frame such a stile or manner of writing, seeing that I was most of al busied in those things, as wel mutable as innumerable and in a manner I haue written those things which if they had beene gathered together I had put to presse many yeares before.

The cause why I did neglect it was the feare least any thing shoulde be left out, and not verie much to seeke more matter, but for the most part the inscription was the cause, and the order and care that I had, least any thing, should be repeated in vain: Moreouer also because that the Argument did not require a graue or excellent maner of stile or speech, but a manifest and meane style, and most commonly a Gramarian, that is to say, fit for interpretation.

For I would not onely recite the words of the Authors, but oftentimes also where it was needefull, I did adde thereto the exposition or declaration; so that this volume may not onely be a history of liuing creatures, but also an exposition of the place of al those which haue written something of liuing creatures. For those which do vndertake to make any booke, must chiefely beware of two things, that the words and meaning of the Authour be declared and put together like places of the rest, the latter whereof I haue accomplished in this worke by great labour, because the sayings both of other Authours, as wel as of one, concerning the same matter in diuers places are compiled together, and it would be a matter of lesse value to declare in more words the words of the Authours, when they among themselues haue so diligentlie gathered together the places, that they must bring them to mutual light.

Notwithstanding if so be that it seemeth a worke to declare the wordes and sentences of the Authours; I haue done it for my owne helpe, and for others, and also in causes comprehended in other sentences as they so cal them, yet it doeth happen that I am freed by their nature from too dark a stile, from euery affectation or curious desire, of that thinge which nature hath not giuen, I leaue that care to those with whome wordes rather then matter are entertained.

But that I may repeat more copiouslie in few words their sayings, that this book may not

But that I may repeate more copiously in few wordes their sayings that this booke may not be to large, therefore first of all I will entreate of that which is perfected by a number of Authors, and afterwards of that which *I* haue sundry times added thereto, because of my owne declaration.

This booke might be much shorter, if I had not touched the loue of learning, in which *I* confesse I haue been too tedious and although this my diligence may be vnprofitable to some, yet *I* hope it will bee pleasant and acceptable to the *Grammarians* and others, but truely it hath cost me great labour and many nightes watching. I call that the loue of learning whatsoeuer it is, that doth belong to a *Grammarian*, and diuersities of languages, prouerbs, or common sayings, semblables, tales, or fables, wherein bruite Beasts are fained to speake, the sayings of Poets, and lastly that which doth belong rather to words, then to the matters themselues.

This and such like I haue done for the most part, hauing made a seuerall Chapter of those thinges which belong to euery liuing creature, euen to the eight or last Treatise, yet notwithstanding sometimes they haue got in by stealth in the former Chapters, partly because I was inuited by a small occasion, and with a certaine desire of the same, to change my purposes, and partly because that the light of the Authors should seeme to bring profit to the places fitly recited or openly reade, that else where, as well as in the second chapter, I haue oftentimes also alledged somewhat more of *Grammarians*, Phisitians, and other matters.

The Reader must note that all these following are spoken of his latin discorse

In the third Chapter wherein I did entreat of the meates and diseases of liuing creatures, I oftentimes turned more copiously to entreate of the plantes by the which they were wholesomely nourished, or happily by the strength of the tast of them were hurt, or else killed: and after the same manner also in the first Chapter if there were any such rootes that the liuing creatures should perish by them throwne by the Hunters with some meate. But I haue professed and confessed in that loue of learning, that I was wont to name those plantes, and sometimes to write of many thinges which haue had their name after a certaine manner from some liuing creature.

The seuenth Chapter entreateth of the remedies of liuing creatures, and of curing the hurts which they were wont to receiue by biting, or by a stroke, or by eating of meate. I do very often esteeme much of many thinges written in the desire of dignifieng medicinall matters. It is seene where the places of Authors being depraued and renewed, haue allowed occasion of digressing. To be short, whereseoeuer any rare thing, or that which is declared to others did offer it selfe, which being vnfolded should seeme to dignifie and honor common learning, I haue beene alured contrary to my institution, for the declaring thereof: For when as being a child I was educated in the Greeke and Latine studies of Gramer and conference, & as yet being a young man had begun to profit therein: vntill growne' vnto full age, I came to riper profession of Phylosophy, especially natural and Medicinall, (although out of the same I haue not a little increased my loue vnto learning, and made it more firme and solide, and very greedily haue exercised my selfe in reading of diuers matters) I could do somewhat more in the explications of matters and sayings, then I perswaded my selfe, the rude multitude would regard, especially in the age of inferiour students, and in the studies of those which are busied in other matters. Wherefore I haue written more freely and often more copiously of many thinges. I haue reprehended the ancient & the later (not with any intent to obscure others, and aduantage my owne,) but sincerly and simply, as much as in me lyeth that I might aduance common studies. But if no man doe disalow their bookes (whom in no order but as any thing which commeth into their mindes;) expound the wordes and sayinges of diuers Authors in both tongues, as among auncient Writers, *Macrobius*, *Gillius*, *Cassidorus*, and whosoeuer haue written diuers things, (many whereof I haue declared in the second part of my *Bybliotheca*:) and amongst the latter many others, as most especially *Guilielmus Budæus*, *Cælius Rhodiginus & Chalcagninus*, *Politianus*, *Erasmus Rotorodamus*, *&c*. but as it were best of all by desertes, whatsoeuer any good man or meanely learned doth thinke of them.

I doe not see by what right this our labour may be dispraised, wherein many thinges truely spoken of by others, but disordredly, many thinges by me being first deliuered, I haue so orderd and disposed that in a manner euery thing may be set in his owne proper place. As for al the chapters which we haue set down are not only of them, but euery chapter hath his seuerall part and certaine order both the former and the latter, one Method and that continuall of the middle part being throughout the whole worke. And because sometime it did happen that some thing might seeme to be referred out of those, which I had directed into diuers other places, least I should be too tedious in repeating the same, and therefore for the most part I remitted it from one place, to one Author; vnlesse al the story might be repeated in few words.

These and certaine other things (as the words of diuers Authors, and variety of stile) an vnequal, interrupted and a cumbersome worke, (as I may so call it) and (as some perchance will obiect) they haue stored it alike with dissolute marks or purposes: which fault though I should vnderstand, I haue notwithstanding refused to commit, whiles that it should so profit: but this shall bee, (howsoeuer blemished it is) much lesse, if any may ghesse with himselfe that I haue composed al these things not by that order that they shold be knowne by continuall seriousnesse of reading of studious men: but so to haue tempered them that whatsoeuer any man shal desire concerning any beast, that being presently found he may read it by it selfe, and wel vnderstand it. Therefore if any man will vse this worke only at seasonable times, who hath vsed dictionaries and such like common books, he shal be able to do these things profitably. but if he shall not remember the order in the prescribed manner, let him take counsell of the table Alphabeticall, which wee will publish in the end of this our worke, but if nothing preuaile, in the meane time as we are all subiect to Censure through the Readers infirmity, the same in a manner, Pliny in the History of nature hath ordained: for in his Præface to *Vespasian* he writeth; because wee must saith he) spare your labours for the common good, what may be contained in all my Bookes, I haue ioyned to this Epistle, and haue done my greatest endeuor with the diligentest care, that thou shouldest haue these Bookes not to bee read ouer againe, and thou by this shalt be the occasion that other may not reade them ouer againe: but as euery one shall desire any thing, that he may onely seeke that, and know in what place he may find it. *Valerius Soranus* did this before me in his books which he inscribed *Epopeidon* These things Pliny.

They which desire to profit in this Art of Grammer, and to get the vse of some tong vnto themselues, who with a compounded Method (as they call it) deliuer their art from letters and sillables, to the sayings, and eight parts of speech, and last of all speech it selfe, and hauing come vnto the *Sintaxis*, doth desire the knowledge of art, in the meane time notwithstanding he doth not neglect the profit of Lexicons (wherein all sayings and speeches are numbred, far otherwise then in the precepts of art, where neither all things seuerally, nor in any good order are rehearsed) not that from the beginning hee may reade through the end, which would bea worke more labourfome then profitable, but that he may aske counsell of them in due season.

In like manner he that is desirous to know the History of beasts, and will read it through with continuall seriousnesse, let him require the same of *Aristotle*, and of other likewise that haue written, and let him vse our volume as a Lexicon, or as my owne *Onomasticon*. For it is not vnknowne vnto me that *Aristotle* doth teach in his booke, entituled the partes of beasts, that it maketh much (to the description of Phylosophy) and that it is more learned so to write concerning beastes, that aswell the parts, as the effects might also be handled common to more, their History being vnfolded by certaine common places: First by prosecuting those things which are most common, and somewhat vnto things that are lesse common, lastly by loking backe and descending into those things, which onely shall be proper vnto certaine kinds and vulgar shapes: for if in all beasts any man would seuerrally consider the parts and effects, there will many things fall out by the way to be considered, and inquired after, which (he saith) will be very absurd, and also proue too tedious. This discommodity, although I should well vnderstand, yet I would notwitstanding seuerally prosecute the History of beasts, which thing is to be handled in our time wherin the

names of

of very many are not vnderſtood, I ſhould iudge would be more profitable, and I ſhould thinke it leſſe abſurd, that ſomethings ſhould more often be ſought after, being ordained for the order of the ſame, that this work might rather ſerue for inueſtigation then continuall reading: I haue not notwithſtanding euen in al Beaſts placed euery thing which is incident to euery kind, both for as much as certaine thinges are knowne to ſome men, as moſt common partes of Foure-footed-Beaſtes, as alſo if any man ſhall doubt in ſome thinges, he may refer himſelfe into the places of *Ariſtotle*, wherein thoſe things are handled generally: and perhaps we alſo at ſometime or other wil according to the kinds and ſhapes of Foure-footed-Beaſtes diſcourſe of ſomewhat more particular.

And becauſe I had determined, it was more commodious for a Hiſtory to be made by vs concerning all Beaſts, euen in that name or title which not Phiſically, or onely Philoſophically, but Medicinally, & alſo grammatically concerning one thing: Neither doth it want the exampls of learnedmen, for ſcarce the one or the other as *Theophraſtus* & *Ruellius* haue deliuered any thing concerning plants, according to that Method, which in common parts and effectes hath manifeſted all plants of the earth, but very many haue deſcribed ſeuerall plants ſeuerally, and in times paſt out of our age (eſpecially Phyſitians) *Ruellius* for the moſt part laboured in both, (as *Galen* alſo) but onely in deſcribing of aptneſſe.

Indeede I confeſſe, that I could be far more brieſe in many more things (although my purpoſe remaine) aboue all other thinges, euen that exquiſite deſire of my diligence had delighted me, when that ſame ſaying of *Liuy* came into my mind, in a certaine volume, beginning after this manner: Now ſufficient glory was gotten for him, and hee could ceaſe himſelfe, vnleſſe his mind ſhould be daily fed with worke, although (as Pliny ſaith) the greater ſhould the reward be for the loue of worke (which better became him not to haue compoſed it to his owne,) but to the glory of the Romaine name, and not to haue perſeuered onely to pleaſe his owne minde, but to haue ſet forth the ſame to the profit of the people of Rome.

I would haue you iudge, that I haue not kept back or ſtayed my courſe in theſe my labours, not onely for fauoring my ſelfe, or getting glory to my ſelfe, (although *Liuius* did ſo) but rather to make the truth more plaine pertaining to Hiſtories, or to the people of Rome: Notwithſtanding I think that he ſpake more modeſtly, leaſt if he ſhould haue ſpoken after that manner which Pliny doth require, he ſhould be iudged to haue been more arrogant) as one which ſhould foretell any thing to the worthyeſt people of the whole World, or any thing of the honor of the Conqueror of thoſe Nations, he would ſay that they muſt come from him. Likewiſe although this worke (what ſoeuer it is) do not deſire to be done wholy for my ſelfe, but for the gouernors and rulers, of the commonwealth, and to the gouernors of the vniuerſity or Academy, which haue fauoured mee euen from a Child of their owne liberality, and do ſtill continue their fauor vnto me, and do exhort me to finiſh thoſe things which I haue begun already: and if there ſhould ariſe any fame or renowne from thence, it ſhould chiefely light vpon them: Yet leaſt I ſhould be deceiued, I willingly hold my peace, and the reſt I leaue to iudgement, whyther any thing may happen from this worke ſo praiſe-worthy and of excellent fame, and yet not vnworthye of praiſe, for to the Senate, and to the vniuerſity I owe much time, with many names of worth to thoſe moſt excellent men of learning, and other different vertues.

But leaſt happily I be held too tedious, while I excuſe the largeneſſe of the worke, although (by the way I haue handled ſome other thinges all vnder one) that I might ſhew certaine commodities ariſing from them, and alſo I might excuſe our ſtile. I will proceede and go forward to the reſt.

And although from our foreſayings it may be ſufficiently manifeſted of our exceeding great labour, and alſo the greatneſſe of the volume, as well as the variety and difficulty of things, therein expreſſed, may boldly ſpeake for me, yet I will adde thereunto very many things if thereby the cenſures of learned men doe happen more reaſonable, benigne & fauorable, and doe aduertiſe and admoniſh me that I haue offended at any time, I will ſub-

ſcribe and follow their opinions, but for the Cenſures of vnlearned I little regard. For I haue endeuored my ſelfe with great and painefull labour, although they are not correſpondent in all thinges, that they may merrit pardon: and (as he ſaith) in a great worke it is thought lawfull to breake much ſleepe.

Pliny doth write that he hath finiſhed his naturall or lawfull Hiſtory from a hundered of choice or curious Authors, and hath added too very many matters, which either they haue not knowne, or afterwardes had beene deuiſed or inuented in their life time: neither do wee doubt (ſaith he) but that there are many thinges which alſo we haue ouerskipped.

I deſire alſo that the ſame may be vnderſtood of this our volume, although it is not onely made ready and fit to me by a hundered Authors, but alſo by many others as you may eaſily count or reckon by the Catalogue of them, which I haue alſo ſet downe.

But firſt of all what labour and paines it was to read all thinges diligently and with iudgement, afterward to take and chuſe thinges, to reduce and reſtore them to their owne orders againe: and againe confer and compare them while you are writing the worke, as if many ſhould haue ſaid one thing, being plainely expreſſed of Authors, and changed by other names: others ſtealing priuily by names ſuppreſſed.

But how hard & tedious a labour it is, ſo to confer the whole writings of Authors, to reduce all of them as it were into one body, that nothing may bee omitted, nor any thing vnaduiſedly repeated, no man doeth vnderſtand, except he be learned: truely this doth ſo happen onely in comparing or conferring two or three bookes, but moſt of all in conferring of very many Bookes as we haue done: and that ſo diligently, as heareafter there ſhall bee little neede of looking into other Authors concerning thoſe matters. But hee which will haue this volume ought to perſwade himſelfe that he hath all thinges concerning thoſe matters written at large, that is to ſay, one booke for a Library, one more excellent then many others. When *Peeter Gillius* before vs had done thus, but in few Authors; the Græcians (ſaith he) which haue written concerning Beaſtes, wee haue not only made Latins which was very eaſie, but alſo imitating *Dionyſius Caſſius* who tranſlated *Mago*, we allowed both order and iudgment.

But I ſhould more iuſtly ſpeake theſe things concerning our ſelues who haue followed an order far more commodious, and haue conferred many more Writinges of Authors, both others (as I haue already ſaid) as alſo for al the moſt part tranſlated out of the Græcians, and from others, and from *Gillius* himſelfe.

Therfore I haue more often ſet down the Græcians ſayings, where either the interpreters did ſeeme to erre, or the words or locutions did containe ſome rare or excellent things or peculiar to the matter. I haue alſo tranſlated many my ſelfe, either that were not as yet tranſlated, or that I would tranſlate a Græcian ſaying diſcretly, and then diſpute the matter with the interpreter. But of the Germans French, and Italians I haue tranſlated certaine into Latine: I haue ſuſtained much watchfull labour in reading, gathering, conferring, and writing ouer thoſe workes and ſtories many yeares: which truely what and how many they haue beene, cannot eaſily be beleeued, vnleſſe of expert men: although I cannot eaſily ſee any man ſhould aſſay the like matter, to bring into one vniforme body all the ſayings of all writers, as many as could bee had of one argument: for I haue knowne certaine men who out of many things haue written ſome, out of all, none. Wherefore I can ſay that of my labours which *Ariſtides* ſpake concerning the elegance of the Citty of *Smyrna*, which was, that no man except he which ſhall ſee it will be drawen to beleeue it: That which appertaineth to the ſtile, although in the precedent ſayings I haue ſpoken certaine thinges incidently digreſſing from the matter, heere I will very priuately and warily adde ſome things.

Therefore I haue vſed a meane phraſe or ſpeeche, in no mans wiſedome too fine or curious, moſt chiefely for the cauſes aboue declared: For in thoſe writinges wherein the knowledge of things is ſought (as *Maſſarius* ſaith in the like argument) is not the comlineſſe of a famous or eloquent Oration, but to expreſſe a ſound and perfect truth.

But

But ſuch workes are neither capable of wit, as I may ſay with Pliny, which was otherwiſe very meane or moderate to vſe it: neither do they allow of exceſſe, either in Orations, or ſpeeches, or wonderfull chances or aduentures, or diuers euents, or other pleaſant things, or in any delectable or friendly things. Let the nature of things be declared in a barren or fruiteleſſe argument, that is to ſay the life of them, and this was baſe alſo on his part, by putting to many thinges with ruſticall and ſtrange denominations, yea alſo Barbarous, euen with the Præface of eſtimation and reputation: And ſo far forth *Plinius*. But if that moſt learned man, and the moſt eloquent by the iudgement of all men, and which hath drawne or ſucked out the cleaneneſſe or pureneſſe of the Latine tongue with Milke, and the vſe of other commodities, and whereupon the deſire of wit might much encourage him, being helped or pricked forward by *Mecænas* his gouernor *Veſpaſianus*, (of the penuriouſneſſe, and baſeneſſe of the phraſe, almoſt in the like argument) doth deſire, to frame or make an excuſe ſo much the more warily ſhould I do this for many cauſes, which I will not expreſſe becauſe I may not be to long. Wherefore ſome thinges are repeated heare and there in, diuers places of this worke, I gaue a reaſon euen before, truely becauſe the order appointed of vs did ſo require, and the diuiſion of chapters and parts in euery one of them, that it may not be written with negligence, but rather with exact, and curious diligence.

But certaine things are repeated ſometimes in the ſame place, which may ſeeme to be beſide the purpoſe being known or perceiued; but if euery man would conſider it diſtinctly, he would eaſily vnderſtand how little it weare either in matter or wordes: for ſometimes the peculiar or vulgar ſpeech, or the eloquency of wordes did cauſe that *I* ſhould do ſo, that it might haue that which might be imitated in ſpeaking, if any man would labour or endeuour, either to ſpeake or write any thing of the ſame matter. Parentheſes alſo do belong to the ſtile as the *Grammarians* call them, which are very many euery wher in the whole worke, and that for many cauſes: either becauſe the reading or gathering is variable or vnlike, or the manner of writing did diſagree, or becauſe our correction or others was added thereto, or that *I* might tranſlate it, or that *I* might fill or finiſh it if any thing ſhould be wanting, or that *I* might adde thereunto that which might delight the eloquency thereof, or do ſomthing peculiar to the matter preſent, if the Latine ſhould ſeeme not ſufficiently tranſlated of them: And laſtly ſimply to a more intelligible vnderſtanding of thoſe thinges with which they are mingled. As much as belongs to the right forme of writing, I haue not alwaies written the ſame tearmes, or names after the ſame maner, but according to the Authors I haue very oftentimes changed, whoſe words I did rehearſe or recite. This is of the ſtile and elocution.

That which doe belong to theſe thinges, and to the truth and certainety of them, I do not promiſe my credit in very many of them, but yet am well pleaſed to put downe the names of the Authors, with whom let thoſe thinges remaine. And truely the greateſt part of them do merrit faith or credite, which are fortified, or defended by the conſent of many learned men, euen now in many ages, as alſo that in this fauour or benefit, very many of the Authors named of vs, and happily ſome of them are repeated not with any great fruite or profit, and yet are not to bee miſliked. Therefore it is more worthy to bee beleeued, if one matter may bee ſpoken in the ſame wordes of many witneſſes.

I confeſſe that there are ſome vaine glorious things, but they are not many, (as *Gillius* ſaith in his tranſlation of *Aelianus*) which we haue added or put to this worke, but they are recompenced, and amended with a great number of other graue and learned tranſlations: and as if Fathers and Grand-Fathers ſhould delight of a Mold in the ioyntes or knuckle of their Children, that is to ſay, Fooles which do not weigh or valew other mens workes.

As for ſlanderers I do not care: for thoſe men are the beſt as *Cato* declareth, which are skilfull or experienced in true praiſe. Which thing if I haue not done to the full, and ample (alſo I vſed the ſame wordes which *Maſſarius* writ in his tranſlation of Fiſhes) let not my ſtudy be blamed which truely is moſt vehement, and ardent in the ſame, becauſe at this time I could do no more.

Let the indifferent Readers iudge, how confuſed a matter I tooke vpon me to handle, neither did I euer thinke that I ſhould haue brought it to ſo good a paſſe. But how much before time we haue done in helping or ſuccoring good Arts, let others alſo do as much, which afterwardes haue clattered out of meaſure. For neither will wee beare an euill diſcontented mind, if they bring their helpes or labours of other skilfull men, to this exceeding great and hard labour which we haue vndertaken, and ſhall go beyond or excell vs.

They report that *Pædarotus* that ſingular or excellent man, who when he was not choſen in the number of three hundered men, which order did ſhew or repreſent dignity or eſtimation among the *Lacedemonians*, went away merry and laughing, and being called backe againe of *Ephorus* the Hiſtorian, being demaunded why he laughed, anſwered: becauſe truely I reioyced that our citty had 3. hundered Cittizens better learned then my ſelfe. Furthermore although I haue manifeſted hitherto almoſt al the writings of al things concerning Foure-footed-Beaſtes which haue come to my hands, and haue comprehended or compaſſed them in our workes or Stories: Notwithſtanding for all that, I deſired to haue ſome ſuperfluous or vnprofitable Bookes heareafter of other things, but I neuer thought I ſhould haue brought it paſſe; for it is equity and reaſon that all things ſhould ſtand in their proper place and dignity, that all may profit which will, which thing I doe altogether deſire.

For ſomethings for antiquity ſake do deſerue, to be warily obſerued, other ſome alſo for their Phyloſophicall Method, and Method partaining to Logicke, or ſome matter differing from ours; otherſome for eloqution, and otherſome for all theſe cauſes, wherfore we haue principally obſerued the Græcians, fauoring their language & ſpeech. There are ſome which haue publiſhed (ſaith *Gillius*) in their writings all the nature which is comprehended or contained in Foure footed-Beaſtes, as *Ariſtotle*, *Pliny*, and other auncient Writers: Moreouer the controuerſie or labour of whom, I dare not ſay was manifeſtly finiſhed or performed, although many excellent thinges were begun of them concerning foure-footed-Beaſts. For truely me thinkes that ſuch ſcrupelous Authors haue perfectly diſtinguiſhed ſo many thinges of the ſignification and nature of Foure-footed-Beaſtes, that there is left no more roome in any place, for idle or negligent men to make a new diſcription or inuention. It is manifeſt alſo that *Ariſtarchus* and *Solinus* did no other thing in two and forty yeare, then marke and conſider the maner and faſhion of them, and ſo committed them to writing.

It is a hard thing (as I may ſpeake with Pliny) to offer or commit nouelty to olde or auncient things, and to giue authority to things not ſeene afore, and to giue credit to things decayed or growne out of vſe, and to bring to light obſcure or difficult thinges, and to giue reputation to thinges full of diſdaine, and credit to thinges doubtfull: but to giue credit to the nature of all thinges, and all thinges belonging to their nature.

Therefore I haue not deſired to haue followed altogether that which is excellent and ſumptuous. Truely the peculiar cauſe of them is in mens deſires, who becauſe they would pleaſe every one, haue eſteemed or ſet more by painefulneſſe paſſed ouer and allowed, then to help forward vtility or commodity newly found out. For what is more commendable from all the labour of learning, then to vndertake or enterprize ſo bountifull and commendable a charge, or buſineſſe, then of renewing old and ancient things which were forgotten, or rather to reſtore things from Death, or ruine which were fould thereto, and to reſtore the names of things, and things by their names? Great fauour ought to bee giuen to thoſe alſo which doe regard the common waies, and doe ſpread, ſtengthen, defend, cleanſe, expounde, declare, polliſh, or finiſh, make perfect, and laſtly do ſo rule and traine them, that they may be tractable to all trauelers thereby; and to all labering beaſts whatſoeuer they are, whoſe helpes we vſe in Carts, or Waggons, and may performe and accompliſh them without danger, or any impediment or hinderance, although they cannot ſuſtaine or beare all hinderances, yet almoſt the greater part of them. Neither doe they deſerue little praiſe or commendations in learning, which haue ſo poliſhed or trimmed vp ſome worke vndertaken for publike profit, that to the reſt or remnant in the ſame argument, there ſhall be no complaint or little at all hereafter,

of

of the difficulty thereof, which therefore if it be in my inſtruction, I ſhall be very glad, ſeeing that I did deſire to follow it: if not, ſomthing that I haue performed on the great part is, that the learned men ſtirred vp in this buſineſſe by vs, may not quit or abſolue that which is left behind.

Therefore moſt excellent and indifferent Reader, fauor ye this labourſome, honeſt, pleaſant, profitable, and variable worke: and giue the greateſt thankes to God, and I beſeech you that if you proceede any further in this mortall life becauſe it doth not profit to bee idle, that you rather beſtowe ſome time in the ſearching out of nature, and that you make a gratfull Solemnization and ſetting forth of Gods workes before any other things, which either labour or immoderate deſire may ſet out to our exerciſes and endeuours, we may bee exerciſed alſo in holineſſe and Godlineſſe, and may communicate and conſult thinges requiſite, with great labour and diligence to the Ages to come. Therefore in the meane time I beſeech all good and painefull men, that if there be any of them which haue ſomething to the finiſhing vp of this worke, to bring it, although it be of neuer ſo little moment, as are the ſhapes and formes of euery kinde of Foure-footed-Beaſtes, or Hiſtoryes, that is to ſay; what ſoeuer it is that can lead vs more amply to know the nature of them: or blaming thoſe things in which we haue erred, which truely I which I am the man thinke there are many, yet I do not doubt but that they may wittily and fauorably communicate with ours, and may as it were make famous this publique worke, being placed in the middle, which thing alſo is profitable and excellent to them, and delectable to mee, and continually to all learned men heareafter. That there hath beene a partaker, or companion of this excellent worke he ſhall be in aduancement.

If I ſhall be admoniſhed of my error in few things, nay onely in one thing, I preſently will correct it without enuy or mallice: or will put thereto ſome new matter, either to the ſecond volume of the reſt of Foure-footed-Beaſts, or otherwiſe in the addition: And leaſt I ſhould ſeeme vngrateful to thoſe which haue contributed or beſtowed ſomthing to this, contrary to the loue which I ſhould alwaies beare to them, if no other benefit ſhall be rendered to them, as our eſtate is but mean, yet at leaſtwiſe I will declare my mind in a frendly commemoration to a number of their names in their Catalogue, by whom I haue profited.

But if any, either through a deſtitute or forſaken occaſion, or for any other cauſe or diſpoſition, are forced to write or ſend ſomthing to vs, and alſo ſhall deſire publiquely to correct ſome of our errors which we haue committed, which I know many can do grauely, and alſo learnedly, and I deſire that they may doe it, & entreat of them that they write learnedly and modeſtly, and to do it ſo, that the common wealth pertaining to learning, may rather aduance and premote him, then either to wrong his credit or renowne, or any cauſe of blaming or rebuking vs, as it becommeth men of courage, truely to ſee into it. I am alwaies ready to amend my own, from any iuſt correction or blame, but not depriue any man of his owne praiſe. For I hope (without offence be it ſpoken here) that this our labour or paines ſhall remaine to the worlds end, not through the merrit or deſert of our learninge, (which is but ſmall) but through our diligence, which hath ioyned together moſt diligently and exactly, ſo many and great labours and ſtories, from a number of Authors, as it were into one treaſury or Store-houſe.

Farewell

TO THE LEARNED
Readers.

AFter I had expreſſed theſe two Epiſtles of *Conradus Geſner*, in the former whereof, he declareth to the States-men of *Zuricke* the vtility of the ſtory, and in the latter his excuſes or reaſons of his method in his latter workes: I thought good alſo to followe him in his Apology of the Authours, out of whoſe writings he had taken any part of his ſtory: Although I haue not nor could not obſerue his words, method, forme, and matter in all things in this my Engliſh collection, not onely becauſe his purpoſe was to gather all that had beene written of euery beaſt, & to leaue the ſame (as he profeſſeth) like a Dictionary, for the priuate vſe of learned men, but alſo becauſe my purpoſe was, to ſhew to euery plaine and honeſt man, the wonderfull workes of God in euery beaſt in his vulgar toongue, and giue occaſion to my louing friendes and Country-men, to adde of themſelues, or elſe to helpe mee with their owne obſeruations vppon theſe ſtories: yet foraſmuch as I muſt acknowledge him my Authour, by the helpe of whoſe eies I haue ſeene almoſt all that I haue wrote, I will ſay as he doth out of *Plinius Secundus*, *Eſt enim benignum vt arbitror & plenum ingenui pudoris, fateri per quos profeceris non vt pleriq; quos attigi, fecerunt.* That is, It is a ſigne of a good nature repleniſhed with all modeſtie; to confeſſe the Authors of all ones profit, and not to do as many haue done, into whoſe writings I haue looked, for by comparing them to the auncient, I founde that they had tranſlated many things word for word, and neuer named them truely: indeed it is a ſigne of a vile and ill mind or witte, rather to aduenture to be taken with theft, then to pay that which was lent him, although he know vſury will not be required.

Therefore we will confeſſe all to be other mennes, and begin with the Catalogue of ſuch Writers as he nameth, and hath already expreſſed; and becauſe I know none but learned and ſtudious men will looke after them, I will after his manner expreſſe them in the Latine, and ſaue the labour of tranſlation: Adding thereunto ſuch Authors as I haue inſerted into this ſtory, either Engliſh or Forraine: And whereas I haue taken many things out of thoſe Writers named by him which he omitted, I will not derogate from his labour, but ſuffer them to go as they were; and therefore to begin with *Conradus Geſner*, I will ſay of him, as was ſaid by him of another: *Nulla ferent tantum ſæcula futura virum*, and the reſidue follow Alphabetically.

The Catalogue of the Authors which haue wrote of Beaſts.

Heerevv Avthors.

VEtus Teſtamentum cum annotationibus Seb. Munſteri.

Eiuſdem Munſteri Dictionaria, Hebraicolatinum, & quadrilingue.

Epiſtola presbyteri Ioannis, vt vocant, hoc eſt Aethiopiæ regis ad Pontificem Rom. de rebis Aethiopicis.

Arabicos, hoc eſt ex Arabica lingua tranſlatos, nominabo inferius inter obſcuros.

Greeke Avthors.

Actuarij liber de Serpentibus & venenis, breuiter ex Dioſcoride contractus eſt.

Adamantij Phyſiognomica.

Aeſcuyli tragœdiæ.

Aetij non omnia, ſed pleraq; euolui & excerpſi: tegrum vero librum 13. qui eſt de venenis & venenatis animalibus.

Aeliani hiſtoria animalium, Petro Gillio interprete, cum eiuſdē additionib. ex Oppia-

Plutarcho, Porphyrio, & Heliodoro, vt libri titulus habet. Sic autem Aeliani omnia adiecta sũt, vt nihil ad rem pertinens omitteretur: nam si quando stilus luxuriari videbatur, & leuiter euagari, aut hominem cum brutis conferendo reprehendere, (quod sæpius facit, ut qui professione rhetor fuerit) plerunq; contraximus.

Eiusdem variæ historiæ libri 14.

Eiusdem de instruendis aciebus liber.

Alexãdri Magni epistola ad Aristotelem de rebus Indicis Cornelio Nepote interprete.

Alexandri Aphrodisiensis problematum libri 2

Alexander Trallianus medicus.

Ammonicus de differentijs vocum.

Annonius Periplus.

Apollonij Argonautica, cum Scholijs.

Apostolij Byzantij paræmiæ.

Appianus historicus.

Aratus, cum Scholijs.

Aristides rhetor.

Aristophanis comœdiæ, cum Scholijs.

Aristotelis libri integri, quod particulares historias attinet, De historia, de generatione & de partibus animalium; Physiognomica. De mirabilibus. De coloribus. Parua naturalia, vt vocant. Problemata. In cæteris libris, aut nullam aut rarissimum vllius animantis nomen occurret

Michaelis Ephesij Scholia in libros, de generatione, quæ Ioannis Philoponi nomine publicata sunt. Niphus scribit Michaëlis Ephesij Scholia in libros de generatione extare, expositionem non extare.

Ariani Periplus Euxini Ponti.

Eiusdem Periplus rubri maris.

Eiusdem de rebus gestis Alexandri historiæ.

Eiusdem Indica.

Athenæi Dipnosophistæ.

Biblia sacra, hoc est vetus & nouũ Testamentum Græce.

Callimachi poëmata quædam.

Cl. Galeni libri: alij quidẽ multi sparsim à nobis cogniti: integri verò propter animalium historiam, qui sequuntur.

Libri de simplicium, facultatibus. De antidotis. De theriaca ad Pisonem. De cibis boni & mali succi. De alimentorum facultatibus tertius. De parabilibus libri tres, quorũ primus incipit, Cum ars medica circa nullas tenuium vrbes. Secundus, ad Solonem, acephalus. Tertius Galenõ adscriptus incipit: De gargarismis vitijs.

Diodorus Siculus historicus.

Diogenes Laërtius de vitis philosophorum.

Dion historicus.

Dionisius Afer de situ orbis, & Eustathius interpretes.

Dioscorides.

Epigrammatum Græcorum authores diuersi.

Epistolarum Græcarum authores diuersi, quos Aldus olim vno volumine coniunxit.

Etymologicon.

Euripidis tragœdiæ.

Eustathius in priores quinq; Iliadis libros.

Geoponicorum, id est, de re rustica ad Constantinum Cæsarem librorum authores diuersi.

Heliodori Aethiopicæ historiæ libri decem.

Heraclidis descriptiones Rerum pub.

Heroditi historiæ.

Hesiodi poëmata, cum Scholijs.

Hesychij Lexicon.

Hippiatri Græci, Absyrtus, Hierocles, Pelagonius & alij vno volumine coniuncti.

Hippocrates: præcipuè libri de natura muliebri, de morbis muliebribus, de internis affectionibus.

Homerus, cum Scholijs.

Iosephus.

Ioannis Tzetzæ varia historia.

Julius Pollux.

Lucianus.

Lycophron cum Scholiaste.

Nicandri Theriaca & Alexipharmaca, cum Scholijs.

Nicolai Myrepsi medicamenta composita secundum genera, Leonhardo Fuchsio interprete.

Oppiani libri de piscibus, & de venatione.

In eiusdem libros de aucupio paraphrasis

Orpheus.

Ori vel Hori Hieroglyphica.

Palæphatus de fabulis.

Paulus Aegineta medicus

Succidanea cum eiusdem, & cum Galeni operibus contungi solita.

Pausaniæ libri de regionibus Græciæ.

Phries qui de animalibus senarios iambicos condidit, omnia ab Aeliano mutuatus.

Philostrati Icones.

Eiusdem libri de vita Apollonij.

Phurnutus de dijs.

Pindarus cum Scholijs.

Plato.

Plutarchi vitæ, & alij varij libelli integri vel potiùs.

Vtrum terrestria aut aquatilia animalia sint sapientiora.

Gryllus, vel quod bruta ratione vtantur.

Liber

Liber de Iside & Osiride.
Causæ naturales.
Polyæni strategemata.
Polybius historicus.
Procopius Gazæus sophista in octateuchum veteris Testamenti.
Q. Calaber poëta.
Theophrasti opera.
Theocritus.
Xenophontis opera diuersa.
De venatione.
De re equestri.
Hipparchicus.

Latine Avthors.

Ael. Lampridius.
Ael. Spartianus.
Alb. Tibullus.
Ammianus Marcellinus.
Aulus Gellius.
Aulus Persius.
Aur. Cornelius Celsus.
Cæl. Apicius de re culinaria.
C. Iul Cæsar.
C. Iulius Solinus.
C. Plinii Secundi Historia mundi.
C. Suetonius Tranquillus.
C. Val. Catullus.
Decius Ausonius.
Fl. Vegetius Renatus de re militari.
Eiusdem Mulomedicina.
Fl. Vopiscus historicus.
Gratii liber de venatione.
Iul. Capitolinus historicus.
Iunius Iuuenalis poëta Satyricus.
L. Annæus Seneca.
L. Apuleius.
L. Iunius Moderatus Collumela de re rust. & hortensi.
Macrobius *Ambrosius Aur.*
Marcellus *medicus Empiricus, quem simpliciter* Marcelli *nomine citato inter remedia ex animalibus intelligi volo, non* Marcellum *Vergilium illum nostri seculi qui Dioscoridem transtulit, & annotamentis illustrauit.*
M. *Actius Plautus Comicus.*
M. *Annei Lucani Pharsalia.*
M. *Aurelii Olympii Nemesiani poëtæ de venatione liber.*
M. *Catò de re rust.*
M. Manilii *Astronomicôn libri.*
M. *Terentius Varro de re rust.*
Idem de lingua Lat.
M. *Valerii* Martialis *epigrammata.*
M. *Vitruuius de architectura.*
Nonius Marcellus *de lingua Lat.*
Palladius de re rust.
Pomponius Mela.
P. Vergilii Maronis *Bucolica & Aeneis.*
Eiusdem Georgica.
P. Ouidii opera.
Eidem falsò ad scripta, Philomela de vocibus animalium, & Pulex.
Eiusdem Halieutica.
Quintus Horatius Flaccus.
Q. Serenus Samonicus.
Seruius in Virgilium.
Sextus Platonicus de remediis ex animalibus.
Sexti Aurelii Propertii Elegiæ.
Sextus Pompeius Festus de lingua Lat.
Sexti Iulii Frontini Strategamata.
Silius Italicus Poëta.
Statius Papinius Neapol Poëta.
Titi Calphurnii Siculi Bucolica.
T. Liuius Historicus.
Valerius Maximus.
Aesculapius nescio quis, ex animalibus remedia descripsit quæ pleraq́, eadem apud Sextum Platonicum reperio.
Alberti Magni *de animalibus libri, innumeris erroribus inquinati, ita vt Niphus totidem ferè errores in esse scribat quot verba.*
Alexander quidam author obscurus, ab alijs eiusdem farinæ authoribus citatur, ipse non vidi: vt & Rodolphus in Leuiticum.
Arnoldus de Villa noua, in ijs quæ de animalibus scribit, vt in libro de theriaca, Arabum eorùm ve interpretũ tum nomina tum errores sequitur.
Bartolemæi Anglici de proprietatibus rerum libri. 19.
Auerrois libros Aristotelis de generatione & de partibus paraphrasticè reddidit, licet meo iudicio perperam interpretetur Niphus, Ego cum ex his scriptis nihil egregii sperarem, neq́, apud nos reperirem. accersere nolui. vt neq́, Auicennæ de animalibus libros, in quibus pleraq́, omnia Aristotelis esse puto: & si quid præter illa adiectum est, in Alberti lucubrationibus, (quibus nos vsi sumus,) contineri.
Auicennæ opera medica. De eius dem libris animalium in Alberti Magni mentione iam dixi.
Elluchasem Elimithar Medici de Baldath Tacuini.
Ferdinãdus à Ponzeto Cardinalis, de venenis.

Iaco-

Iacobus Dondus Patauinus, quem vulgò Aggregatorem vocant.
Iorachi cuiusdam liber de animalibus ab Alberto Magno sæpe citatur, (ab alijs obscuris.) ait autem eũ frequentur falsa scribere.
Kirandes etiam nescio quis & ab Aggregatore & alijs recentioribus, in remedijs præcipuè ex animalibus subinde citatur.
Matthæi Syluatici Pandectæ Medicinales.
R. Moses.
Petrus Aponensis venenis.
Rasis in libro de sexaginta animalibus.
Semeryõ vel Haren Semeryõ, ab Alberto Magno in historia animaliũ frequentur citatur.
Serapio.
Vincentij Belluacensis de animalibus libri. 7. nempe decimus septimus Speculi naturalis cũ sex sequentibus Speculi doctrinalis etiã libro decimosexto rursus de ijsdem breuiter agit.
Liber de natura rerum authoris innominati, passim apud recentiores illos quorum impurus sermo Latinis est, citatur, Vincentium, Albertũ ex quibus nos omnia quæ nõ prorsus absurda erant mutuati sumus.
Andreæ Bullunensis Glossemata in Auicennam vtilia sanè & erudita, quamuis dictionis non admodum puræ fuit enim linguæ Arabicæ peritus, ita vt orthographiæ etiã scriptarum abeo dictionum maior sit habenda fides, quàm ab alijs quorum pleriq; miserè illam corruperunt.
Lauren. Russius Hippiacrita peritissime scripsit, quanquam stilo non satis Latino.
Isidorus Etymologici sui libro 12 de animalibus quædam scripsit non inutilia: meretur autem mediũ ferè locũ ni fallor, inter classicos & barbaros authores.
Vt & Monachi illi quorum commentarij in Mesuen ante annos circiter octo Venetiis excusi sunt.
Eiusdem ordinis fuerint & Petri Crescentiensis de re Rust libri.
Aeneæ Syluij Asiæ & Europæ descriptio.
Alexandri ab Alexandris IC. Neapolit. Dies geniales.
Alexandri Benedicti Veronensis de morbis curandis opus.
Aloisij Cadamusti nauigatio.
Aloisij Mundellæ Epistolæ medicinales.
Americi Vesputij nauigationes.
Andreæ Alciati Emblemata.
Andreæ Vesalij opus Anatomicum.
Angelia Politiani opere.
Antonij Musa Brasauoli libri de medicamentis visitatis simplicibus & compositis.
Antonius Thylesius.
Augustini Niphi commentarij in libros Aristotelis de animalium historia, generatione, & partibus.
Eiusdem de augurijs liber.
Baptistæ Fieræ Mantuani cœna.
Baptistæ platinæ Cremonensis de honesta voluptate & valetudine libri.
Bassianus Landus Placentinus de humana historia.
Belisarius Aquiuiuus Aragoneus Neritinorũ dux de venatione, ex Oppiano ferè.
Eiusdem de aucupio liber.
Brocardus mrnachus de Terra sancta.
Cælij Calcagnini opera.
Cœlij Rhodigini Antiquarũ lectionum volumen: quod frequentissimè in opere nostro Cælii simpliciter nomine citatur
Cœlius Aurelianus Sicensis. (hic pertinet ad ordinem veterum.)
Cœlij Secundi Curionis Araneus.
Caroli Figuli dialogi, alter de mustelis, alter de piscibus in Mosella Ausonij.
Caroli Stephani scripta de vocabulis rei hortensis, Seminarij & Vineti.
Christophori Columbi Nauigatio.
Christophori Oroscij Hispania Annotationes in Aetiam & eius interpretes.
Desiderij Erasmi Rot. opera.
Eiusdem Chilia des adagiorum
Erasmus Stella de Borussiæ antiquitatibus.
Francisci Marij Grapaldi Parmensis de partibus ædium libri. 2. Tractat autem de animalibus libri primi capitibus, 6. 7. 8. 9.
Francisci Massarii Veneti in nomum Plinii de naturali historia Castigationes & Annotationes.
Francisci Nigri Bassianatis Rhætia.
Franciscus Robortellus Vtinensis.
Gabrielis Humelbergii commentarii in Samonicum, in Sextum de medicinis animaliũ, & in Apicium.
Gasparis Heldelini ciconiæ encomium.
Georgij Agricolæ libri de metallis. De ponderibus & mensuris.
Eiusdem liber de animantibus subterraneis.
Georgii Alexandrini priscarũ apud authores rei rusticæ enarratio.
Guileilmi Budæi Commentarii linguæ Græcæ.
Eiusdem Philologia.
Gul. Philandri Castilionij Galli in Vitruuium annotationes.
Guilielmi Turneri Angli liber de auibus.
Giberti Longolii dialogus de auibus.

Her-

Hermolai Barbari Caſtigationes in Plinium.
Coroliarium in Dioſcoridem. * *Phyſica.*
Hieronymi Cardani de ſubtilitate libri.
Hieronymi Vidæ poëma de bombycibus.
Iacobi Syluii libri de medicamentis ſimplicibus deligendis & præparandis.
Iani Cornarii Annotationes in Galenū de cōp. pharm ſecundum locos.
Ioachimi Camerarii Hippocomus, Rhetorica.
Ioachimi Vadiani Commentarii in Melam.
Io. Agricolæ Ammonii de ſimplicibus medicamentis libri. 2.
Io. Boëmus Aubanus de moribus omnium gentium.
Io. Brodæi annotationes in epigrammata Græca.
Io. Fernelius Ambianus de abditis rerum cauſis.
Io. Cuſnerus medicus Eermanus.
Io. Iouinianus Pontanus.
Io. Manardi Ferrarienſis epiſtolæ medicinales.
Io. Rauiſii Textoris Officina.
Io. Ruellii hiſtoria plantarum.
Io. Vrſini proſopopœia animalium carmine, cū annotationibus Iac. Gliuarii.
Iodoci Vuillichii Annotationes in Georgica Vergilii.
Iulianus Aurelius Leſſignienſis de cognominibus deorum gentilium.
Lazarus Bayfius de re veſtiaria, de re nautica, de vaſculis.
Leonelli Fauentini de Victoriis, de medendis morbis liber.
Lilii Gregorii Giraldi Syntagmata de diis.
Ludouici Vartomanni Romani patritii Nauigationum libri VII.
Martelli Vergilii in Dioſcoridem Annotationes.
Marci Pauli Veneti de regionibus Orientis libri 3.
Matthias à Michou de Sarmatia Aſiana atque Europæa.
Medicorum recentiorum cum aliorū, tum qui parum Latinè de curandis morbis ſingulatim ſcripſerunt libri diuerſi.
Michael Angelus Blondus de canibus & venatione.
Nicolai Erythræi Index in Vergilium.
Nicolai Leoniceni opera.
Nicolai Leonici Thomæi Varia hiſtoria.
Nicolai Perotti Sipontini Cornucopiæ.
Othonis Brunfelſii Pandectæ medicinales.
Paulus Iouius de piſcibus.
Idem de Moſchouitarum legatione.
Petrus Crinitus.
Petri Galliſſardi Araquæi pulicis Encomium.
Petri Gillij Galli Additiones ad Aeliani libros de animalibus à ſe tranſlatos.
Eiuſdem liber de Gallicis nominibus piſcium.
Petri Martyris Oceanæ decades, de nauigationibus noui Orbis.
Phillippi Beroaldi Annotationes in Columellam.
Pinzoni nauigationes: & Magellani ad inſulas Moluchas.
Polydorus Vergilius de Anglia.
Idem de rerum inuentoribus.
Raph. Volaterranus.
Robertus Cenalis de ponderibus & menſuris.
Roberti Stephani Appendix ad Dictionarium Gallicolatinum.
Scribonius Largus.
Sebaſtiani Munſteri Coſmographia vniverſalis.
Sebaſtiani Sigmarij cicadæ Encomium.
Strozij poëta, pater & filius.
Theodoſius Trebellius Foroiulienſis, concinnator Dictionarij quod Promptuarium inſcripſit.
Valerius Cordus de medicamentis compoſitis apud Pharmacopolas vſitatis.

German Avthors.

Balthaſaris Steindel Dillingenſis Opſatytica.
Eberhardus Tappius Lunenſis de accipitribus.
Eiuſdem prouerbia Germanica cum Latinis & Græcis collata.
Hieronymi Tragi hiſtoria plantarum.
Ioannis Eliæ ſcripta de uocabulis venatorijs in libro eius de ſcientia ſcribarum publicorum.
Io. Stumpſii Chronica Heluetiæ.
Michaël Herus de quadrupedibus.
Olai Magni tabula & libellus de inſulis & regionibus Oceani Septentrionalis Europæi.
Varij libelli Hippiatrici Medicinales, & alij, partim excuſi, partim manuſcripti.

Italian Avthors.

Franciſci Alunni (non Arlunni, vt ſæpe ſcripſimus in hoc Opere) Ferrarienſis Fabrica mundi.
Petri Andreæ Matthæoli Senenſis commentarij in Dioſcoridem.

Ter-

Terræ Sanctæ descriptio Autboris innominati.

FRENCH AVTHORS.

Gulielmus Tardiuus de accipitribus & canibus venaticis.
Andræ Furnerij liber de decoratione humanæ naturæ.
Io. Goeurotus, de Conseruatione vitæ.
Thomæ Eliotæ Dictionarium Anglicolatinum.
Sigismundi Gelenij Lexicon symphonum Latinæ, Græcæ, Germanicæ, & Illyricæ linguarum.

CATALOGUS DOCTORVM VIRORVM, QVI VT OPVS hoc nostrum & rempub. literariam illustrarent, vel aliunde imagines animalium, aut nomina descriptiones miserunt: vel præsentes communicarunt. Horum nonnulli supeirus quoq; nominati sunt, quod insuper scriptis eorum publicatis adiutus sim.

Achillis P. Gassarus medicus Germanus.
Alexander Peijer Scaphusianus.
Aloisius Mondella Brixiensis medicus.
Andreas Martinus Rostochiensis.
Antonius Eparchus Corcyræus, Græcæ linguæ professor Venetijs.
Antonius Musa Brasauolas illustrissimi Ferrariæ ducis Herculis Estensis archiatros.
Antonius Stuppa Rhætus.
Arnoldus Peraxylus Arlenius Germanus.
Bartolmæus a Castromuro canonicus Curiensis in Rhætia.
Cælius Secundus Curio Italus.
Cælius Sozinus Senensis.
Caspar Hedio ecclesiastes Argentinensis.
Christophorus Clauserus Tigurinus archiatros
Cornelius Sittardus medicus Germanus.
Dominicus Montbesaurus medicus Veronensis.
Dauid Chytræus.
Aegidius Flecherus.
Edw: Wootonus.
Florianus Susz Rolitz à Varshauia Polonus.
Franciscus Belinchettus merchator Bergomensis.
Ge. Agricola consul Kempnicij.
Ge. Fabricius poëta, Scholæ rector Misenæ.
Gisbertus Horstius Amsterodamus medicus Romæ.
Greorgius Mangolt Constantiensis.
Guilielmus Gratarolus Bergomensis medicus.
Gulielmus Padeais D. medicinæ.
Gulielmus Camdenus Clarentius.
Guilielmus Turnerus Anglus medicus.
Henricus Stephanus Roberti filius, Parisiensis.
Hieronymus Fracastorius Veronensis medicus.
Hieronymus Frobenios Basiliensis typographus
Hieronymus Tragus Germanus.
Iohannes Caius D. medicinæ.
Io. Altus Hessus.
Io. Culmannus Goppingensis.
Io. Dernswam Germanus.
Io. Estwycus Anglus.
Io. Falconerus medicus Anglus.
Io. Kentmannus Dresdensis medicus.
Io. Oporinus Basiliensis typographus. Sannæ.
Io. Ribittus sacrarum literarū interpres Lau-
Iustinus Goblerus I. C. & principi Nassauiensi à consilijs.
Lucas Gynus medicus Italus.
Michaël Alysius Gallus Trecensis medicus.
Nicolaus Gerbelius Phorcensis I. C.
Petrus Dasypodius Græcarum literarum professor Argentorati, præceptor meus.
Petrus Gillius Gallus.
Petrus Merbeliu, Germanus, Corolo V. a consiliis Mediolani.
Petrus de Mesnil Gallus.
Petrus Paulus Vergerius, olim episcop. Iustinopolitanus.
Sebastianus Munsterus Hebraicæ linguæ professor Basileæ
Sigismundus Gelenius Bohemus.
Simon Lithonius Valesius.
Theodorus Bibliander sacrarum literarum apud nos professor.
Tho. Bonham D. medici.
Thomas Gybson Anglus medicus.
Valentinus Grauius vir doctus & senator Misenæ.
Vincentius Valgrisius Germanus, typographus Venetiis.

Alexandri

Alexandri Myndÿ liber de ānimalibus. & historia inmentorum, memorantur ab Athenæo.

Antipatri librum de animalibus citat Plutarchus in libro de causis nat. probl. 38.

Antiphorhetor scripsit de pauonib. Athenæus.

Archestratus de varijs animalibus ad cibū aptis, eorumq; ad gulam & voluptatem apparatu carminibus scripsit, quæ persæpe recitat Athenæus.

Cæcus Argiuus de piscibus scripsit carmine, Athenæus.

Callisthenis librum tertium de venatione citat Plutarchus in libro de fluuijs.

Epicharmus Syracusanus pecudum medicinas diligentissimè conscripsit. Collumella.

Leonides Byzantius scripsit de piscibus oratione soluta, Athenæus.

Numenÿ librum Theriacum citant Scholia in Nicandrum.

Numenius Heracleotes de piscibus poëma condidit, Athenæus.

Petri Ophiaca adducit Soholiastes Nicandri.

Pancratius Arcas Halieuticha reliquit carmine: item Posidonius Corinthius, Athenæus:

Seleucus Tarsensis Halieutica ædidit prosa,

Athen. Sostratus scripsit natura animaliū, vt Athenæ. & Nicandri Scholiastes citant. Eiusdem secundū de venatione librum citat Stobæus in Sermone quo Venus vituperatur

Strato Lampsacenus Physicus scripsit de generatione animalium, item de animalibus, de quibus dubitatur, & de fabulosis animalibus Laërtius.

Theophrastus Eresius (Laërtio teste) scripsit de diuersitate vocis animalium eiusdem generis lib. 1. *De animalibus quæ sapere dicūtur, vnum. De his quæ in sicco morantur duos. De animalibus, septem. De his quæ colores immutant vnū. De his quæ latibula faciunt vnū. De antomatis (sic puto vocat, que non ex coitu, sed ex putredine nascuntur) animalibus vnum. Compendū ex Aristotele de animalibus libros* 6. *De animaliū prudentia & moribus vnū. De fructibus & animalibus versus mille centū & octoginta duos. Horū nonnullos etiā Athenæus citat. nempe tous peri zoon peri ton en to zero diatribonton zoon peri ton pheleuonton peri ton metaballonton tas scroas: item peri ton daketon kai bleticon.*

Xenocratis librum de vtilitate quæ ab animalibus capitur citat Galenus. lib. 10. *c.* 4. *de simplicibus.*

Augustinus Niphus in præfatione cōmentariorum quos in Aristotelis de animalibus libros ædidit, complures alios authores veteres, quorū libri de animalibus scripti nō extent, enumerat mutuatus ex Indice Plinÿ qui loco primi libri habetur. Authores enim aliquot quos octauo præcipuè libro Plinius nominat tanquā omnes de animalibus simpliciter scripserint à Nipho numerātur, cum illi obiter tantū in operibus suis vel res gestas vel rem rusticā continentibus, animalium quorūdā miminerint. Iuba, Hieron. Attalus, Philometer & Archelaus reges de vinatura q; animaliū diligenter perscripserūt Gillius. Ego regum istorum nomina citari quidē apud Plinium reperio, de animalibus verò ex professo eos scripsisse nusquā legere memini. Hiero quidem, Philometer, Attalus & Archelaus de cultura agri scripserūt, vt refert Plinius 18. 3. *Iuba vero tum alia, tum de Arabia siue Arabica expeditione, eodem teste* 6. 27. *&* 12. 14. *in quibus libris multa eos de animalibus scripsisse conÿcio, ex professo nusquam.*

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Ape Prasian. 9
Ape Baboun. 10
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Ape Satyre. 13
Ape Monster. 15
Ape Noruegian 16
Ape Pan. 16
Ape Sphinx. 17
Ape Sagoni. 18
Ape called Beare ape. 19
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Hinnus. 29
Innus. ibid.
Ginnus. ibid.
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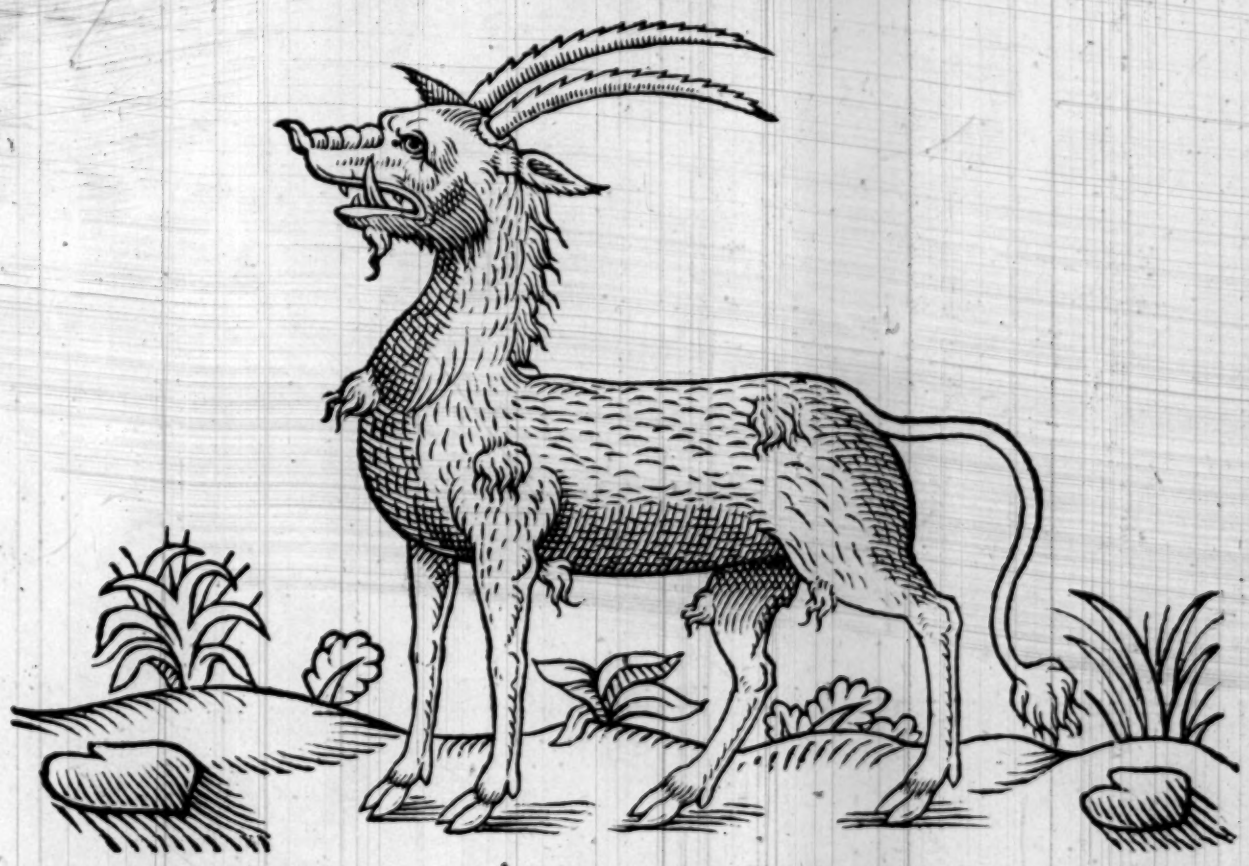
FINIS.

THE HISTORIE OF FOVRE FOOTED BEASTES.

THE ANTALOPE.



THE *Antalope*, called in Latine *Calopus*, and of the Græcians *Analopos* or *Aptolos*: Of this Beast there is no mention made among the auncient Writers, except *Suidas* and the Epistle of *Alexander* vnto *Aristotle*, interpreted by *Cornelius Nepotius*. They are bred in *India* and *Syria*, neere the Riuer *Euphrates*, and delight much to drinke of the cold water thereof: Their bodie is like the body of a *Roe*, and they haue hornes growing forth of the crowne of their head which are very long and sharpe; so that *Alexander* affirmed they pierced through the sheeldes of his Souldiers, and fought with them very irefully: at which time his company slew as he trauelled to *India*, eight thousand, fiue hundred, and fifty; which great slaughter may be the occasion why they are so rare and sildome seene to this day, bycause thereby the breeders and meanes of their continuance (which consisted in their multitude) were weakened and destroyed. Their hornes are great and made like a saw, and they with them can cut asunder the braunches of *Osier*, or small trees, whereby it commeth to passe that many times their necks are taken in the twists of the falling boughes, whereat the Beast with repining cry, bewrayeth himselfe to the Hunters, and so is taken. The vertues of this Beast are vnknowne, and therefore *Suidas* sayth an *Antalope* is but good in parte.

The contrey of their abod and Breed.

OF THE APE.

Cycero.
Claudian.
Martial.
Horace.

Of the name

AN Ape called in Latine *Simia*, and sometimes *Simius* and *Simiolus*; of the Greeke word *Simos (Viz:)* signifieng, the flatnesse of the Nostrils, for so are an Apes: and called of the Hæbrewes *Koph*, and plurally *Kophin*; as is by S. *Ierom* translated, 1 King. 10. 22. From whence it may be probably coniectured, came the Latine words *Cepi* & *Cephi*, for Apes that haue tailes. Sometimes they are called of the Hæbrewes *Bogiah*, and of the *Chaldees Kophin*. The *Italians Samada Maionio*, & *Bertuccia*, and a Munkey *Gatto Maimone*. The auncient Græcians *Pithecos* and the later *Mimon*, and *Arkobizanes*, by reason of his imitation. The Moores *Bugia*, the *Spaniards Mona*, or *Ximio*, the French *Singe*, the *Germaines Aff*, the *Flemishe Simme* or *Schimmekell*, the *Illirians Opieze*, and generally they are held for a subtill, ironical, ridiculous and vnprofitable Beast, whose flesh is not good for meate as a sheepe, neither his backe for burthen as an Asses, nor yet commodious to keepe a house like a Dog, but of the Græcians termed *Gelotopoion*, made for laughter.

The smal vse of apes.

* *Athanæus.*

Apes made for laughter.

* *Anacharsis* the Philosopher, being at a banquet wherein diuers iesters were brought in to make them merry, yet neuer laughed, among the residue, at length was brought in an Ape, at the sight whereof hee laughed hartily; and being demaunded the cause why hee laughed not before, aunswered; that men do but faine merriments, whereas Apes are naturally made for that purpose. Moreouer Apes are much giuen to imitation and derision, and they are called *Cercopes*, because of their wicked crafts, deceipts, impostures and flatteries: wherefore of the Poets it is fained that there were two bretheren most wicked fellowes

Qualities of apes.

lowes, that were turned into Apes, and from their ſeate or habitation came the *Pithecuſan* Iſlands, which *Virgill* calleth *Inarime*: for *Arime* was an old *Hetrurian* word for an Ape, and thoſe Iſlands being the ſeates of the * Gyants (who being by God ouerthrowen for their wickednes) in deriſion of them Apes were planted in their roomes. Apes haue beene taught to leape, ſinge, driue Wagons, raigning and whipping the Horſes very artificially, and are very capable of all humaine actions, hauing an excellent memory either to ſhew loue to his friends, or hatefull reuenge to them that haue harmed him, but the ſaying is good that the threatning of a flatterer, and the anger of an Ape are both alike regarded. It delighteth much in the company of dogs and young Children, yet it will ſtrangle young Children if they be not well looked vnto. A certaine Ape ſeeing a Woman waſhing her Child in a baſen of warme water obſerued her diligently, and getting into the houſe when the Nurſe was gone, tooke the childe out of the Cradle, and ſetting water on the fire, when it was hot, ſtripped the Childe naked, and waſhed the childe therewith vntill it killed it.

* *Varinus.* Docibility of apes.

Hurts receiued by apes.

An Hiſtory.

The countries where Apes are found, are *Lybia* and all that deſart Woods betwixt *Egypt*, *Æthiopia* and *Libia*; and that parte of *Caucaſus* which reacheth to the red Sea. In *India* they are moſt aboundant, both Redde, blacke, greene, duſt-colour, and white ones, which they vſe to bring into Cities (except Red ones, who are ſo venereous that they will rauiſh their Women) and preſent to their Kings, which grow ſo tame, that they go vp and downe the ſtreetes ſo boldly and ciuilly as if they were Children, frequenting the Market places without any offence: whereof ſo many ſhewed themſelues to *Alexander* ſtanding vpright, that he deemed them at firſt to be an Army of enemies, and commaunded to ioyne battell with them, vntill he was certified by *Taxilus* a King of that Countrey then in his Campe, they were but Apes.

Countries breeding Apes.

Booke of Voyages.

In *Caucaſus* there are trees of Pepper and Spices whereof Apes are the gatheters, liuing among thoſe trees: for the Inhabitants come and vnder the trees make plaine a plotte of ground, and afterward caſt thereupon boughs and braunches of Pepper and other fruites, as it were careleſly; which the Apes ſecretly obſeruing, in the night ſeaſon they gather togither in great aboundance all the braunches loaden with Pepper, and lay them on heapes vppon that plot of ground, and ſo in the morning come the *Indians* and gather the Pepper from thoſe boughes in great meaſure, reaping no ſmall aduantage by the labor of Apes, who gather their fruites for them whiles they ſleepe: for which cauſe they loue them and defend them from Lyons, dogges, and other wilde Beaſts. In the region of *Baſman* ſubiect to the great *Cham* of *Tartaria*, are many and diuers ſorts of Apes, very like mankinde, which when the Hunters take, they pull off their haires al but the beard and the hole behinde, and afterward dry them with hot ſpices, and poudering them, ſell them to Marchants, who carry them about the world, preſwading ſimple people that there are men in Iſlands of no greater ſtature. To conclude, there are Apes in *Troglodítæ* which are maned about the necke like Lyons, as big as great Bel-weathers. So are there ſome called *Cercopitheci*, *Munkyes*, *Choeropitheci*, *Hog-Apes*, *Cepi*, *Callitriches*, *Marmoſits*, *Cynocephali*, of a Dog and an Ape, *Satyres*, and *Sphinges*, of which we will ſpeake in order for they are not all alike, but ſome reſemble men one way, and ſome another: as for a *Chymæra* which *Albertus* maketh an Ape it is but a figment of the Poets. The ſame man maketh *Pigmæes* a kinde of Apes, and not men, but *Niphus* proueth that they are not men bycauſe they haue no perfect vſe of reaſon, no modeſty, no honeſty, nor iuſtice of gouernment, and although they ſpeake yet is their language imperfect; and aboue all they cannot bee men becauſe they haue no Religion, which (*Plato* ſaith truely) is propper to euery man. Beſides, their ſtature being not paſt three foure, or fiue ſpans long, their life not aboue eight yeares, and their imitation of man, do plainely proue them rather to be Apes then men: and alſo the flatneſſe of their Noſes, their Combats with Cranes & Partridges for their egges and other circumſtances I wil not ſtand vpon, but follow the deſcription of Apes in general. Apes do outwardly reſemble men very much, and *Veſalius* ſheweth, that their proportion differeth from mans in moe things then *Galen* obſerued, as in the muſcles of the breaſt, & thoſe that moue the armes, the elbow and the Ham, likewiſe in the inward frame of the hande, in the muſcles mouing the toes of the feete & the feete and ſhoulders, & in the inſtrument mouing in the ſole of the foote, alſo in the fundament & meſentary, the lap of the liuer, & the hollow vain holding it vp, which mē haue not; yet in their face noſtrils, eares, eye-lids, breaſts, armes, thumbes, fingers & nailes,

Diuerſity of apes.

Chymæra.

lib. 7. 1. de animal.

Pygmæys.

Oneſicritus.

The anatomy of apes.

they agree very much. Their haire is very harſh & ſhort, and therfore hairy in the vpper part like men, and in the neather part like Beaſts: they haue teeth before and behinde like mē, hauing a round face, and ey-lids aboue and beneath, which other *Quadrupedes* haue not. *Politianus* ſaith that the face of a Bull or Lyon is more comely then the face of an Ape, which is liker a mans. They haue two Dugs, their breaſts & armes like men, but rougher, ſuch as they vſe to bend as a man doth his foote. So their hands, fingers and nails, are like a mans but ruder and nimbler, and nature hauing placed their Dugs in their breaſt, gaue them armes to liſte their young ones vp to ſucke them: Their feete are propper and not like mans, hauing the middle one longeſt, for they are like great handes, and conſiſt of fingers like handes, but they are alike in bigneſſe, except that which is leaſt to a man is greateſt to an Ape, whoſe ſole is like the hand but that it is longer, and in the hinder part it is more fleſhie, ſomewhat reſembling a heele, but put backward it is like a fiſt.

They vſe their feete both for going and handling; the neather parts of their armes, and their thighes are ſhorter then the proportion of their elbowes and ſhins: they haue no Nauel, but ther is a hard thing in that place; the vpper part of their body is far greater then the neather, like other *Quadrupedes*, conſiſting of *A porportion betweene fiue and three*: by reaſon whereof they grow out of kinde, hauing feete like hands and feete. They liue more downeward then vpward, like other foure footed Beaſts, and they want Buttocks (although *Albertus* ſaith they haue large ones) they haue no taile, like 2. legged creatures, or a very ſmall ſigne thereof. The genitall or priuy place of the female is like a Womans, but the Males is like a dogges: their nouriſhment goeth more forward then backward, like the beſt horſes, and the *Arabian Seraph*, which are higher before then behinde, and that Ape whoſe meate goeth forward by reaſon of the heate of heart and Lyuer, is moſt like to a man, in ſtanding vpright: their eyes are hollow, and that thing in men is accounted for a ſigne of a malitious minde, as little eies are a token of a baſe and abiect ſpirit. Men that haue low and flat Noſtrils are Libidinous as Apes that attempt women, and hauing thicke lippes the vpper hanging ouer the neather, they are deemed fooles, like the lips of Aſſes and Apes. *Albertus* ſaith, he ſaw the heart of a Male Ape, hauing 2. tops or ſharp ends, which I knowe not whether to terme a wonder or a Monſter. An Ape and a Cat haue a ſmall backe, and ſo hath a weake hearted man, a broad and ſtrong back ſignifieth a valiant and magnanimous mind. The Apes nailes are halfe round, and when they are in copulation they bende their Elbowes before them, the ſinewes of their hinder ioynts being turned cleane about, but with a man it is cleane otherwiſe. The vaines of their armes are no otherwiſe diſſected then a mans, hauing a very ſmall and ridiculous crooked thumbe, by reaſon of the Muſcles which come out of the hinder part of the Leg into the middle of the Shinne, and the fore muſcles drawing the leg backeward, they cannot exactly ſtand vpright, and therefore they runne and ſtand, like a man that counterfaites a lame mans halting.

The diſpoſition of Apes

And as the body of an Ape is Ridiculous, by reaſon of an indecent likeneſſe and imitation of man, ſo is his ſoule or ſpirit; for they are kept only in rich mens houſes to ſport withall, being for that cauſe eaſily tamed, following euery action he ſeeth done, euen to his owne harme without diſcretion. A certaine Ape after a ſhipwracke ſwimming to land, was ſeene by a Countreyman, and thinknig him to be a man in the water, gaue him his hand to ſaue him, yet in the meane time asked him what Countrey man he was, who anſwered, he was an *Athenian*: well, ſaide the man, doſt thou know *Piræus* (which was a port in *Athens*) very well, ſaide the Ape, and his wife, frends and children, where at the man being moued did what he could to drowne him. They keep for the moſt part in Caues and hollow places of hils, in rocks and trees, feeding vpon Apples and Nuts, but if they finde any bitterneſſe in the ſhel, they caſt all away. They eate Liſe and picke them out of heads and garments. They will drinke wine till they be drunk, but if they drink it oft they grow not great, ſpecialy they loſe their nails, as other Quadrupedes do. They are beſt contented to ſitte aloft, although tied with chaines. They are taken by laying for them ſhoos and other things, for they which hunt them will anoint their eies with water in their preſence, and ſo departing, leaue a pot of lime or Hony in ſtead of the water; which the Ape eſpying, commeth and anointeth her eies therewith, and ſo being not able to ſee, doeth the hunter take her. If they lay ſhooes they are leaden ones,

An Hiſtory.

Places of their abode.

Food of apes.

The manner of taking Apes.

too

to heauy for them to weare, wherein are made ſuch deuiſes of Ginnes, that when once the Ape hath put them on, they cannot be gotten off without the help of man: So likewiſe for little Bags made like Breeches, wherewithall they are deceiued and taken. They bring forth young ones for the moſt part by twins, whereof they loue the one and hate the other; that which they loue they beare in their Armes, the other hangeth at the dams back, and for the moſt part ſhe killeth that which ſhe loueth, by preſſing it to hard: afterward, ſhe ſetteth her whole delight vpon the other. Procreation of apes.

The *Egyptians* when they diſcribe a father leauing his inheritance to his ſonne that he loueth not, picture an Ape with hir young one vpon her backe. The male and female abide with the young one, and if it want any thing, the male with fiſt and irefull aſpect puniſheth the female. When the Moone is in the waine they are heauy and ſorrowful, which in that kinde haue tailes; but they leape and reioyce at the change: for as other Beaſts ſo doe theſe, feare the defect of the ſtarres and planets. They are full of diſſimulation, and imitation of man, they readiler folow the euill then the good they ſee. They are very fierce by nature, and yet tamed forget it, but ſtill remaine ſubiect to madneſſe. They loue Conies very tenderly, for in England an old Ape (ſcarſe able to goe) did defend tame Conies from the Weaſell, as Sir *Thomas Moore* reported. They feare a ſhel fiſh and a ſnaile very greatly, as appeareth by this Hiſtory. Secretes in their nature. their imitation. their loue. their feare.

In Rome, a certaine Boy put a ſnaile in his hat and came to an Ape, who as he was accuſtomed, leapes vpon his ſhoulder and tooke off his hat to kil Liſe in his head, but eſpying the ſnaile, it was a wonder to ſee with what haſt the Ape leaped from the Boyes ſhoulder, and in trembling manner looked backe to ſee if the ſnaile followed him: alſo when a ſnaile was tied to the one end of another Apes chaine, ſo that he could not choſe but continually looke vpon it, one cannot imagine how the Ape was tormented therewith, finding no meanes to get from it, caſt vp whatſoeuer was in his ſtomaeke, and fell into a grieuous feuer till it was remoued from the ſnaile, and refreſhed with Wine and water. Cardane reporteth that it was an ancient cuſtome in former time when a parracide was executed, he was (after he was whipped with bloody ſtripes) put into a ſacke, with a liue Serpent, a dog, an Ape and a Cocke: by the Serpent was ſignified his extreame malice to mankinde in killing his father, by the Ape that in the likeneſſe of man he was a Beaſt, by the dog how like a dog he ſpared none, no not his owne father, and by a cocke his hatefull pride, and then were they altogether hurld headlong into the Sea. That he might be deemed vnworthy of all the Elements of life, and other bleſſings of nature. an antiquity.

A Lyon ruleth the beaſts of the earth, and a Dolphin the beaſts of the ſea, when the Dolphin is in age and ſicknes, ſhe recouereth by eating a ſea-ape: and ſo the Lyon by eating an ape of the earth, and therefore the Egiptians paint a Lyon eating an ape, to ſignifie, a ſicke man curing himſelfe. The hart of an ape ſod and dried, whereof the weight of a groat drunk in a draught of ſtale Hunny, ſod in water, called *Mellicraton*, ſtrengthneth the heart, emboldneth it, and driueth away the pulſe and puſillanimity thereof: ſharpeneth ones vnderſtanding, and is ſoueraigne againſt the falling euill. the medicin of apes.

THE MVNKEY.

Their names

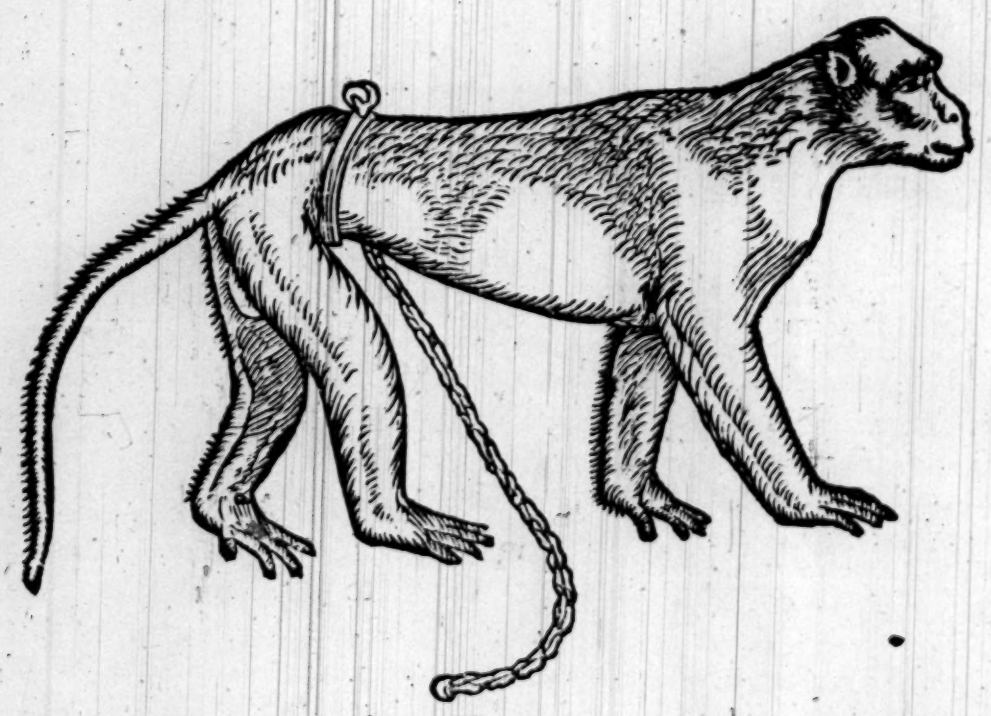
THe Munkey called in Greeke *Cercopithecos*, and ſo in Latine *Cercopithecus*, that is a tailed Ape: not to deſtinguiſh it from all other Apes, but from other vulgar and common Apes, for there be Apes with tayles beſides a Munkey, but not ſo often ſeene. It is thought of ſome that the Hebrew *Zijm* ſignifieth a Munkey, other *Ochim*. *Eſa.* 13. *Babell ſhalbe deſtroyed, and the fearefull beaſts Zijm ſhall lye there, and Ochim ſhall fill their houſes.* Which *Ochim*, is interpreted Munkeys, but not generally, wherfore there is an opinion that this kind of Ape is generated of a wilde-cat very like an Ape, and an Ape, hauing two blacke ſpottes on the cheekes, a long taile, and blacke at the end thereof, it is called of the *Italians*, *Gatto maimone*, of the French *Marmot* of *Marmona*: that is the Ape of a male, for *Mona* ſignifieth an Ape, of the Germans *Meerkatz*, that is the cat of the ſea, of the Illirians *Morska*, and *Koczka*, as for *Mammonet*, it is a beaſt leſſe then an Ape; of the *Celts* it is

Munſter.

Albertus.

Generation of a munkey.

Maris-mona.



called *Abranas*. They are very ſportful, and given to imitate the actions of men like apes, it being a queſtion, whether dogs, Elephants, or Munkeys, haue the moſt vnderſtanding among Brutes, and as was ſaid before, when the Moone wayneth, it is heauye and dull, but in the new Moone, ioccond and pleaſant. Betwixt the *Mammonets* and Apes is continuall warre, and the *Mammonet* being the weaker, yet the wiſer and craftier creature, is much more couragious in fight then an ape. Theſe Munkeys o' all things moſt abhorre a *crocodile*, for at the ſight of the skin a farre off, it hath bin ſeene how the fearfull creature hath runne through fire and water, crying and trembling for the naturall dread thereof.

Inclination of Munkeys.

Secretes of Munkeys nature.

Contention.

The feare of a Munkey.

They are bred in the hils of *conſtance*, in the woods of *Bugia* and *Mauritania*. In *Æthiopia*, they haue blacke heads, haire like aſſes, and voices like to other. In *India* they report that the Munkeys will clime the moſt ſteepe and high rockes, and fling ſtones at them that proſecute to take them. When the king of *Ioga* in India for religion goeth on Pilgrimage, he carrieth with him very many Munkeys. In like ſort Munkeys are brought from the new found Lands, from *Calechut* and *Praſia*: and not farre from *Aden* a cittie of *Arabia* is a moſt high hill, abounding in theſe beaſts, who are a great hinderance to the poore vintagers of the countrey of *Calechut*, for they will climbe into the high palm trees, and breaking the veſſels ſet to receiue the Wine, poure forth that lickquor they finde in them: they will eat hearbes and graine, and ears of graſſe, going togither in great flocks, whereof one euer watcheth at the vtmoſt bounds of their campe, that he may crye out when

Ioh. Leo. e Affrican.

The contrey of their abod and Breed.

Hurt of Munkeys.

Their food.

when the husbandman commeth, and then al flying and leaping into the next trees eſcape away: the females carry their young ones about with them on their ſhoulders, and with that burden leape from tree to tree.

There be of this kind of Munkeys two ſorts, one greater the other leſſer, as is accounted in England, and Munkeys are in like ſort ſo diuided, that there be in all foure kinds differing in bignes, whereof the leaſt is little bigger then a ſquirrell, and becauſe of their marueilous and diuers mowings, mouings, voices, and geſtures, the Engliſhmen call any man vſing ſuch Hiſtrionical actours a Munkey. Diuerſities of Munkeys.

The onely difference betwixt theſe and other Apes aforeſaide, is their taile; they differ from men in their Nerues, in the ioynts of their loynes, and their proceſſes, and they want the thirde muſcle mooving the fingers of their handes. *Mammonets* are leſſe then an Ape, brown on the back, and white on the belly, hauing a long and hairy taile, his neck almoſt ſo big as his body, for which cauſe they are tied by the hips that they ſlip not collar. They haue a round head, a face like a man, but blacke and bald on the crowne, his noſe in a reaſonable diſtance from his mouth like a mans, and not continued like an Apes, his ſtones greeniſh blew like a Turkey ſtone. They are caught after the manner of Apes, and being tamed and taught, they conceiue and worke very admirable feats, and their skins pulled off them being dead are dreſſed for garments. The fooliſh *Arabians* dedicated *Memnonius cercopitheeus* vnto heauen, and in all afflictions implored his aide. There is one other kind of Munkeys, whoſe taile is onely hairy at the tip called *corcolipis*. *Solinus.* Their anatomy and parts. *Veſſalius.* *Mammonets* *Feſtus.* another kind

THE CEPVS OR
Martine Munkey.

THE *Martine* called *cepus* of the Greeke worde, *Kepos* which Ariſtotle writeth *Kebos*, and ſome tranſlate *Cæbus*, ſome *Cephus* or *Cepphus* or more barbarouſly *celphus*, the latines ſometimes *Ortus*, for indeede this kinde of ape in his beſt eſtate is like a garden ſet with diuers flowers, and therefore the beſt kinde of them is diſcerned and known by the ſweeteſt ſauour, ſuch being alwayes the moſt ingenious imitators of men. It is very probable that this name *cepus* is deriued of the Hæbrewe *Koph* and *Kophin* ſignifying apes in general, as is before ſaid, but yet this kind is deſtinguiſhed from other by *Strabo*, *Ælianus*, and *Pliny*: although Ariſtotle doeth make no difference betwixt this and another ordinarie Munkey. The names. *Diodorus Siculus.*

The games of great *Pompey* firſt of all brought theſe *Martines* to the ſight of the Romains

Plin. The firſt knowledg of Martins.

maines, and afterward Rome ſaw no more, they are the ſame which are brought out of *Æthiopia*, and the fartheſt Arabia, their feet and knees being like a mans, and their fore-feet like hands, their inward parts like a mans, ſo that ſome haue doubted what kinde of creature this ſnould be, which is in part a man, and yet a Foure-footed beaſt: it hauing a face like a Lyon, and ſome part of the body like a Panther, being as big as a wilde goate or Roe-bucke, or as one of the dogs of *Erithrea*, and a long taile, the which ſuch of them as haue taſted fleſh will eat from their owne bodies. Concerning their coulor, howſoeuer they are not all alike, for ſome are blacke with white ſpots, hauing a greater voyce then others, ſome yellow, ſome Lyon-tauny, ſome golden yellow, and ſome cole-black: yet for the moſt part, the head and backe parts to the taile, are of a fiery color, with ſome golden hair aſperſed among the reſidue, a white ſnowt, and certain golden ſtrakes like a collar going about the necke, the inferior parts of the necke downe to the breſt and the foreſeet are white, their two dugs as big as a mans hand can gripe, are of a blewiſh coulor, and their belly white, their hinder legs blacke, and the ſhape of their ſnowt like a *Cynocephale*, which may be the difference betwixt *Ælianus* and *Strabo*, their *cepus*, and Ariſtotles *Cebus*, for nature many times bringeth forth like beaſts which are not of the ſame kind. In England there was a Martine that had his backe and ſides of a green coulor, hauing heere and their white haire, the belly chin and beard (which was round) white, the face and ſhins blacke, and the noſe white, being of the leſſer kind, for in bignes it exceeded not a coney. Some of them in *Æthiopia* haue a face like a Satyre, and other members, in part reſembling a Beare, and in part a Dog, ſo are the *Praſian* Apes. This Martine did the *Babilonians*, inhabiting neere *Memphis*, for the ſtrangenes, the coulor, and ſhape thereof, worſhip for a God. They are of euill diſpoſition like Apes, and therefore we will ſpare both their pictures and further deſcription, finding very litle of them in Hiſtories worth commemoration.

Strabo. Their anatomy. *Strabo.* *Scaliger.*

Their color. *Ælianus.*

Cay.

Their diſpoſition.

The Ape CALITRICH.

the name.

THE *Calitrich* ſo called by reaſon of his bearde, and may bee termed in Engliſh a bearded Ape, will liue no other where then in Ethiopia and India, which are eaſie to take, but verye harde to bring away aliue into theſe countryes. They differ in appearance from all other Apes, hauing a long beard and a large taile, hairye at the ende, being in *India* all white, which the *Indians* hunt with darts, and being tamed, they are ſo apte to playe, that a man woulde think they were created for no other purpoſe, whereuppon the Græcians vſe in prouerbe, an ape hauinge a beard, for a ridiculous and fooliſh ieſting man.

Pliny. Countrey of breed.

their partes and coulor.

Albertus.

Eraſmus.

MEgaſthenes (ſaith *Ælianus* and *Strabo*) writeth of Apes in *Praſia* a Region in *India*, which are noe leſſe then great Dogges, and fiue cubits high, hauing hayr like a man comming foorth of their forhead, and beardes, being altogither white except their tayles, which are two cubits and a halfe long very like a Lyons; and vnto a ſimple man it myght ſeeme, that their tũftes of hayre were artificially trimed, though it grow naturally. Their beard is much like vnto a Saryres, and although their body be whit, yet is their head and tip of their taile yellowe, ſo that the *Martines* before mentioned, ſeeme to be affianced to theſe. Theſe *Praſyan* apes liue in Mountaines & Woodes, and yet are they not wilde, but ſo tame that oftentimes in great multitudes they come downe to the Gates and ſuburbs of *Latagis*, where the King commaundeth them daily ſodden Rice for their food, which they eate, and being filled returne againe to their home and vſuall places of harbour in great moderation, doing no harme to any thing.

Their reſemblance.

Ælianus. Place of their abode.

Their food.

Peter Martyr telleth this ſtory of one of theſe, that he being like to a great Munkey, but hauing a longer tayle, by rowling ouer and ouer three or foure times togither taketh ſuch ſtrength, that he leapeth from bough to bough, and tree to tree, as if he flewe. An archer of that Sea-voyage hurt one of them with an arrowe, the wounded Beaſt prẽſently leapeth to the ground and ſetteth vpon the archer, as fiercely as a mad Dogge; he drewe his ſworde and ſtrucke off one of his armes, and ſo at laſt with much adoo tooke the maimed beaſt, who being brought to the Navy, and accuſtomed to the ſociety of men, began by litle and little to waxe tame.

Lib.4. Oceanæ Decad.3.

Pet. Martyr.

While he was in the ſhip bounde with chaines, other of the company hauing beene on land to forrage, brought out of the Mariſhes a Bore, which Bore was ſhewed to the Munkey; at the firſt ſight either of other ſet vppe their briſtles, the raging Munkey leapeth vpon the Bore, and windeth his tayle round about the Bore, & with the one arme which he had left, caught him, and helde him ſo faſt by the throte, that he ſtifled him.

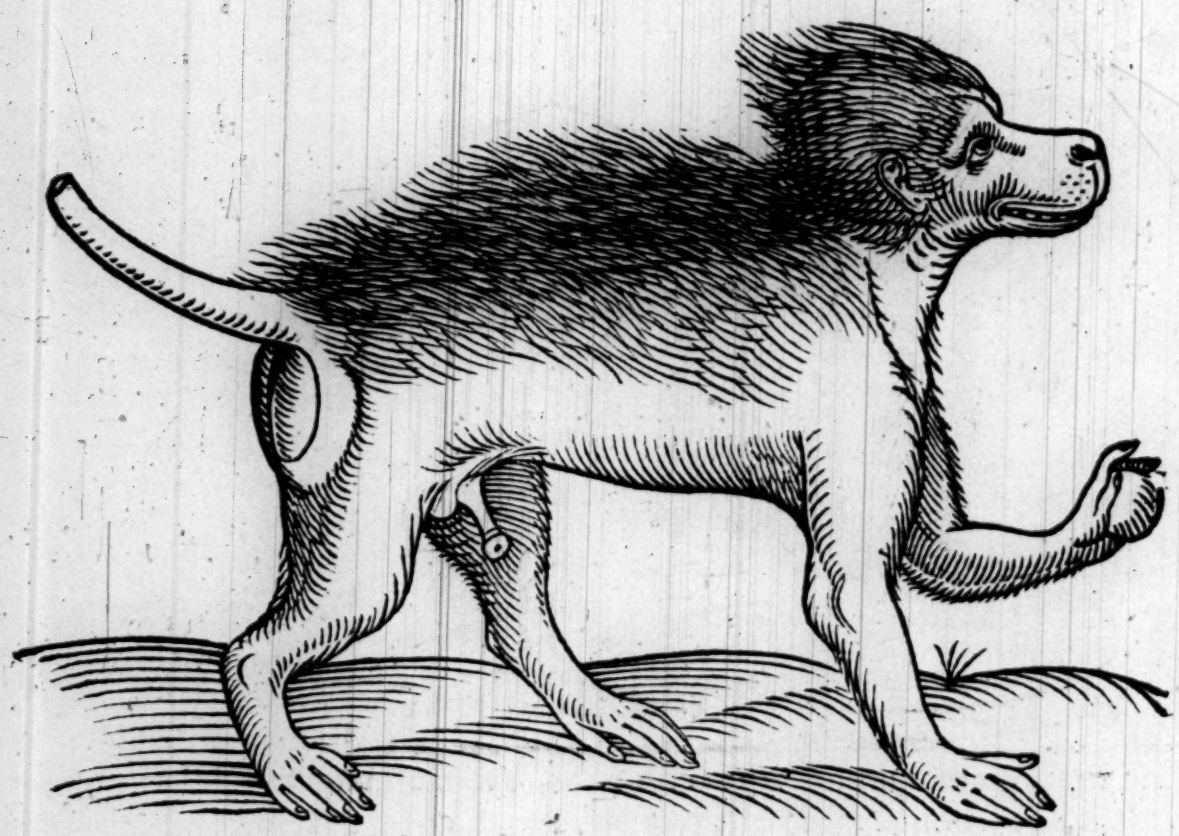
The hatred of theſe apes.

There

There is another kind of Munkey, for ſtature, bigneſſe and ſhape like a man, for by his knees, ſecret parts, and face, you would iudge him a wilde man, ſuch as inhabit *Numidia*, and the *Lapones*, for he is altogither ouergrowne with haire; no creature except a man can ſtand ſo long as he, he loueth women and children dearly, like other of his own kind, and is ſo venereous, that he will attempt to rauiſh women, whoſe Image is in the former Page deſcribed, as it was taken foorth of the booke of the deſcription of the holy Land.

His loue

Of the *Cynocephale* or *Baboun.*



Cynocephales, are a kind of Apes, whoſe heads are like Dogges, and their other part like a mans; wherefore *Gaza* tranſlateth them *Canicipites*, (to wit) Dog-heads. In the *French*, *German*, and *Illyrian* tongues, they are called of ſome *Babion*, and *Babuino* in *Italian*, is a ſmall kinde of Ape: but *Ariſtotle* ſaith, that a *Cynocephale* is bigger then an Ape: In Engliſh they are called *Babouns*.

Ariſtotle.
Pliny.

Deſcription.

There are many kinds of *Baboons*, whereof ſome are much giuen to fiſhing, ſo that they will tarry a whole day in the deepe hunting for fiſh, and at length come foorth with a great multitude. Againe, there are ſome which abhorre fiſhes, (as *Orus* ſaith) which kind, the *Egiptians* Emblematically vſe to paint, when they wil decipher a Sacrifice. Some there are which are able to write, and naturally to diſcerne Letters; which kind the old Egyptian Prieſts bring into their Temples, and at their firſt entrance, the Prieſt bringeth him a writing Table, a penſil and inke, that ſo by ſeeing him write, he may make tryall whether he be of the right kind, and the beaſt quickly ſheweth his skill: wherefore in auncient time, they were dedicated to *Mercury*, the fained god of learning.

Arrianus.

Preſter Iohn *ad Rom. pontif*

The induſtry of Babouns.

Orus.

The reaſon why the Egyptians doe nouriſh them among their hallowed thinges is, that by them they may know the time of the coniunction betwixt the Sunne and Moone; becauſe the nature of this Beaſt is, to haue a kind of feeling of that coniunction, for after that theſe two ſigns meet, the male *Baboun* neither will looke vp or eat, but caſt his eies to the ground, as it were lamenting the rauiſhment of the Moone with diſdainefull paſſion: In like maner the female who moreouer, at that time ſendeth foorth blood out of her wombe of conception, whereupon the *Egiptians* ſignifie by a *Baboun* the Moone, the riſing of the Moon, by his ſtanding vpright holding his hands vp toward heauen, and wearing

a ſecret in their nature.

wearing a crowne on his head, becauſe with ſuch geſtures doth that Beaſt congratulate her firſt appearance.

Another cauſe why they bring them into their Temples is, becauſe of the holyneſſe of circumciſion, for it is moſt true (though ſtrange) that they are brought forth circumciſed, at the leaſt wiſe in ſome appearance; whereunto the Prieſtes giue great heede to accompliſh and finiſh the work begun. The *Ægiptians* alſo paint a *Baboun* ſitting, to ſignifie the *Equinoctium*, for in euery *Equinoctium* they barke or howle twelue times in one day, and ſo many times make water: wherefore the *Ægyptians* alſo vpon their *Hydrologies* or Conduits did graue a *Baboon*, out of whoſe yard or priuy part yſſued forth water; and they alſo ſay, that this Beaſt ſo noriſhed among their holy things, dyeth not at once like other Beaſts, but euery day one part by the ſpace of 72. dayes (the other partes remaining in perfection of nature) which the prieſtes take and put in the earth day by day, till all periſh and be conſumed.

Circumciſion natural in Babouns. *Orus.*

Another ſecret.

A Wonder *Orus.*

The Weſt region of *Lybia* and *Æthiopia* haue great ſtore of *Cynocephals*, *Baboons*, and *Acephals*, beaſts without a head, whoſe eies and mouth are in their breaſts. In like ſort in *Arabia*, from *Dira* Southward in a promontorie, there are many *Baboons*, and in the continent called *Dachinabades* beyond *Barygaza*, and the Eaſterne Mountaines of the Mediterranean region; and thoſe which *Apollonius* ſaw betwixt the riuers *Ganges*, and *Hyphaſis*, ſeeme to be of this ſort, in that he deſcribeth them to be blacke haird, Dog-faced, and like little men: wherewithall *Ælianus* ſeemeth to be deceiued, in ſaying, that there are men *Cynoproſopoi*, Dog-faced, whereas it is the error of vulgar people, to thinke that *babouns* are men, differing onely in the face or viſage.

Herodotus. The contrey of their abod and Breed. *Strabo.* *Arrianus.*

Concerning their members or parts in ſeueral, they are black and hairy, rough skinned, red and bright eyes, a long Dogges face, and teeth ſtronger and longer then Dogges: the face of a Lyon muſt not be attributed to this beaſt, nor yet a Satyres, though it bee more like. It hath a grim and fearefull face, and the female hath naturally her wombe caſt out of her body, and ſo ſne beareth it about all her life long: their voyce is a ſhrill whizing, for they cannot ſpeak, & yet they vnderſtand the *Indian* language, vnder their beard they haue a chin growing like a Serpents, and bearding about the lips like a Dragon; their hands are armed with moſt ſtronge nailes, and ſharpe, they are very ſwift of foot, and hard to be taken, wherefore they wil run to the waters when they are hunted, being not ignorant that among waters they are moſt hardly taken, they are very fierce and actiue in leaping, biting deep and eagerly where they lay hold, neither do they euer growe ſo tame, but that they remaine furious alſo. They loue and nouriſh ſheepe and Goates, and drinke their milk, they know how to take the kernels out of Almonds, Walnuts and Nuts, as well as men, finding the meat within, though the ſhel be vnprofitable: they will alſo drinke wine and eat fleſh, ſod, roſted, or deliciouſly dreſſed, and they will eat Veniſon, which they by reaſon of their ſwiftnes take eaſily, and hauing taken it teare it in peeces and roſt it in the Sun, they can ſwim ſafely ouer any waters, and therefore among the *Ægiptians* they ſignifie ſwimming.

Their anatomy and parts. *Albertus.*

Their voyce. *Ælianus.*

Their loue and food

Their actiuity in ſwimming.

They are euill manered and natured, wherfore alſo they are picturd to ſignifie wrath, they are ſo vnapeaſable. The Latins vſe them adiectiuely to ſignifie any angry, ſtubborn, froward, or rauening man. They will imitate all humaine actions, louing wonderfully to weare garments, and of their owne accord they cloth themſelues in the skinnes of wilde beaſts they haue killed, they are as luſtfull and venereous as goats, attempting to defile all ſorts of women, and yet they loue little children, and their females will ſuffer them to ſucke their breſts if they be held to them, and ſome ſay they will ſucke womens breſts like little children. There was ſuch a beaſt brought to the French king, his heade being like a Dogs, and his other parts like a mans, hauing legs, hands and Armes naked like a mans, and a white necke, he did eate ſodde fleſh ſo mannerly and modeſtly, taking his meat in his hands, and putting it to his mouth, that any man woulde thinke he had vnderſtood human conditions: he ſtood vpright like a man, and ſate downe like a man. He diſcerned men and women aſunder, and aboue all loued the companie of women, and young maidens; hi genitall member was greater then might match the quantity of his other parts: he being moued to wrath, would rage and ſet vpon men, but being pacified, behaued himſelfe as meekly and gently as a man, and was ouercome with fair words:

Their nature in perticular.

Their loue of garments.

An Hiſtory. lib. de naturâ rerum.

ſhewing

ſhewing himſelfe well pleaſed with thoſe that ſport with him. The *Nomades*, people of *Æthiopia*, and the nations of *Menitimori* liue vpon the milke of *Cynocephals*, keeping great heards of them, & killing all the males, except ſome few preſerued for procreation.

A TARTARINE.

THere was at *Paris* another beaſt called a *Tartarine*, and in ſome places a *Magot* (much like a *Baboun*, as appeareth by his naturall circumciſion) beeing as great as a Grey-hound, & walked for the moſt part on two legs, being clothed with a ſouldiors coat, and a ſword girded to his ſide, ſo that the moſt parte thought him to be ſome Monſter-little-man, for being commaunded to his kennell, he would go and tarry there all night, and in the day time walke abroade to be ſeene of euery man, it was doubtfull whether he wer of the *Munkey* kind or the *Baboon*, his voice was like the ſqueeking of a Mouſe, but his aſpect and countenance was fierce, truculent, and fearfull, as his image is heere deciphered.

Theod. Beza.

THE SATYRE.

Superſtitious errour of Satyres.

AS the *Cynocephall* or *Baboun*-Apes haue giuen occaſion to ſome to imagine (though falſly) there were ſuch men, ſo the Satyres a moſt rare and ſeldome ſeene beaſt, hath occaſioned other to thinke it was a Deuil; and the Poets with their Apes, the Painters, Limmers, and Caruers, to encreaſe that ſuperſtition, haue therefore deſcribed him with hornes on his head, and feet like Goates, whereas Satires haue neither of both. And it may be that Deuils haue at ſome time appeared to men in this likenes, as they haue done in the likenes of the *Onocentaure* and wilde Aſſe, and other ſnapes, it being alſo probable, that Deuils take not any dænomination or ſhape from Satyres, but rather the Apes themſelues from Deuils whome they reſemble, for there are many things common to the Satyre-apes and deuiliſh Satyres, as their human ſhape, their abode in ſolitary places, their rough-hayre, and luſt to women, wherewithall other Apes are naturally infected: but eſpecially Satyres. Wherefore the auncient Græcians coniecture their name to be deriued as it were of *Stathes*, ſignifying the yarde or virile member: and it is certain that the deuils haue excerciſed their præſtigious luſt, or rather their imagination of luſt vpon mankind, whereof commeth that diſtinction of *Fauni*, that ſome are *Incubi* defilers of Women, and ſome *Succubi* defiled by men. Peraduenture the name of Satire is more fitly deriued from the hebrew *Sair*. *Eſa.* 34. wher-

Their name.

of

of the plurall is *Seirim*, *Esa.*13. which is interpreted monsters of the Desart, or rough hairy Fawnes; and when *ssim* is put to *seir*, it signifieth Goats.

The *Chaldæans* for *seirim*, render *schedin*; that is, euill deuils: and the Arabians *lesejathin*, that is *satanas*: the Persyans *Deuan*, the Illyryans *Deuadai* and *Dewas*: the Germans *Teufel*. They which passed through the world and exercised dauncing and other sports for *Dionisius*, were called *Satyres*, and sometimes *Tytiri*, because of their wanton songes; sometimes *Sileni* (although the difference is, that the smaller and younger beasts are called *Satiri*, the elder and greater *Sileni*:) Also *Bacchæ* and *Nymphæ*, wherefore *Bacchus* is pictured riding in a chariot of Vine-branches, *Silenus* ridinge beside him on an Asse; and the *Bacchæ* or Satyres shaking togither their staulkie Iauelines and Paulmers. By reason of their leaping they are caled *Scirti*, and the anticke or satyricall dauncing *sicinnis*, and they also somtimes *sicinnistæ*; somtimes *Ægipanæ*: wherefore *Pliny* reporteth, that among the westerne *Ethiopians*, there are certaine little hilles full of the *Satirique Ægipanæ*, and that in the night time they vse great fires, piping and dansing, with a wonder full noise of Tymbrels and cymbals: and so also in *Atlas* amongest the Moores, whereof there was no footing, remnant, or appearance to be found in the day time.

Gyraldus.

Grapaldus

The *Satyres* are in the Ilands *Satirdæ*, which are three in number, standing right ouer against *India* on the farther side of *Ganges*; of which *Euphemus Car* rehearseth this history: that when he sayled into *Italy*, by the rage of winde and euill weather they were driuen to a coast vnnauigable, where were many desart Ilandes inhabited of wilde men, and the Marriners refused to land vpon some Ilands, hauing heretofore had triall of the inhumaine and vnciuill behauiour of the inhabitants; so that they brought vs to the *satirian Ilands*, where we saw the inhabitants red, and had tayles ioyned to their back not much lesse then horsses. These, being perceiued by the Marriners to run to the shippes and lay hold on the women that were in them, the ship-men for feare, tooke one of the Barbarian women and set her on the land among them, whom in most odious and filthy maner they abused, not onely in that part that nature hath ordained, but ouer the whole body most libidinously, whereby they found them to be very bruit beasts.

Ptol. 2,7. Countries of breed.

Their lustfull disposition.

There are also *Satires* in the Eastern mountaines of *India*, in the country of the *Cartaduli*, and in the prouince of the *Comari* and *corudæ*, but the *Cebi* spoken of before bred in *Ethiopia*, are not Satyres (though faced like them:) nor the *Prasyan* Apes, which resemble Satyres in short beards. There are many kindes of these Satyres better distinguished by names then any properties naturall known vnto vs. Such are the *Ægipanæ* befor declared, *Nymphes* of the Poets, *Fawnes*, *pan* & *sileni*, which in time of the Gentiles were worshipped for gods; and it was one part of their religion, to set vp the picture of a Satyre at their dores and gates, for a remedy against the bewitching of enuious persons; &

Pliny *Paul.veret.*

Diuersitie of kindes.

Pliny

Pliny. the ſtatuë of *Priapus* in the *agalma* of a Satyre in their gardens: for which cauſe, we read of many pictures made of Satyres. *Antiphilus* made a very noble one in a *Panthers* skin, calling it *Apoſcopon*, that is, *Wri-faced.* Another Painter of *Ariſtides*, painted it crowned with a drinking cup, ſignifiyng therby the beaſtlines of drunkards. *Miron* had one painted hearing and admiring pipes, and another called *Periboetos* at *Athens*, as is reported, *Hermolaus.* and that *Praxitelus* was wonderfully in loue therewith; wherupon beeing at ſupper with *Phryne* the noble harlot, who had begged of him the beſt piece of worke he had, conſented, with this condition, that he would not tell hir which he loued beſt: wherupon ſhee, to ſatisfie hirſelfe, priuily ſuborned one of his ſlaues, to come in at ſupper time, and tell him his houſe and moſt of his goods were burned, whereat being amazed, demanded if *Cupid* and the *Satyre* were ſafe, by which ſhe knew the beſt peece, and asked *cupid*, refuſing the Satyre. *Pliny.* *Protogenes* had one painted holding pipes in his hande, and was called *Anopauomenos:* and *Timanthes* had painted *cyclops* ſleeping in a little tablet, with Satyres ſtanding beſide him, meaſuring with a iauelyn the length of his thumbe.

Satyres haue no humain conditions in them, nor other reſemblance of men beſide their outward ſhape: though *Solinus* ſpeake of them like as of men. They cary their meat vnder their chin as in a ſtore-houſe, and from thence being hungry they take it forth to eate, making it ordinary with them euery day which is but annuall in the *Formicæ* lions; being of very vnquiet motions aboue other Apes. They are hardly taken, except ſicke, great with yong, old, or aſleepe: for *Sylla* had a Satyre brought him which was taken a ſleepe neere *Apollonia*, in the holy place *Nymphæum*, of whom he (by diuers interpreters) demanded many queſtions, but receiued no anſwer, ſaue only a voice much like the neiyng of a horſe, wherof he being afraid, ſent him away aliue. *Philoſtratus* teleth another hiſtory, how that *Apollonius* and his colleagues ſupping in a village of *Ethiopia*, beyond the fall of *Nilus*, they heard a ſudden outcry of women calling to one another; ſome ſaying, *Take him*, others, *Follow him*: likewiſe prouoking their husbands to helpe them: the men preſently tooke clubs, ſtones, or what came firſt to hand, complaining of an iniury don vnto their wiues. Now ſome ten moneths before there had appeared a fearfull ſhew of a Satyre, raging vpon their women, and had ſlain two of them, with whom he was in loue: the companions of *Apollonius* quaked at the hearing hereof, and *Nilus* one of them ſware (by *Ioue*) that they being naked and vnarmed, could not be able to reſiſt him in his outragious luſt, but that he would accompliſh his wantonnes as before: yet ſaid *Apollonius*, there is a remedy to quaile theſe wanton-leaping beaſts, which men ſay *Midas* vſed (for *Midas* was of kindred to Satyres, as appeared by his eares.) This *Midas* heard his mother ſay, that Satyres loued to be drunke with wine, and then ſleep ſoundly, and after that be ſo moderat, mild and gentle, that a man would thinke they had loſt their firſt nature.

Whervpon he put wine into a fountain neere the high-way, whereof when the Satyre had taſted he waxed meeke ſuddenly, and was ouercome. Now, that we thinke not this a fable (ſaith *Apollonius*) let vs go to the gouernor of the Towne, and inquire of him whether there be any wine to be had that we may offer it to the Satyre, wherunto all conſented, & they filled foure great *Egyptian* earthen veſſels with wine and put it into the fountain where their cattel were watred: this don, *Apollonius* called the Satyre, ſecretly thretning him, and the Satyre inraged with the ſauour of the wine came; after he had drunke thereof, Now ſaid *Apollonius*, let vs ſacrifice to the Satyre for he ſleepeth, and ſo led the inhabitants to the dens of the *Nymphes*, diſtant a furlong from the towne and ſhewed thē the Satyre, ſaying; Neither beat, curſſe, or prouoke him henceforth, and he ſhall neuer harme you. It is certaine, that the deuils do many waies delude men in the likenes of Satyres, for when the drunken feaſts of *Bacchus* were yearely celebrated in *Parnaſſus*, there were many ſightes of Satyres, and voyces, and ſounding of cymbals heard: yet is it likely that there are men alſo like Satyres inhabiting in ſome deſart places; for S. *Ierom* in the life of *Paul* the *Eremite*, reporteth there appeared to S. *Antony* an *Hippocentaure*, ſuch as the Poets deſcribe and preſently he ſaw in a rocky valley adioining, a litle man hauing croked noſtrils, hornes growing out of his forhed, and the neather part of his body had Goats feet: the holy man not diſmayed, taking the ſhield of faith, and the breaſt-plate of righteouſneſſe, like a good ſouldior of Chriſt, preaſed toward him, which brought him ſome fruites of palmes as pledges of his peace, vpon which he fed in the iourney; which

Mela. Reſemblance of Satyres.

Their prouiſion of food.

Their takIng

Pauſanias. *Macrobius.*

Men like Satyres

Taming of Satyres

which ſaint *Anthony* perceiuing, he asked him who he was, and receiued this anſwere; I am a mortall creature, one of the inhabitants of this Deſart, whome the Gentiles (deceiued with error) doe worſhip and call *Fauni*, Satyres, and *Incubi*: I am come in ambaſſage from our flocke, intreating that thou wouldſt pray for vs vnto the common GOD, who came to ſaue the world: the which words were no ſooner ended, but he ran away as faſt as any foule could fly. And leaſt this ſhould ſeeme falſe, vnder *Conſtantine* at Alexandria, there was ſuch a man to be ſeene aliue, and was a publike ſpectacle to all the World, the carcaſſe whereof after his death was kept from corruption by heat, through ſalt, and was caried to ANTIOCHIA that the Emperor himſelfe might ſee it.

Satyres are very ſildome ſeene, and taken with great difficulty, as is before ſaide: for there were two of thoſe founde in the woods of *Saxony* towards *Dacia*, in a deſart, the female whereof was killed by the darts of the hunters, and the biting of Dogs, but the male was taken aliue, being in the vpper parts like a man, and in the neather partes like a Goat, but all hairy throughout: he was brought to be tame, and learned to go vpright, and alſo to ſpeake ſome wordes, but with a voice like a Goat, and without all reaſon: he was exceeding luſtfull to women, attempting to rauiſh many of what condition ſoeuer they were, and of this kinde there are ſtore in *Ethiopia*.

Albertus. Two beaſtes like Satyres taken.

THE FIGVRE OF ANOTHER MONSTER.

THE famous learned man *George Fabricius*, ſhewed me this ſnape of a monſtrous beaſt that is fit to be ioyned to the ſtory of Satyres. There was (ſaide he) in the territory of the Biſhop of *Salceburgh*, in a forreſt called *Fannesbergh*, a certaine foure-footed beaſt, of a yellowiſh-carnation colour, but ſo wilde that he would neuer be drawne to looke vppon any man, hiding himſelfe in the darkeſt places, and beeing watched diligently, would not be prouoked to come forth ſo much as to eate his meate, ſo that in a very ſhort time it was famiſhed. The hinder legs were much vnlike the former, and alſo much longer. It was taken about the year of the Lord, one thouſand, fiue

Another monſter like a Satyre.

Colour and nature.

the ſtatuë of *Priapus* in the *agalma* of a Satyre in their gardens: for which cauſe, we read
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Hermolaus. ted hearing and admiring pipes, and another called *Periboetos* at *Athens*, as is reported, and that *Praxitelus* was wonderfully in loue therewith; wherupon beeing at ſupper with *Phryne* the noble harlot, who had begged of him the beſt piece of worke he had, conſen-ted, with this condition, that he would not tell hir which he loued beſt: wherupon ſhee, to ſatisfie hirſelfe, priuily ſuborned one of his ſlaues, to come in at ſupper time, and tell him his houſe and moſt of his goods were burned, whereat being amazed, demanded if *Cupid* and the *Satyre* were ſafe, by which ſhe knew the beſt peece, and asked *cupid*, refu-ſing the Satyre. *Protogenes* had one painted holding pipes in his hande, and was called
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Reſemblance of Satyres. vnder their chin as in a ſtore-houſe, and from thence being hungry they take it forth to eate, making it ordinary with them euery day which is but annuall in the *Formicæ* lions;
Their prouiſion of food. being of very vnquiet motions aboue other Apes. They are hardly taken, except ſicke, great with yong, old, or aſleepe: for *Sylla* had a Satyre brought him which was taken a
Their takIng ſleepe neere *Apollonia*, in the holy place *Nymphæum*, of whom he (by diuers interpreters) demanded many queſtions, but receiued no anſwer, ſaue only a voice much like the nei-yng of a horſe, wherof he being afraid, ſent him away aliue. *Philoſtratus* teleth another hi-ſtory, how that *Apollonius* and his colleagues ſupping in a village of *Ethiopia*, beyond the fall of *Nilus*, they heard a ſudden outcry of women calling to one another; ſome ſaying, *Take him*, others, *Follow him*: likewiſe prouoking their husbands to helpe them: the men preſently tooke clubs, ſtones, or what came firſt to hand, complaining of an iniury don vnto their wiues. Now ſome ten moneths before there had appeared a fearfull ſhew of a Satyre, raging vpon their women, and had ſlain two of them, with whom he was in lou: the companions of *Apollonius* quaked at the hearing hereof, and *Nilus* one of them ſware (by *Ioue*) that they being naked and vnarmed, could not be able to reſiſt him in his out-ragious luſt, but that he would accompliſh his wantonnes as before: yet ſaid *Apollonius*, there is a remedy to quaile theſe wanton-leaping beaſts, which men ſay *Midas* vſed (for
Taming of Satyres *Midas* was of kindred to Satyres, as appeared by his eares.) This *Midas* heard his mother ſay, that Satyres loued to be drunke with wine, and then ſleep ſoundly, and after that be ſo moderat, mild and gentle, that a man would thinke they had loſt their firſt nature.

Wherupon he put wine into a fountain neere the high-way, whereof when the Satyre had taſted he waxed meeke ſuddenly, and was ouercome. Now, that we thinke not this a fable (ſaith *Apollonius*) let vs go to the gouernor of the Towne, and inquire of him whe-ther there be any wine to be had that we may offer it to the Satyre, wherunto all conſen-ted, & they filled foure great *Egyptian* earthen veſſels with wine and put it into the foun-tain where their cattel were watred: this don, *Apollonius* called the Satyre, ſecretly thret-ning him, and the Satyre inraged with the ſauour of the wine came; after he had drunke thereof, Now ſaid *Apollonius*, let vs ſacrifice to the Satyre for he ſleepeth, and ſo led the inhabitants to the dens of the *Nymphes*, diſtant a furlong from the towne and ſhewed thē the Satyre, ſaying; Neither beat, curſſe, or prouoke him henceforth, and he ſhall neuer harme you. It is certaine, that the deuils do many waies delude men in the likenes of Sa-
Pauſanias. *Macrobius.* tyres, for when the drunken feaſts of *Bacchus* were yearely celebrated in *Parnaſſus*, there were many ſightes of Satyres, and voyces, and ſounding of cymbals heard: yet is it like-ly that there are men alſo like Satyres inhabiting in ſome deſart places; for S. *Ierom* in the life of *Paul* the *Eremite*, reporteth there appeared to S. *Antony* an *Hippocentaure*, ſuch
Men like Satyres as the Poets deſcribe and preſently he ſaw in a rocky valley adioining, a litle man hauing croked noſtrils, hornes growing out of his forhed, and the neather part of his body had Goats feet: the holy man not diſmayed, taking the ſhield of faith, and the breaſt-plate of righteouſneſſe, like a good ſouldior of Chriſt, preaſed toward him, which brought him ſome fruites of palmes as pledges of his peace, vpon which he fed in the iourney;

which

which ſaint *Anthony* perceiuing, he asked him who he was, and receiued this anſwere; I am a mortall creature, one of the inhabitants of this Deſart, whome the Gentiles (deceiued with error) doe worſhip and call *Fauni*, Satyres, and *Incubi*: I am come in ambaſſage from our flocke, intreating that thou wouldſt pray for vs vnto the common GOD, who came to ſaue the world: the which words were no ſooner ended, but he ran away as faſt as any foule could fly. And leaſt this ſhould ſeeme falſe, vnder *Conſtantine* at Alexandria, there was ſuch a man to be ſeene aliue, and was a publike ſpectacle to all the World, the carcaſſe whereof after his death was kept from corruption by heat, through ſalt, and was caried to ANTIOCHIA that the Emperor himſelfe might ſee it.

Albertus. Two beaſts like Satyres taken.

Satyres are very ſildome ſeene, and taken with great difficulty, as is before ſaide: for there were two of thoſe founde in the woods of *Saxony* towards *Dacia*, in a deſart, the female whereof was killed by the darts of the hunters, and the biting of Dogs, but the male was taken aliue, being in the vpper parts like a man, and in the neather partes like a Goat, but all hairy throughout: he was brought to be tame, and learned to go vpright, and alſo to ſpeake ſome wordes, but with a voice like a Goat, and without all reaſon: he was exceeding luſtfull to women, attempting to rauiſh many of what condition ſoeuer they were, and of this kinde there are ſtore in *Ethiopia*.

THE FIGVRE OF ANOTHER *MONSTER.*

Another monſter like a Satyre.

THE famous learned man *George Fabricius*, ſhewed me this ſhape of a monſtrous beaſt that is fit to be ioyned to the ſtory of Satyres. There was (ſaide he) in the territory of the Biſhop of *Saleeburgh*, in a forreſt called *Fannesbergh*, a certaine foure-footed beaſt, of a yellowiſh-carnation colour, but ſo wilde that he would neuer be drawne to looke vpon any man, hiding himſelfe in the darkeſt places, and beeing watched diligently, would not be prouoked to come forth ſo much as to eate his meate, ſo that in a very ſhort time it was famiſhed. The hinder legs were much vnlike the former, and alſo much longer. It was taken about the year of the Lord, one thouſand, fiue

Colour and nature.

hundred thirty, whoſe image being here ſo liuely deſcribed, may ſaue vs further labour in diſcourſing of his maine and different parts and proportion.

OF THE NORVEGIAN MONSTERS.

Hect. Boet.

WHen as certaine Ambaſſadors were ſent from *Iames* the fourth of that name king of *Scotland*, among whom was *Iames Ogill* that famous ſcholer of the Vniuerſitie of *Abberdon*, they no ſooner tooke ſhipping and hoyſted ſayle, but there ſodainly aroſe ſuch a tempeſtuous ſtorme, that they were driuen to the coaſts of *Norway*: and there going on ſhore, they were very ſtrangely affrighted, to ſee (as to them it appeared) certaine wild, monſtrous-men, running on the tops of the mountaines. Afterward, they were told by the inhabitants that they were beaſts (and not men) which did beare mortall hatred to mankind, although they could not abide the preſence of a mans countenance, yet in darke nights, when the reuerent viſage of humaine creatures are couered, they will come downe by troopes vpon the villages, and except the barking of dogges driue them backe they breake open dores, and enter houſes, killing and deuouring who ſoeuer they find; for their ſtrength is ſo vnreſiſtable and great, that they can pull vp by the rootes a tree of meane ſtature, and tearing the boughes from the bodye, with the ſtocke or ſtem thereof they fight one with another. Which when the Ambaſſad. heard, they cauſed a ſure watch to be kept all night, and withall made exceeding great fires, and when the light appeared, they tooke their farwell of thoſe Monſter-breeding-ſhores, recouering with ioy, the courſe which before they had loſt by tempeſt.

Monſters lik Men

Hatred to mankind

The great ſtrength of theſe beaſts.

Of the ÆGOPITHECVS.

Diuers ſhaps of apes.

The deſcription of Pan.

Nicephorus Calyſthus

VNder the *Equinoctiall* toward the Eaſt & ſouth, there is a kind of Ape called *Ægopithecus*, an Ape like a Goate. For there are Apes like Beares, called *Arctopitheci*, & ſome like Lyons, called *Leontopetheci*, and ſome like Dogs, called *Cynocephali*, as is before expreſſed; and manye other which haue a mixt reſemblance of other creatures in their members.

Amongſt the reſt is there a beaſt called *PAN*; who in his head, face, horns, legs, and from the loynes downwarde reſembleth a Goat, but in his belly, breaſt, and armes, an Ape; ſuch a one was ſent by the king of *Indians* to Conſtantine, which being ſhut vp in a Caue or cloſe place, by reaſon of the wildneſſe thereof, liued there but a ſeaſon, & when it was dead and bowelled, they pouldred it with ſpices, and carried it to be ſeene at Conſtantinople: the which beaſt hauing beene ſeene of the auncient Græcians, were ſo amazed at the ſtrangneſſe thereof, that they receiued it for a god, as they did a Satyre and other ſtrange beaſts.

Of

OF THE SPHINGA
Or SPHINX.

THE *Sphinx* or *Sphinga* is of the kinde of Apes, hauing his body rough like Apes, but his breaſt vp to his necke, pilde and ſmooth without hayre: the face is very round yet ſharp and piked, hauing the breaſts of women, and their fauor or viſage much like them: In that part of their body which is bare without haire, there is a certaine red thing riſing in a round circle like Millet ſeed, which giueth great grace & comelineſſe to their colour, which in the middle parte is humaine: Their voice is very like a mans but not articulat, ſounding as if one did ſpeake haſtily with indignation or ſorow. Their haire browne or ſwarthy coulour. They are bred in *India* and *Ethyopia*. In the promontory of the fartheſt *Arabia* neere *Dira*, are *Sphinges* and certaine Lyons called *Formicæ*, ſo likewiſe they are to be found amongeſt the *Trogloditæ*. As the *Babouns* & *Cynocephals* are more wilde than other Apes, ſo the Satyres and *Sphynges* are more meeke and gentle, for they are not ſo wilde that they will not bee tamed, nor yet ſo tame but they will reuenge their own harmes: as appeared by that which was ſlayne in a publike ſpectacle among the *Thebanes*. They carrye their meat in the ſtorehouſes of their own chaps or cheeks, taking it forth when they are hungry, and ſo eat it: not being like the *Formicæ*, for that which is annuall in them, is daily and hourely amongeſt theſe.

Plin. caliſthius. The deſcription.

Æliamus. Countrey of breed.

lions formicæ

Plin.

Their nature

Albertus.

Manner of carrieng their meate.

The name of this *Sphynx* is taken from *binding, as appeareth by the Greek notation, or elſe of delicacie and dainty nice * looſneſſe, (wherefore there were certain common ſtrumpets called *Sphinctæ*, and the *Megarian Sphingas*, was a very popular phraſe for notorious harlots) hath giuen occaſion to the Poets, to faigne a certaine monſter called *Sphynx*, which they ſay was thus deriued. *Hydra* brought foorth the *Chimæra*, *Chimæra* by *Orthus* the *Sphinx*, and the *Nemæan* Lyon: now this *Orthus* was one of *Geryons* Dogges. This *Sphinx* they make a treble-formed monſter, a Maydens face, a Lyons legs, and the wings of a fowle, or as *Auſonius* and *Varinus* ſay, the face and hand of a mayde, the body of a Dogge, the winges of a byrd, the voice of a man, the clawes of a Lyon, and the tayle of a Dragon: and that ſhe kept continually in the *Sphincian* mountaine; propounding to all trauailers that came that way an *Ænigma* or Riddle, which was this: *What was the creature that firſt of all goeth on foure legges; afterwards on two, and laſtly on three:* and all of them that could not diſſolue that Riddle, ſhe preſently ſlew, by taking them and throwing them downe headlong, from the top of a Rocke. At laſt *Oedipus* came that way and declared the ſecret,

Of the name and notation thereof *Hermolaus.*

**Varrianus*

Heſiod.

Auſonius. The deſcription of the Poets Phinx.

The Riddle of the Sphinx

The ſolution of the Riddle by Oedipus

cret, that it *(was a Man) who in his infancy creepeth on al foure*, afterward *in youth goeth vpright vpon two legs*, and laſt of all *in olde age taketh vnto him a ſtaffe which maketh him to goe as it were on three legs*; which the monſter hearing, ſhe preſently threwe downe her ſelfe from the former rocke, and ſo ſhe ended. Wherevpon *Oedipus* is taken for a ſubtill and wiſe opener of myſteries.

Palephatus. The true Hiſtory of Sphinx

But the truth is, that when *Cadmus* had married an *Amazonian* woman called *Sphynx*, and with her came to *Thebes*, and there ſlew *Draco* their King and poſſeſſed his kingdom, afterward there was a ſiſter vnto *Draco* called *Harmona*, whom *Cadmus* married, *Sphynx* being yet aliue: She in reuenge *(*being aſſiſted by many followers*)* departed with great ſtore of wealth into the Mountaine SPHINCIVS, taking with her a great Dogge which *Cadmus* held in great account, and there made daily incurſions or ſpoiles vpon his people: Now *ænigma* in the *Theban*-language, ſignifieth an inrode or warlike incurſion, wherfore the people complained in this ſort. *Thus* Græcian Sphinx *robbeth vs, in ſetting vpon with an* ænigma, *but no man knoweth after what manner ſhe maketh this* ænigma.

Cadmus hereupon made proclamation, that he would giue a very bountifull reward vnto him, that would kill *Sphinx*, vpon which occaſion the CORINTHIAN *Oedipus* came vnto her, being mounted on a ſwift courſer, and accompanied with ſome *Thebans* in the night ſeaſon, ſlue her. Other ſay, that *Oedipus* by counterfaiting friendſhippe, ſlue her, making ſhew to be of her faction; and *Pauſanias* ſaith, that the former Riddle, was not a Riddle, but an Oracle of *Apollo*, which *Cadmus* had receiued, whereby his poſteritie ſhould be inheritors of the *Theban* kingdome; and whereas *Oedipus*, being the ſonne of *Laius* a former king of that countrey, was taught the Oracle in his ſleepe, he recouered the kingdome vſurped by *Sphinx* his ſiſter, and afterward vnknowne, married his owne mother *Iocaſta*. But the true morall of this poeticall fiction, is by that learned *Alciatus* in one of his emblems deciphered, that her monſtrous treble-formed-ſhape, ſignified her luſtfull pleaſure vnder a Virgins face, her cruell pride vnder the Lyons clawes, her winde-driuen lenitye vnder the Eagles or birdes feathers, and I will conclude with the

Suidas Meaning this Poeticall Sphinx

wordes of *Suidas* concerning ſuch monſters, that the *Tritons*, *Sphinges*, and *centaures*, are the images of thoſe things, which are not to bee founde within the compaſſe of the whole world.

The true *Sphinx* firſt deſcribed, is of a fierce though a tameable nature, and if a man doe firſt of all perceiue or diſcerne of theſe naturall *Sphinges*, before the beaſt diſcerne

The nature of the Sphinx.

or perceiue the man, he ſhall be ſafe; but if the beaſt firſt deſcrie the man, then is it mortall to the man. Theſe *Sphinges* were of great account for their ſtrangeneſſe: with their image did *Auguſtus* ſigne all his grauntes, libels, and Epiſtles: afterward hee lefte that, and ſigned with the Image of *Alexander* the great, and laſt of all with his owne. *Syelis* the king in the citty of the *Boriſthenites*, had a faire houſe, about which there were *ſphinges* and *Gryphins* wrought out of white ſtone. At *Athens*, in the Temple *Parthenona*, there is deſcribed the contention betwixt *Pallas* and *Neptune*, about the earth, and the image of *Pallas* made of Yuory and gold, hath in the midſt of hir ſhield the picture of a *ſphinx*.

Suetonius. The vſe of Sphinges. *Herodotus.* *Pauſanias.*

Amaſis the king of *Egypt*, built in the porch of *Pallas*, an admirable worke called *Sai*: where he placed ſuch great *coloſſes* and *Andro-ſphinges*, that it was afterward ſuppoſed he was buried therein, and was liuely to be ſeene imputrible. To conclude, the *Egyptians* in the porches of their Temples painted a *Sphinx*, wherby they inſinuated that their diuine wiſdome was but darke and vncertain, and ſo couered with fables, that there ſcarce appeared in it any ſpatkles or footſteps of verity.

Herodotus.

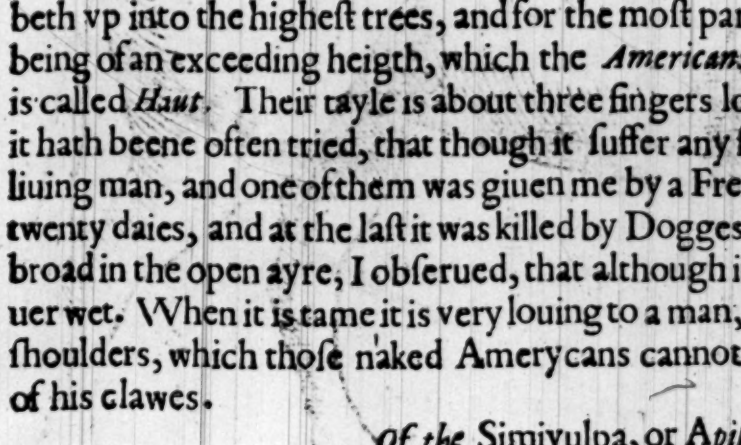
Of the SAGOIN, *called Galeopithecus.*

This figure of the *Sagoin*, I receiued of *Peter cordenberg*, a very learned Apothecary of *Antwerpe*, which is three times as big as my pictur

and *Iohn eay* that famous Engliſh Doctor hath aduertiſed me, that it no way reſembleth the *Sagoin* it ſelfe, which is not much greater than a Rat, a little conny, or a young Hedg-hog: for he had ſeene ſeuerall ones of that bigneſſe, of a gryſeld colour, a neate beard, and ſomewhat aſh-coloured, a tayle like a Rat, but hayry; the feet of a Squirrell, the face almoſt like a Martine, or Satyre, a round eare but very ſhort and open, the hayre blacke at the root, and white at the end, and in other conditions like a Munkey. They are much ſet by among women, and by the *Braſilians* where they are bred and called *Sagoines*, it being very propable that they are conceiued by a ſmall Ape and a Weaſell, for in that countrey by reaſon of the heat thereof, there are many ſuch vnnaturall commixtions. *It* is a nimble, liuely, and quicke ſpirited beaſt, but fearefull; it will eate white-bread, apples, ſweet-grapes, dried in the ſunne, figges, or peares. There was one of them at *Antwerpe* ſolde for fifty crownes: in France they call a *Sagoni* a little beaſt not much bigger than a Squirrell, and not able to endure any cold. Some other affirme that a Sagoin is a bearded creature, but without a taile, of an aſh-colour, not much bigger then a fiſte, but of this beaſt there is not any author writeth more then is already rehearſed.

The qualitie.
Colour
Partes
Procreation of Sagoines
Their meate.
The price of a Sagoin

OF THE BEAR-APE
ARCTOPITHECVS.



Theuetus.

THere is in America a very deformed beaſt which the inhabitants call *Haut* or *Hauti*, & the Frenchmen *Guenon*, as big as a great Affrican Monkey. His belly hangeth very low, his head and face like vnto a childes, as may be ſeen by this liuely picture, and being taken it wil ſigh like a young childe. His skin is of an aſh-colour, and hairie like a Beare: he hath but three clawes on a foot, as longe as foure fingers, and like the thornes of Priuet, whereby he climbeth vp into the higheſt trees, and for the moſt part liueth of the leaues of a certain tree being of an exceeding heigth, which the *Americans* call *Amahut*, and thereof this beaſt is called *Haut*. Their tayle is about three fingers long, hauing very little haire thereon, it hath beene often tried, that though it ſuffer any famine, it will not eate the fleſhe of a liuing man, and one of them was giuen me by a French-man, which I kept aliue ſixe and twenty daies, and at the laſt it was killed by Dogges, and in that time when I had ſet it abroad in the open ayre, I obſerued, that although it often rained, yet was that beaſt neuer wet. When it is tame it is very louing to a man, and deſirous to climbe vppe to his ſhoulders, which thoſe naked Amerycans cannot endure, by reaſon of the ſharpeneſſe of his clawes.

Of the name
His parts
A ſecret in Nature.

Of the Simivulpa, or *Apiſh* FOXE.

Piſonius.
Gillius.

THoſe which haue trauayled the contry of *Payran* doe affirme, that they haue ſeene a four-footed beaſt called in Latine *Simivulpa*, in Greek *Alopecopithecos*, & in German *Fuchſſaff*: in the forpart like

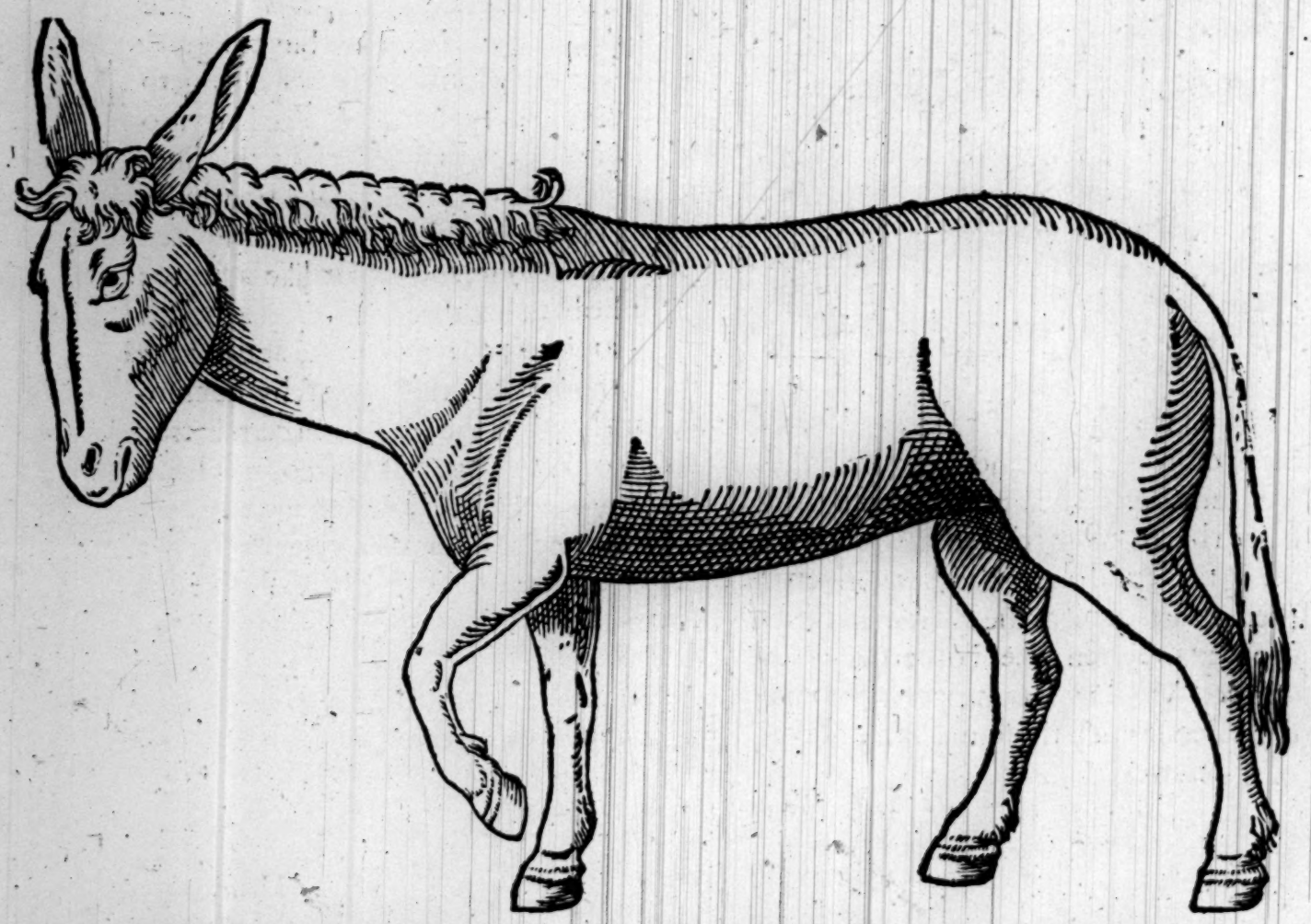
The deſcription.

Deſcription. like a Foxe, and in the hinder part like an Ape, except that it had mans feet and eares like a Bat, and vnderneath the common belly, there was a skinne like a bagge or ſcrip, wherin ſhe keepeth, lodgeth, and carrieth her young ones, vntill they are able to prouide for themſelues, without the helpe of their damme: neyther do they come foorth of that receptacle, except it be to ſucke milke, or ſport themſelues, ſo that the ſame vnderbelly is her beſt remedie againſt the furious Hunters and other rauening beaſts, to preſerue her young ones, for ſhe is incredibly ſwift, running with that carriage as if ſhe had no burthen. It hath a tayle like a Munkey: there was one of them with three young Whelpes taken, and brought into a ſhip, but the whelpes dyed quickly: the olde one liuing longer, was brought to Syuill, and afterward to *Granado*, where the King of Spaine ſawe it, which ſoone after by reaſon of the change of ayre and incertainty of dyet, did alſo pyne away and die. The like things doeth *Cardan* report of a beaſt called *Chiurca*, in *Hiſpania noua*, and *Stadinius* of a *Seruuoy* in America: but I conieƈture that the former is this *Fox ape*, called in Greeke *Alopecopithecos*, and of the Germans *Fuſchſaffe*, the latter the Female *Cynocephall*, which carryeth her wombe wherin lye her young ones without hir belly. There is a fiſh called *Glaucus*, whereof the male ſwalloweth vppe all the young ones when they are indangered by other, and afterward yeeldeth them forth againe ſafe and ſound.

Ælianus.

a miraculous thing of a fiſh

OF THE ASSE.



THe Aſſe is called in Latine *Aſinus*, in Greeke *Oros* and *Killos*, by reaſon of his labour in bearing burthens, and of ſome *Megamucos* becauſe of his vnpleaſant voyce: Of other *Cochutous*, or *Canthon*, from whence commeth *Cantharus*, that is, a *Scarabee* or Fl e, bred of the dung of Aſſes. The Hæbrues call it *Chamor*, Deuteron. 5. and the *Perſyans Care*, the latter Hæbrues doe indifferently take *Gajedor*, *Tartak*, and *caar* for an Aſſe: the Italyans *Laſino*, the Spaniardes *Aſno*, the French *Vng aſne*, the Germans *Eſel*, *Mul*, *Mulle-reſel*, and the Illyrians *Oſel*; the which beaſt is intituled or phraſed with many epithites among Poets; as, ſlow, burthen-bearing, back-bearing, vile, cart-drawing, mill-labouring, ſluggiſh, crooked, vulgar, ſlow-paced, long-eared, blockiſh, braying, ydle, deuill-hayred,

Of the name and the reaſons thereof.

Varinus.

Epethites of an Aſſe.

haired, filthy, saddle-bearer, slow-foot, four-foot, vnsauoury, and a beast of miserable condition; beside many other such titles in the Greeke. Yet this silly beast hath among the Astronomers found more fauour, for in the signe *Cancer* there are two starres called the two Asses, placed there as some say, by *Bacchus*, who in his fury which *Iuno* laid vpon him, trauailing to the *Dodanæan* Temple of *Apollo* to recouer his wits, by the counsel of the Oracle, came to a certaine lake of water, ouer which he could not passe; and meeting there two Asses, tooke one of them, vpon whose backe hee was safely carried ouer dri-foote. Afterward, when he had recouered his wits, in thankfulnesse for that good turne, he placed the two Asses among the starres. *Pliny.* Asses in cœlestial signes. *Hyginus.*

Howsoeuer this may be a fabulous commendation of this beast, yet holy Writ teacheth vs, that an Asse saw an *Angell*, and opened his mouth in reproofe of his mayster *Balaam*: and our most blessed Sauiour rode on an Asse to *Ierusalem* to shew his humility: and *Sampson* out of the iaw-bone of an Asse, quenched his thirst. *Apuleius* in his eleuen bookes of his golden Asse, taketh that beast for an Emblem, to note the manners of mankind; how some by youthfull pleasures become beasts, and afterward by timely repentant old-age, are reformed men againe: Some are in their liues Wolues; som Foxes, some Swine, some Asses, and so other may be compared to other beasts: and as *Origen* saith, onely by pleasure is a man a horse or Mule, when a beastly soule liueth in a humaine shape. This world is vnto them an inchanted cup of *Circes*, wherein they drinke vp a potion of obliuion, error, and ignorance; afterwards brutizing in their whole life, till they tast the Roses of true science and grace inlightning their minds, which is theyr new recouery of humane wit, life, and vnderstanding. Numb. 22. Morals of the discourses of asses. *Proclus.* *Beroaldus*

Asses are bred in *Arcadia*, wherefore prouerbially, the best Asses are signified by the *Arcadian* Asse, and the greatest Asses by the *Acharnican* Asse. In *Timochain* of *Persya*, are very beautifull Asses, whereof one hath beene sold for thirty pounds of siluer. Likwise in *Rea*, in *Italy*, in *Illiria*, *Thracia* and *Epirus*, there are Asses but very small ones, although all other cattell there are very large. In *India*, among the *Psillians*, they are not greater then Rams, and generally all their cattell are of a very small growth. In *Scythia*, *Pontus*, *Celta*, and the regions confining them, are no Asses bred, by reason of extreamity of cold, for Asses are very impatient of cold. In *Misia* there are also asses, but their flankes are crooked and indented as if they were broken; whereupon a prouerbiall common speech ariseth (one hauing a broken flanke) for a *Misian* Asse. Countries breeding asses. *Paul. venet.* *Pondera.* *Ælianus.*

Asses are ingendred both by their owne kind and also by horses, for they choose stallions and put them to their Asses, who haue large bodies, wel set legs, strong neckes, broad and strong ribbes, brawny and high creasts, thighes full of sinewes, and of black or flea-bitten colour (for a Mouse-colour is not approued) wherefore he that will haue a good flocke of Asses, must looke that the male and female be sounde, and of a good age, that they may breed long time, and out of a good seminary, as of *Arcadia* or *Rea*: for as the best Lampreyes are in *Sicilia*, and the delicate fish *Helops*, in *Rhodos* and not elsewhere; so are best Asses in these forenamed places. When they make choise of a Stallion, they looke principallie that he haue a great head: An asse is more desirous of copulation then a horse, and both male and female doe couple at thirtie moneths, although it proue not, vntill three yeares, or three and a halfe. Men say that *Anna* the father in law of *Esau*, did first inuent the copulation of horses and Asses togither: for as a horsse doth couer a shee asse, so an asse will couer a Mare, and an asse will sooner fil the lust of a Mare, then a horsse. Their breed. *Palladius.* *Absirtus.* *Aristotle* *Pliny.*

If a horsse couer a female asse which hath beene entred by a male asse, he cannot alter the seed of the asse: but if an asse couer a Mare which a horsse hath formerly entred, he will destroy the seed of the horsse, so that the Mare shall suffer abortment, by reason that the seed genitall of an Asse is more frigide then a horses: The Mares of *Elis* cannot at all conceiue by asses copulation, and there is more aborments falleth out by commixtion of horsses with asses, or asses with Mares, then when euery kind mingleth amongst themselues. It it but a superstition of some, which affirme that an asse cannot conceiue for so many yeares, as she hath eaten graines of barly corne defiled with womens purgation, but this is certaine, that if an asse conceiue not at the first loosing of hir teeth, she remai- *Pliny* *Leoniceno* *Pliny* *Aristotle*

remayneth barren. They are not coupled in generation in the Spring *æquinoctium* like Mares and other beaſts, but in the Sommer Solſtice, by reaſon of their colde natures, that they may bring forth their yong ones about the ſame time, for in the twelfe month after their copulation, they render their foles. If the males be kept from labour they are the worſe for generation, wherefore they are not to be ſuffered ydle at that time, but it is not ſo with the female, ſhe muſt reſt, that the Fole may be the ſtronger: but preſentlie after ſhe is couered ſhe muſt be courſed and driuen to and fro, or elſe ſhe will caſt forth againe the receiued ſeed.

Ariſtotle
Varro.

Plinie

The time that ſhe goeth with yong is according to the male kind by which ſhee is couered, for ſo long as the male lay in the belly of his damme, ſo long will the Aſſe carrie her yong before deliuerance: but in the ſtature of body, ſtrength, and beauty, the yong one taketh more after the female, then the male. The beſt kind of Aſſes are the foles of a wilde Aſſe and a tame female-Aſſe. They vſe when an aſſe is foaled, to take it from the damme, and put it to ſucke a Mare, that it may be the greater, which fole is called *Hippothela*, that is, a Horſe-ſuckling; and Mares will not be couered by Aſſes, except by ſuch an one as was a horſe-ſuckling. A ſhe-aſſe will engender till ſhe bee thirty yeares olde, which is her whole life long, but if ſhe conceiue often, ſhe will quickly be barren: wherof their keepers muſt take ſuch care, that they cauſe them to be kept from often copulation.

Plinie

Ælianus.

They will not fole in the ſight of man, or in the light, but in darkneſſe; they bringe forth but one at a time, for it hath not been heard of in the life of man, that an aſſe hath euer brought forth twinnes. Aſſoone as they are conceiued they haue milke in theyr vdders, but ſome hold not vntill the tenth moneth. They loue their yong ones very tenderly, for they will run through fire to come at them, but if there be any water betwixt them, it cooleth their affections, for of all things they loue not to wet their feet. They will driue their young ones from ſucking at the ſixt moneth, becauſe of the pain in their vdders, but their keepers weane them not till a whole yeare after their foaling. Their milke is ſo thicke that it is vſed in ſtead of fodder: a Mares is more thin, and a Camels is thinneſt of all. It is mortall to their yong ones to taſt the dammes milke for two dayes after their foling, for the food is ſo fat that it breedeth in their mouthes the *coloſtracion* or *Beeſtings*.

Ælianus.

Abſirtus.

Plinie.

Touching their ſeuerall parts, they haue teeth on either chap like a man and a horſſe, an Aſſe and a Mule haue 36. teeth, and ioyned neere togither: the bloud of Aſſes and Bulles is the thickeſt of all other, as the bloud of man is the thinneſt: His head is great and his eares long and broad: both male and female looſe their fore-teeth in the thirtith moneth of their age, and the ſecond to the firſt, in the ſixt moneth, their third & fourth teeth are called *Gnomons*, that is, *Regulars*, becauſe by them there is a tried rule to know their age; and thoſe teeth alſo they loſe in the ſixt moneth. The hart of an Aſſe is great, as all other fearefull beaſts haue: The belly is vniforme as in other beaſts that haue a ſolide or whole hoofe. It wanteth a gall, and hath two vdders betwixt the thighes, the forpart of the backe neere the ſhoulders is weakeſt, and there appeareth the figure of a Croſſe, and the hinder part neere the loynes is ſtronger. The hooſes are whole and not parted: the *Stygean* water is ſo cold that nothing can hold it, except the hoofe of an aſſe or Mule; although *Ælianus* affirme, that it cannot bee contained but in the hornes of *Scythian* aſſes. Their tayles are longer by one ioint then a horſſes (though not ſo hairy.) They are purged with monthly courſes more then ſheepe or Goats, and the vrine of the female is more thin than the males. If an Aſſe was hindered by any diſeaſe from making water, certaine ſuperſtitious perſons for the eaſe of the beaſt, muttered this charm: *Gallus bibit & non meijt, myoxus meijt & non bibit*: that is,

Plutarch.
Plinie.
Ioan: Moſchi:

The Cocke drinketh and maketh not water,
The Dormouſe maketh water and neuer drinketh.

Suidas

They will eate Canes or Reedes, which to other beaſts is almoſt poiſon: wherefore in old time an Aſſe was dedicated to *Bacchus* as the canes wer ſacred vnto him; and at the time of their copulation they giue them herbe *Baſill* to ſtir vp their luſt: They will be ſatisfied with any neuer ſo baſe food, as chaffe, whereof there is abundance in euery countrey,

Their meate.

trey, young thornes and fruites of trees, twigges of Osier, or a bundle of boughes to browse vpon; insomuch as Q. *Hortensius* was wont to say, that he had more care that his Barbels should not hunger in his fish-pools, then his Asses in *Rosea*: but the young ones newly weaned must be more tendered, for they must be fed with hay, chaffe or barley, greene corne, or barley bran. Asses will hardly drinke but at watering places in their folds, or such as they haue been accustomed withall, and where they may drink without wetting their feet; and that which is more strange, they cannot be brought to goe ouer hollow bridges, through which the water appeareth in the chinks of the plankes, & when in trauaile they are very thirsty, they must be vnladen and constrained to drink: yea, *Herodotus* reporteth, that there are certaine Asses among the *African* shepheardes, which neuer drinke. When they sleepe they lie at length, and in their sleepe conceiue manie forceable dreames, as appeareth by the often beating backe their hinder legs, which if they strike not against the vaine ayre but against some harder substance, they are for euer vtterly lamed.

Philemon died with laughing when he saw an asse eate figs. *Val: Max:*

When the Asses of *Thuscia* haue eaten Hemlocke, or an herbe much like vnto it, they sleepe so long and strangely, that oftentimes the countreymen begin to fleay them, and on the sudden their skins halfe taken off and the other halfe on, they awake, braying in such horrible maner, that the poore men are most dreadfully affrighted therwith. Their voice is very rude and fearefull, as the Poet said: *Mathaolus.*

Quirritat verres, tardus rudit, oncat asellus.

and therefore the Græcians to expresse the same haue feigned many new wordes and cal it *Ogkethmos*, as the Latines *Rudere*, that is, to vtter forth a voice in a base and rude maner. The Poets feign, that at that time when *Iupiter* came to warre with the Gyantes, *Bacchus* and *Vulcan*, the Satyres and *Sileni* assisted and attended him, being carried vpon Asses. When the time came that the battell began, the Asses for very feare brayed most horribly, whereat the Gyantes not being acquainted with such strange and vnknowne voyces and cries, tooke them to their heeles and so were ouercome. *Eratosthenes*

In the sacrifices of the Goddesse *Vacuna*, an Asse was feasted with bread, and crowned with flowers, hung with rich Iewels and Peytrels, because (as they saye) when *Priapus* would haue rauished *Vesta* being asleepe, she was suddenly awaked by the braying of an Asse, and so escaped that infamie: And the *Lampsaceni* in the disgrace of *Priapus* did offer him an asse. But this is accounted certaine, that among the *Scythians* by reason of colde, an Asse is neuer heard nor seene; and therefore when the *Scythians* set vppon the Persyans, their horsses will not abide the braying of Asses, wondring both at the strangnesse of an Asses shape, and rudenesse of his crie: wherefore there are certaine birds, resembling in their chattering the braying of Asses, and are therefore tearmed *Onocratuli*. *Ouid.* *Lactantius.*

When an asse dieth, out of his body are ingendred certaine Flies, called *Scarabees*. They are infested with the same diseases that horsses be, and also cured by the same meanes (except in letting of bloud) for by reason their vaines be small and their bodies cold, in no case must any bloud be taken from them.

A good horseleach is a good asseleach.

Asses are subiect to madnesse when they haue tasted of certaine herbes growing neer *Potnias*; as are Beares, Horsses, Leopardes and Wolues: they only among al other hairie beasts are not trobled with either tikes, or lice, but principally they perish by a swelling about the crowne of their posterne, or by a *Catarhe* called *Malis*, which falling down vpon their liuer they die, but if it purge out of their nostrils they shall be safe: and *Columella* writeth that if sheepe bee stabled where Mules or Asses haue beene housed, they will incur the scab: There is great vse made of the skins of Asses, for the Germans doe make thereof a substance to paint and write vpon, which is called *Eselshut*. The *Arabians* haue a cloth called *Mesha*, made of Asses and Goats haire, whereof the inhabitauntes of their deserts make them tents and sackes. It is reported that *Empedocles* was called *Colysanemas*, because when the *Agrigentines* were trobled with winds by hanging about their cittie innumerable Asse-skins, he safe-guarded them from the windes: wherupon some haue thought (but falsly) that there was some secret in asses skinnes, against outragious Tempestes. *Vegetius.*

The

Plany. The bones of Aſſes haue beene vſed for pipes, the Artificers make more reckoning of them then of the bones of Hartes, and therefore *Eſop* in *Plutarch* wondereth that ſo groſſe and dull a creature, ſhould haue ſuch ſhrill and muſicall bones; and the *Buſirites* called the Phyloſophers *Naucratites*, becauſe they played muſick vpon Aſſes bones, for they cannot abide the ſound of a trumpet, becauſe it reſembleth the voice of an Aſſe, who is very hatefull to them for *Typhons* ſake.

Macenas allowed the fleſh of young Aſſes to be eaten, preferring it before the fleſh of wilde aſſes, and this cuſtome alſo preuailed at *Athens*, where they did eat the fleſh of old Aſſes, which hurteth the ſtomach, hauing in it no good iuice or ſweetneſſe, and is verye hard to be digeſted. *Galenus.* In like ſort about the coaſts of *Alexandria*, men vſe to eate the fleſh of Aſſes, which begetting in their body much melancholike and aduſted humor, cauſeth them to fall into the *Elephantia* or ſpotted leproſie.

Aſſes are tamed at three yeares old, and taught for thoſe buſineſſes which they muſt be applied vnto; ſome for the mill, ſome for husbandry and the plough, ſome for burthens and carriage, ſome for the wars, and ſome for draught. Merchants vſe Aſſes to carry their wine, oyle, corne, and other things to the ſea-ſide; wherefore the countrey *Collumella* man maketh principall account of this beaſt for his carriage too and fro, being fit to carie both on his necke and on his backe: with them they go to market with their wares, & vpon them bring home their houſhold neceſſaries. *Tarde coſtas agitator aſelli,*

Vilibus aut onerat pomis, lapidemq; reuertens,
Incuſſum, aut atræ maſſam picis uerbe reportat.

They grinde in their milles and fetch home their corne, they plough their lande, as in *Campania*, *Libia* and *Betia*, where the ground is ſoft, and in *Bizantium* that fruitful countrey, which repayeth the husbandmans labor with increaſe of an hundred and fifty times more then the ſeed, and where in drie-weather their ground is not arable with the whole ſtrength of Buls, yet after a little rain, one Aſſe in one end of a yoke, and an old woman at the other end, doe eaſily draw the plough, and open the earth to ſow their ſeed: wherfore *cato* ſaid merrily, that Mules, Horſſes and Aſſes, keepe no holli-daies, except they be ſuch Aſſes as keepe within dores. In like ſort they draw from place to place the carts of Bakers, or carts laded with any other carriage, if it be not ouergreat.

Plany. Mulis equis aſinis feriæ nullæ niſi ſi in familia ſunt.

Ad hæc vehicula non nimio pondere trahit.

The people *carmani* (by reaſon they want horſſes) vſe Aſſes in their warres, ſo alſo do the *Saracori*, who neuer vſe them in milles or any ſuch baſe works, but vpon them vnder take all their martiall perils. There was a cuſtome amongſt the *cumani*, that when a woman was taken in adultery, ſhe was led to the market, and there ſet vpon a bare ſtone, afterward ſhe was ſet vpon a bare Aſſes backe, and ſo carried throughout the citty, then brought backe againe to the former ſtone for a publike ſpectacle to all the citty, whereby ſhe remained infamous all her life after, and was called *Onobatis*, that is, one that had ridden an Aſſe: and the ſtone whereupon ſhe ſtood, was accounted an vnlucky, and an odious place for all poſterity. In like ſort among the *Parthians* it was held a diſgracefull thing to ride or be carried vpon a bare Aſſes backe. The dung of Aſſes is pretious for a garden, eſpecially for Cabadges; and if an apple tree be diyng, it may be recouered by waſhing it in Aſſes dung by the ſpace of ſix daies, and ſome haue vſed to put into Gardens the skull of a mare, or ſhe-aſſe that hath beene couered in copulation, with perſwaſion that the gardens will be the more fruitfull.

Strabo.

Ælianus.

Suidas

Anatolius

Hinc caput Arcadiæ nudum cute fertur aſelli, Tirrhenus fixiſſe Tages in limite ruris

Aſſes are of very fobliſh condicions and ſlender capacity, but yet very tame, not refuſing any manner of burthen although it breake his backe: being loaded it will not out of the way for any man or beaſt, and it only vnderſtandeth the voice of that man, with whom it is laboured, knowing alſo the way whereunto it is accuſtomed. *Ammonianus* was in ſuch loue with an Aſſe, and holding him of ſo great capacity, that he had one continually to heare his Lectures in Phyloſophie. *Gallen* affirmeth, that an Aſſe vnderſtandeth *genus ſpecies & indiuidium*, becauſe if you ſhew him a Camell that neuer ſaw one before, he is terrified and cannot indure his ſight: but if he haue been accuſtomed to ſuch a ſight, if you ſhew him neuer ſo many, he is not moued at them. In like ſort, hee knoweth men in generall, being not affraid of them, but if he ſee or heare his keeper, he knoweth him for his keeper or maiſter.

Suidas.

There

There was a cunning player in *Affrica*, in a citty called *Altair*, who taught an Asse diuers strange tricks or feats; for in a publicke spectacle, turning to his Asse (being on a scaffolde to shew sport) said; The great Sultan purposeth to builde him a house, and shall neede all the Asses of *Altair* to fetch and carry wood, stones, lime, and other necessaries for that busines: presently the Asse falleth downe, turneth vp his heeles into the aire, groneth, and shutteth his eies fast, as if he had bene dead: while he lay thus, the player desired the beholders to consider his estate, for his Asse was dead, he was a poore man, and therefore moued them to giue him money to buy another asse. In the meane time hauing gotten as much mony as he could, he told the people he was not dead, but knowing his maisters pouerty counterfaited in that maner, whereby he might get mony to buy him prouender, and therefore he turned againe to his Asse and bid him arise, but he stirred not at all. Then did he strike and beate him sore (as it seemed) to make him arise, but all in vaine, the asse lay still. *Leo Affric:*

Then saide the player againe, our Sultan hath commaunded that to morrow there be a great triumph without the cittie, and that all the Noble women shall ride thither vppon the fairest asses, and this night they must be fed with Oates, and haue the best Water of *Nilus* to drinke: At the hearing whereof, vp starteth the asse, snorting and leaping for ioy: then said the plaier, the gouernor of this towne hath desired me to lende him this my asse for his old deformed wife to ride vpon, at which words the asse hangeth downe his eares, and vnderstanding like a reasonable creature, beganne to halt as if his legge had beene out of ioynt: why but saide the plaier, haddest thou leifer carrye a faire young Woman? The asse wagged his head in token of consent to that bargaine, goe then (said the player) and among all these faire Women chuse one that thou mayest carry; then the asse looketh round about the assemblye, and at last went to a sober Woman and touched her with his nose, whereat the residue wondered and laughed, shutting vppe the sport, with cryinge out; *An asses Woman, an asses Woman*, and so the player went vnto another towne.

Such thinges doe serue to teach vs that asses are not altogither indocible, besides in their owne nature they knowe how to refresh themselues in their Wearinesse by wallowing on the grounde, and being ouercome with melancholy humour, they naturally looke for the hearbe *Citterach* or *Finger-ferne* to cure them. When the asses of *Mauruſium* are bound to a iourney, they set forwarde so fast, that a man would thinke they rather flewe then ranne, but being ouerwearied they are so abased that they send foorthe teares, and then are they drawen at Horsses tayles to their iourneyes end. *Ælianus.* *Ælianus*

The asse is neuer at peace with the Cro, because it longeth for the asses eyes; likewise the bird *Salem*, for when the asse commeth to the thornes to rub himselfe where the said birde buildeth her nest, the asse spoyleth it, wherefore the said birde maketh continuall assault vppon him. In like sort the *Colota* or *Stellio*, for it sleepeth in the maungers, and creepeth vp into the asses nose to hinder him from eating.

The Woolfe is also an enimy to the asse, for he loueth his flesh, and with small force doeth he compasse the destruction of an asse, for the blockish asse when he seeth a wolfe, layeth his head on his side, that so he might not see, thinking that because he seeth not the Wolfe, the Wolfe cannot see him; but the wolfe vpon this aduantage setteth vppon the beast on the blind side, and easily destroyeth the courageless asse. Another argument of an asses stupidity, is that he careth not for his owne life, but will with quietnesse starue, if meat be not laide before him. Wherefore it is apparant that when a dull scholler not apt to learne is bid to sell an asse to signifie his blockishnes, is no vaine sentence; therefore they which resemble asses in their head, round forehead, or great face, are said to be blockish; in their fleshy face, fearefull; in broad or great eies, simple; and like to be mad, in thicke lips, and the vpper hanging ouer the nether, Fooles; and in their voyce, contumelius and disdainefull. To conclude, the ancients haue made many significations of asses and their shapes, making a man with an asses head to signifie; First, one ignoraunt of manners, histories and countryes. Secondly, immoderate riot of stubborne *Ælianus.* *Aristotle*

perſons in ſcripture is deciphered in an Aſſe. Thirdly, impudency and ſhameleſneſſe, becauſe an Aſſe will not for any ſtripes forſake his owne waies.

Fourthly, the *Iewiſh* people, who like Aſſes could not vnderſtand the euident truth of Chriſt in the plaine text of Scripture, wherefore our ſauiour ſecretly vpbraided their dulnes, when he rode vpon an Aſſe. Fiftly, the Egyptians by an Aſſe, noted a man without all diuine knowledge; wherefore they vſed to take an Aſſe and follow him with all deſpight, beating him from place to place till hee brake his owne necke; for they beleeued, that an aſſe was poſſeſſed of a deuill. Sixtly, Indocibility, by an aſſe bridled. Seuenthly, the ſnares of flatterers; for their prieſtes ſet an aſſe betweene flowers and oyntmentes, neither of both pertaining to an aſſes skill, teaching thereby, how mighty men fall by treachery of flatterers. Eightly, a woman diſſembling her Prægnancy. Ninthly, by a man, weauing a cord, and an aſſe behind him biting it aſunder, they ſignifie, a painefull husband, and a prodigall wife. Tenthly, a good vine-dreſſer, for when an aſſe did bite off the braunch of a vine, it was obſerued that the next yeare the vine was more fruitfull: finally baſe ſeruility, trifling ſluggiſhnes, good fortune, tyrants, and fooles are Hierogliphically comprized vnder the diſcourſe of aſſes.

Touching ſuch medicinall vertues as haue bene tried and founde to be in the ſeuerall parts of Aſſes, by learned and approued writers, now in the concluſion of this hiſtorye they ſhall be briefely remembred, and ſo this narration be finiſhed.

Marcellus *Pliny.* A draught or two of the ſame water whereof an Aſſe or an Oxe hath drunke, will eaſe the head-ach, the forehead of an aſſe tyed to the fleſh of one that hath the falling euill, cureth him; and the braine of an aſſe ſteeped in ſweet water and infumed in leaues, whereof taken for certaine dayes, halfe an ounce, eaſeth the falling euill; the number of which daies cannot be leſſe then thirty, but this is very ridiculous, that if a man hurt by a ſcorpion, do whiſper his harme in the eare of an aſſe, preſently the hurt ceaſeth. When one *Pliny.* is vexed with a quotidian feuer, with three drops of blood out of the vaine of an Aſſes eare, put into eighteene ounces of water and drunke by the patient, eaſeth that paine.

Haly. The liuer of an aſſe burnt, driueth away venomed things, and the ſame dried and beat to pouder; helpeth the cough and ſhortnes of breath, and roſted to be eaten, if it bee eaten faſting it is good againſt the falling euill. Other ſay, if it be mixed with *Opponax*, and inſtilled into the mouth forty daies togither, defendeth infants from the aforeſaide ſicknes. *Pliny.* Alſo the hart of a male blacke aſſe, eaten with bread at the euening, in the firſt or ſecond day of the moone, is good againſt the falling euill. The liuer dryed with parſely, *Marcellus* & three walnuts clenſed from the pill and put into hony, is marueilous good for one that is liuer ſicke, the aſhes of it mixt with oyle, taketh away Wens; and the aſhes of the liuer *Auicen.* and the fleſh is good againſt the chapping, clefts, or ſlifters in the body, which come by cold: but *Dioſcorides*, whom I rather follow, attributeth both theſe vertues to the aſhes of the hoofe. He which is ſicke of the milt, may be holpe with the old milt of an aſſe, if he eat thereof euery day dried and faſting, he ſhall find eaſe by it within three dayes. The *Sextus* ſame firſt dryed and then ſteeped in water, maketh the dugs full of milke, ſo alſo doeth the ſpleene, and the ſpleene with ſewet of a beare, and oyle made as thicke as hony, by *Raſis.* annointing the eyelids therewith, reſtoreth the haires which are wanting. The reynes *Marcellus.* ineretatrated, bruſed, and put into new pure wine, do help the bladder, and ſtay the incontinency of the vrine. The ſame dried, burned, and beaten into very ſmall pouder, whereof a nut ſhell full put into two cups of pure wine and drunke off, cureth the ſtrangury.

Plony It is thought that with the pouder of the Aſſes genitall, the haire may be made grow thicker: and the ſame beaten with leade and oyle, and annointing the heade where gray haires are ſhauen off, keepeth it from more graye haires. The ſtones of an Aſſe kept in ſalt and ſprinkled in a potion of aſſes milke or Water, helpeth the fallinge euill. The gall of an aſſe or a bull, either of them, ſeuerally broke into water, taketh away the ſpots in the face, if after the patients skin be pilled, he muſt keepe himſelfe from ſun and wind.

The blood of an aſſe ſtaieth the flux of blood cõming from the skin or films of the brain;

and

and two or three drops of the same drunke with wine, cureth a quotidian feuer: the selfe same thing is reported of the bloud let out of the veine in the eare. The bloud of the foale of an Asse with wine, cureth the Kinges evill. The froath or scum of *Nitre* with the fat of an Asse or the fatte of a Sowe, cureth the bitinges of Dogges: and if there bee any scarres in the body, the fatte maketh them of the same colour with the residue of the bodye: And if one vexed with the falling euill, be annointed with the suet or fat of an Asse it will ease them very much, likewise the marrow of Asses helpeth the scabs from a man, and with the suet the places infected with Catthars, Leprosies, or Scarres, receiue their former colour: and the skinne laid vpon young infants, maketh them without feare. And if the bill of a *Heron* wrapped in an Asses skinne, bee bound to ones forehead, it prouoketh sleepe.

Esculapius. *Pliny.* *Dioscorides* *Rasis.* *Pliny*

A palsie man will fall downe if he tast of the perfume made of the haires of an Asse or Mule. The asnes of the haires of Asses, stayeth bleeding; and the same hath the more force if they be of a male, and be mixed with vineger and laide in wooll to the yssue bleeding. The bones of an Asse broken and sod, are very soueraigne against the venom of a sea-Hare-fish. The poulder of an Asses hoofe drunke a moneth togither, two spoonfuls at a time, helpeth the falling euill very greatly: and the same mixed with oyle, helpeth the kings euill; and being put vpon Kibes or Chil-blanes, cureth them. The hoofs of Asses burned and beaten to poulder, giuen to them that haue the falling euil in drink, helpeth them speedily; also a burned hoofe is mingled with many medicines to cure the swelling of the Nauell in children, and the hoofs perfumed procure speedy deliuerance in trauaile of yong, that the dead thing may come forth, otherwise it is not vsed, for it will kill the liuing yong ones.

Trallianus. *Pliny.* *Galenus.* *Myrepsus.* *Aetius.*

The dust thereof with the milke of an Asse, by annointing cureth the scars and webs of the eies, and as *Marcellus* saith, only the parings of an Asses hoofe scraped and mingled with a womans milke; and they say, that if an *Epilectick* man weare a ring made of an asses hoofe wherin is no blacknes, it will preserue him from falling. The poulder of an asses hoofe burned and beaten, laide in vineger and made in little bals, and one of them put into the mouth and there held, helpeth the loosnesse and paine in the teeth. There is a collection of certaine hard matter about an asses legges, called *Lichen*, which if it be burned and beaten and put into old oyle, will cause haires to grow out of baldnes, and it is of such force, that if it be applyed to a womans cheek, it will produce the same effect, and mingled with vineger, it raiseth vp the *lethargike* man.

Galen.

And if a man take the ring-wormes growing naturally on Asses legges, and shredding them into pouder put them in vineger, it staieth all paine in the heade, which maketh one sleepy. The flesh of Asses sod in pottage helpeth them that haue the *Phthisis* or disease of the Lungs, and there are some which prescribe the taking of Asses flesh, or the blood of Asses mingled with vineger to be taken forty daies togither against the falling euill. The milke of an asse mingled with hony and drunke, looseneth the bellie, and therefore *Hypocrates* gaue it for a gentle purgation being moister then anie other kind of milke, and fitter to take downe the bellie. It will also ease the tooth-ache, if the teeth be washed in it, and fasten them that are loose, being verie good to wash the teeth withall. *Galen* gaue asses milk mixt with honie, to one in a consumption when he came newly from a bath, and therfore it is giuen in feuers *hecticks* and all consuming diseases because the substance of it is fitter for detersion then nutriment: when the brests are in paine, by drinking asses milke they be holpe, and the same mingled with honie, causeth womens purgation, by drinking asses milke an exulcerat stomacke is relieued: likewise all other pains in the stomack, which come of sadnesse or sorrow, sighing, and desperation: and *Heraclides* gaue asses milke with anniseed to one that had his lights stopped, and it is likewise commended against the cough, extenuation, spitting of blood, dropsie and hardnes of the spleene, but it is not good for a weake head troubled with giddines or noise, yet will it loosen the hardnes of the bellie in a feuer.

Marcellus *Pliny.* *Archigenes* *Pliny.*

It is also priuately vsed against eating of morture, white lead, sulphur, and quicksiluer; and when a mans meate doeth not neither nourish nor disgest, let him drinke Asses milke safelie, and it is also good to gargarize in sore chappes or throates. Likewise in

Plin. *Galenus.* a feuer when there is no head-ache. The auncient in old time gaue Aſſes milke to children before meat, and for want thereof Goats-milke: for ſore mouths, it muſt be gargarized. It is very profitable againſt the collicke and bloudy Flixe, if honie be put thereunto; the looſnes or deſire of ſtoole is taken away by drinking Aſſes milke: the whay or milke of an Aſſe did *Hyppocrates* preſcribe againſt the conſumption of the raynes or backe, and the ſame with a root of a pomgranat againſt the looſenes and other diſeaſes of the belly to be drunke.

Plin. *Plin.* Alſo there are examples where the whay of Aſſes milke haue helped the gowt, both in hand and foot: ſweet water with Aſſes milk is wholſome againſt poyſon of Hen-bane, & other poyſons, but it muſt be vſed new or elſe ſoone after warmed: This milke will wake womens skins whiter, wherefore, *Poppea*, the wife of *Domitius Nero* carried about with her in her progreſſe fifty milche Aſſes, wherewith ſhe did vſe to bath her ſelfe.

Plin. The vrine with the owne dung, healeth ſtraight ſhooing, ſcabs in a man, and the roughneſſe of the nayles. It taketh away the ſcurffe of Oxen. It is giuen in drinke, to cure them that haue ache in their raines, and with *Pepper-wort* it is profitable againſt ſuppurations and apoſtems in the fleſh. If any be hurt by the ſtarres, waſh them in aſſes ſtale, mingled with *Spikenard:* the ſame force hath it againſt cornes and all hardneſſe or thickeneſſe of skinne.

Dioſcorides *Galen.* *Plin.* The dung of aſſes new with oyle of Roſes, diſtilled warme into the eares, helpeth deafenes, and puſhes or ſuddaine boyles of the heade, are cured with the ioyce of aſſes dung, and of ſea-oynions beat to pouder, and the fat of beefe, layed to the boyles like a plaiſter: both the dung of aſſes and horſſes eyther raw or burnt mingled with Vineger, reſtrayneth bleeding both in fluxes and wounds, vſed like a plaiſter, being new and mingled with vineger, and for the bleeding at the noſe, ſnuffe in the aſhes of aſſes dung burnt to powder. The dung of aſſes cureth the Piles, and the ſame dried and moiſtened in wine being drunk of cattell which are ſtung with ſcorpions, cureth them if it be at graſie; and it is found true by long experience, that the dung of an aſſe rubbed, in quantity two ſponfuls, and taken euery day, deliuereth one from the falling euill.

Marcellus *Dioſcorides* *Aetius.*

Et miceus prodeſt ex vbere ſuccus aſellæ.
Si tepedo infundas ac mellò piperque.

This is good againſt the gall and running ouer thereof, if it be mingled with warme wine, pepper, and hony. The *Syrians* call the dung of a young Foale which it firſt caſteth vp after the foaling, *Polean*; and giue it againſt the ſickneſſe of the milk.

In ſapa decoctum colo magnopere prodeſt.

The ſame is good againſt the collicke and the bloody flixe. The iuyce of aſſes dung, aſſes milke, and ſweet wine, annointed on the ſick member, cureth the gowt: and the ſame ſtayeth the flowers of women with childe, the iuyce heereof cureth the cloſing vp of the eyes in the night. The skinne wherein the young foale lyeth in the dammes belly being ſmelled vnto, by him that hath the falling euill, it eaſeth him. *Anaxilaus* hath reported, that if the excrements of a Mares copulation be burned, there will appeare monſtrous ſhapes of Horſſes heads. If a horſſe haue a web in his eye, mingle togither the milke of an aſſe, the blood of a Doue, and the dew of Cabadges, and anoint him therewith: and there be ſome which take of the dirt where an aſſe hath made water in the way, and therewith annoint the ſcabbes of ſheepe for their recouery: but when one is ſtroken with a ſcorpion, the aſſes dung muſt be preſently applyed, or elſe it profiteth nothing in that malady.

OF THE HINNVS, *Innus*, and GINNVS, *Mannus mannulus Besi & Burdones, &c.*

THere is no language beside the *Greeke* that haue any wordes to expresse these beasts, and the Latines haue deriued these termes from them. These are beasts of a small size as dwarfes among men, and therefore seldome seene in these parts of the world. They which are called *Hinni*, are conceiued of a horse, & a shee asse, who althogh they take their denomination from the male, yet do they more resemble the female. *Celius Rhod. Columella.* In ancient time, the males which were conceiued of a horse and a shee Asse, were called *Hinnuli*, and likewise of an Asse and a mare, *Muli*, so are the young ones of little goats, Deer, hares, and other like: although some take *Innuli* for the young harts, and the *Hinni* and *Hinnuli* for the breede of a horse and an Asse; so that there appeareth two kinds, and both of them transplanted out of other. *Plin. Hermolaus. Varro.*

The *Hinnus* is lesse then the *Mule*, but more ruddie, hauing ears like a horse, and a mane and taile like an asse, lying in the wombe before the foling twelue monthes like a horse, and are brought vp like little horsses, whose age is discerned by their teeth, and they are sometimes procreated of a horse and a *Mule*, and because of their aptnes to beare, they are called *Burdones*, or else of *Bardus* by reason of their folly and slownes. *Nonius. Perot.*

Manni and *Mannuli* are very little low horses, being very gentle and easie to be handled, being called also among the *Ciuilians*, *Burdi*. There is in France not farre from *Gratianopolis*, a kind of *Mules* which in the countrey speech are called *Iumar*, being bred of an Asse and a Bull, and in the *Heluetian* alpes beyond *Curia*, about the towne *Speluga*, I haue bin sincerely informed, that there was a horse conceiued of a bull and a mare, and therefore *Scaliger* saith, that such a foale is called *Hinnulus*, whereof hee reporteth he had seene many, and he himselfe had two of them, and at that instant had onely one female, betwixt whose eares there were two bony bunches about the bignes of halfe a Wal-nut, giuing euident testimony by the forehead, that her father or *Syre* was a bull: and some say, that this kinde want their vpper teeth: and their vnderchappe doeth in a deformed manner stretch foorth it selfe beyond the vpper, as it is in many fishes, being called of the *Gabala* and *Aruerni*, *Besi*: And at this day there is in the court of *France* a certaine beast which in the former part is like an asse, and in the hinder a sheepe. In *Ferraria* amonge other strange beasts, they nourish dwaruish Asses, of whom *Martiall* made a *Distichon* to this effect, that they are not so high as a man, when he sitteth on the ground. *Perot. Porphyrius* *Auergne & Lodeue Nauert.*

His tibi de mulis non est metuenda ruina:
Altius in terris pene sedere soles.

For the *Innus*, and *Ginnus*, or *Hinnus*, they are conceiued by a *Mule* and a *Mare*, which are very small by reason of some disease the damme that beareth them hath in her belly: the worde *Inis* signifying a young or newe borne Nephew, and is attributed to this kind of beasts, because they neuer exceed the quantity of young foles. Both the *Mule* and the *Burdo* remaine barren and neuer conceiue, these neighe like a horse, and that brayeth like an asse. A *Musimon* is a short horse, asse, or *Mule*. *Albertus. Prompuar.*

OF THE WILDE ASSE.

AWilde Aſſe, called of the Latines *Onager*, of the Hæbrewes *Arod* and *Ere*, and as *Sebaſtian Munſter* affirmeth *Meroda* and *Arda*; In the German tongue it may be tearmed *Ein Walde-ſell*, and the young ones are called *Laliſions*.

Martial. *Dum tener eſt Onager ſolaque laliſio matre:*
Paſcit hoc infans ſed breue nomen habet.

Theſe wilde Aſſes are not *Elks*, as ſome haue reported of *Elks*, nor that *Oryx* which the auncient writers do conſtantly affirme to liue in a continuall thirſt, as for the moſt part wilde Aſſes do. Of theſe Aſſes are great ſtore in *Phrygia*, *Lycaonia*, and *Affrica*, and it is ſaide, that the *Saracen* king of *Tunis* in *Affricke*, ſent vnto *Ferdinand* king of *Naples*, a goodly great wild Aſſe, ſuch an one as hath not bene ſeene in this part of the world.

Countrey of breed.

Apollonius affirmeth, that he ſaw wilde aſſes in great plenty beyond *Catadupa* in Egypt; ſo are there many in *Canda*, an Iſland neere *Creet*: In *Perſis*, in *Aſia*, in *Madera*, and *Abaſia*, *Arabia* deſert, *Mauritania*, and *Armenia*. *Calliſtus* reporteth that there are ſuch wild Aſſes in that region vnder the *Æquinoctiall* towards the Eaſt and South, of wonderfull ſtature, their skin (beſide the vſuall manner) being of diuers colours, interlined variably with white and blacke, and the Zones and ſtrakes diſcending from the top of the backe vnto the ſides, and there diuided by their winding and turning, make the folds appeare of admirable variety.

Plony.

Theſe Aſſes loue the higheſt Mountaines and rockes, as holy ſcripture teacheth, *Ier.* 14. *The aſſes ſtood in the high places and drew in the wind like Dragons*: which words gaue occaſion to ſome to imagine, that wilde aſſes would quench their thirſt with the winde without water: whereas it is the maner of all wilde beaſts, in extreamity of thirſt, to gape wide and greedily draw in the colde refreſhing ayre; and they will not drinke but of pure fountaine water. They liue in flocks and great companies togither, but in deſolate places: the males going before the females, and commonly one male will leade and rule a flocke of females, being exceeding ſwift, and fearfull, and therfore do they often change their places of abode; and yet it is obſerued, that the wilde Aſſes of *Licia* neuer go ouer the mountaine that diuideth them from *Cappadocia*.

Their copulation.

They engender among themſelues, their females being much more luſtfull then the males, and therefore doe the males obſerue and watch them with a ielous eye towarde their owne ſoles, eſpecially after they haue conceiued; and the female as warily avoideth the ſight of the male, eſpecially at the time of her foling: for if ſhe bring forth a female, the male receiueth it with all loue, ioy, and welcome; but if a male, then doth he with angry and enuious countenance look vpon it, taking it heauily that another male is bred, which in time may in the fathers place poſſeſſe his damme: wherfore in a raging madnes he falleth vpon the ſole, ſeeking by al his power to bite off his ſtones: the poor female although weakened with paine of deliuery, yet helpeth her young one againſt the fathers rage, and like a mother who ſeeing her ſonne ſlain in war, embraceth his bleeding corps, and cryeth out with dolefull voice, tearing her cheekes and bleeding betwixt her breſts: ſo would you thinke this ſilly female aſſe, to mourne for her ſole, now ready to die by the Syres cruelty; ſaying, *O my husband why is thy aſpect ſo irefull? Why are thy eyes now become ſo bloody, which euen now were as white as light? Doeſt thou looke vpon the face of that monſter Meduſa? Which turneth men into ſtones, or doſt thou look vpon ſome new hatched horrible Dragon, or the whelpe of ſome lyon lately littered? Why wilt thou geld this our young one which nature hath giuen vnto vs both by procreation: O wretched beaſt that I am, which haue conceiued an vnhappy ſole by the fathers wickednes, O my poore, and more vnhappy ſonne, which for a iealous feare art depriued of thy naturall parts, not by the clawes of Lyons (for that I would endure) but by the vnnaturall and more then hoſtile teeth of thy owne father.*

Theſe

Theſe wilde Aſſes haue good and ſtronge hooſes, their ſwiftnes is compared to the winde, and in the time that they are hunted, they caſt backward with their heeles ſtones with ſuch violence, as they pierce the breſts of them that proſecute them if they be not very wary. They are of a large, broad, tall, and beautifull body; long eares, and a ſiluer colour, (that is as I geſſe) a bright cloud-colour, for it is but vaine to imagine, that an Aſſe can be all white, for then were all the auncients deceiued, which with one voyce affirme, that he hath a blacke liſt on the backe, at either ſide whereof are two white lines.

Their food is onely graſſe and herbes of the earth, whereby they grow very fat, their hart being the fatteſt part of their body, and they will not abide any fleſh-eating beaſte, eſpecially the Lyon whom he feareth very much, for all theſe ſtrong beaſts deuour and eat them. Theſe Aſſes are very fit for ciuill vſes, as for plowing and ſowing, for being tamed they neuer grow wilde againe as other beaſts will, and they eaſily grow tame. It is obſerued that the ſame being tamed, is moſt tame which before time was moſt wilde. They loue figs and meale aboue all things, wherefore the *Armenians* vſe to take a certain blacke fiſh bred in their waters which is poyſon, and couering it with meale the wilde aſſes come and licke thereof, and ſo are deſtroyed. The beſt of them are generated of a Mare and a wild Aſſe tamed, for they are the ſwifteſt in courſe, of hardeſt hooſe, a leane body, but of a generous and vntierable ſtomack. The *Indian* wild Aſſes haue one horne in their foreheade, and their body all white, but their heade is red: So is there another beaſt in *India* very like a wilde aſſe, which the inhabitants eat (as we haue read) about the ſtreights of *Magellana*: When theſe Aſſes are hunted with dogs, they caſt foorth their fime or dung, with the ſauour whereof the Dogges are ſtayed while it is hot, and by that meanes the beaſt eſcapeth daunger: but the Aſſes of *Mauritania* are very ſhort winded, and ſubiect to wearineſſe and ſtumbling, for which cauſe they are more eaſily taken, and the beſt of all are not ſo ſwift as a *Barbary*-horſe; beſides their nature is, when they ſee a man, to ſtand ſtone ſtil, crying, braying, and kicking, till you come at them, and when one is ready to take them, they take their heeles and run away. The inhabitants of *Arabia* deſert, by many gins and other deceitfull deuiſes take them, and on horſeback follow them till they tyre or can ſtrike them with their darts. Their fleſh being hot, doeth ſtinke and taſte like an other Aſſes, but boyled and kept two dayes hath a pleaſant taſte; yet doth it not breede good blood, becauſe it is viſcous and harde to be concocted, although there be many which eat that, as alſo the fleſh of Panthers and other ſuch beaſts.

Ælianus
Albertus.
Oppianus.
Varro.
Ælianus.
Phyles.
Pliny.
Ælianus.

Pliny teacheth, that there is more vertue in the wilde Aſſes milk and bones againſt venome and poyſon, then in the tame. Likewiſe, in the heele of an Aſſe, is a principall remedy againſt apoſtemations and bunches in the fleſh, if it be applyed to the inner part of the thighe. The gall, draweth out botches and muſt bee annointed vpon impoſtumate ſcars. It is vſed alſo in emplaſters againſt Saint *Antonies* fire, the leproſie, and ſwelling in the legs and guts. The fat with oyle of herbe-*Mary* by annointing the raines and the backe, helpeth and eaſeth that paine which was ingendred by wind. The ſpleen dryed to pouder and drunke in wine or drinke, is good againſt the ſicknes of the ſpleene. The fleſh is good againſt the paine in the ridge and hip-bones: and *Galen* affirmeth, that the vrine breaketh and diſſolueth the ſtone in the bladder. The aſhes of the hooſe helpeth the falling euill, and mingled with oyle, cureth the kinges euill, and the looſenes of the hayre The marrow eaſeth the gowt, and the dung mixed with the yolke of an Egge and applyed to the fore-head, ſtayeth bleeding: alſo the ſame curleth the hayre if it be mingled with an Oxes gall and dryed: put into wine and drunke, cureth the ſting of a ſcorpion: and *Zor* an *Hæbrew* affirmeth very conſtantly, that if a man looke into an Aſſes eye, it preſerueth the ſight, and hindereth the Water that deſcendeth into the eye.

Medicines.
Milke.
Pliny

Of the Scythian Aſſes.

THe Aſſes of *Scythia* haue hornes wherein it is reported that the *Stygean* Water of *Arcadia* may be contained, although it will eat through all other veſſels be they neuer ſo hard. *Soſipater* brought of them to *Alexander* the great, who admiring the rareneſſe, would not put them to any priuate vſe but ſent them to

Ælianus.

to *Delphos*, to be offered to *Pithias*; but that theſe can be properly called Aſſes, no man can defend, although *Herodotus* alſo affirme, that among the *Affricans* called *Aratours*, there be aſſes with hornes. *Lib.4*

Of the Indian Aſſes.

IT is queſtionable whether the *Monoceros*, commonly called a *Vnicorne*, the *Rhinoceros*, the *Oryx*, and the *Indian* aſſe be all one beaſt or diuers; for the *Vnicorne* and *Rhinoceros* haue the ſame things attributed to them in ſtories, and differ in verie few reports: but for the Aſſes of *India*, both *Ariſtotle*, *Pliny*, and *Ælianus*, ioyntly agree, that they differ from all other whole-footed beaſts, becauſe they haue one horne in the fore-head, and ſo alſo haue the *Rhinoceros*, *Monoceros*, and *Orix*, but the *Indians* cal a *Vnicorn*, *Cartazono*; and the horn ſo highly prized at this day, is thought to be of the *Rhinoceros*, but *Ælianus* and *Philes* acknowledge no other *Vnicorne* then the *Indian* Aſſe, who in bignes equalleth a horſe among the *Indians*, being all white on the body, but purple headed or red (as ſome ſay,) blacke eyes, but *Volaterranus* ſaith blew, hauing one horne in the fore-head a cubit and a halfe long, whoſe vpper part is red or bay, the middle blacke, and the neather part white, wherein the Kings and mighty men of *India* vſe to drinke, adorning it for that purpoſe with ſundry bracelets, precious ſtones, and works of gold, holding for truth that all thoſe which drinke in thoſe hornes, ſhalbe freed from annoyance of incurable diſeaſes, as conuulſions, the falling euill, and deadly poyſons.

Theſe wilde-aſſes exceed all other, both in ſtature of body, and alſo ſwiftnes of foote, for at the firſt, they ſet forth very gently, and afterward ſpeed their iourney with better pace, ſo that it is very hard for any to follow them, but impoſſible to ouergo them. The males take great paines in keeping their young ones, whom they continually watch and hide in the moſt remote and deſert places they can finde. When they are hunted, they keepe their weake young ones behind them, and fight for them very furiouſly, neyther feare they to encounter horſemen. They are ſo ſtrong, that no beaſt may ſtand before them, for they will receiue the charge of Horſſes with ſuch violence, that in their encounter they bite out their ſides & tear their guts out of their belly: for which cauſe they are dreadfull to Horſſes, who are moſt vnwilling to ioyn with them, for they neuer meet but they both periſh.

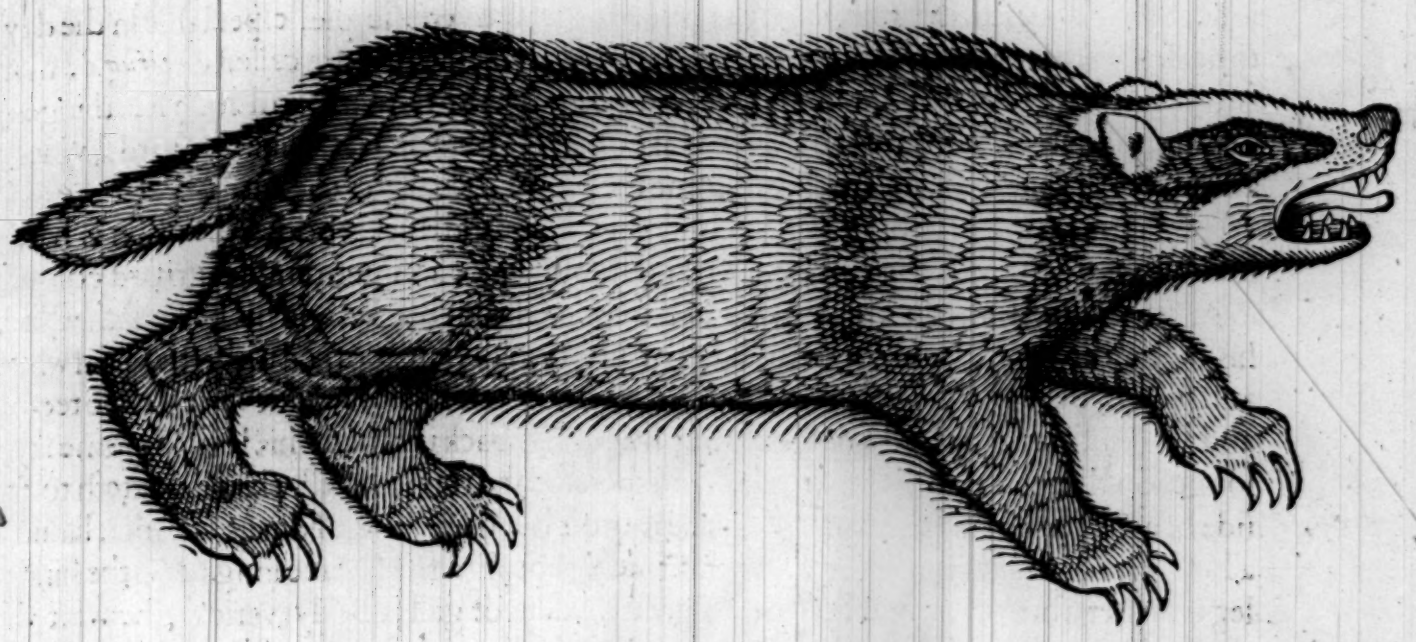
They fight with their heeles, but their teeth are moſt daungerous, for what they apprehend in them they bring it cleane away: and becauſe of this rage, thoſe which are of any yeares, can neuer be tamed. The great king of *India* doth once euery yeare appoint all manner of fights both of men and Beaſtes, wherein are wilde Buls, tame Rams, theſe wild Aſſes with one horne, *Hyænaes* and Elephants. To conclude, it is but a fable of *Volaterranus*, that ſaith, theſe Aſſes want a gal, for they haue the bladder of the gal, a potion whereof drunke, cureth the falling euill.

Of the Alborach and Axis.

THere are two other beaſts to be added to the end of this ranke, namely, the *Alborach* among the Turks, being a faire white beaſt like an Aſſe, whereupon the turkiſh prieſtes blaſphemous idolaters, perſwade the ſilly pilgrims of *Mecha*, that *Mahomet* was carried vp to heauen. The *Axis* of which *Pliny* ſpeaketh, is a wilde beaſt, hauing a skinne like the *Hinnulus* aforeſaid, but ſpred ouer with whiter ſpots, which is bred in *India*. *Bellonius* affirmeth, that he ſaw two of them in the Caſtle of *Cair*, a male and a female, and either ſex wanted hornes, hauing long tayles down to their mid-legs like deere, and differ very little from deere, ſauing in their large white ſpots and yellow colour, yeelding a much more cleare ſounding voyce then a deere, and the female thereof is ſmaller then the male. This beaſt is by idolatrous people dedicated to their drunken God *Bacchus*.

Of

OF THE BADGER, OTHERVVISE *called a Brocke, a Gray, or a Bauſon.*



THe *Badger* could neuer find a *Greeke* name, although ſome through ignoraunce haue foiſted into a Greeke dictionary *Melis*; whereas in truth that is his Latine word, *Mele* or *Meles*, and ſo called, becauſe aboue all other things, he loueth hony; and ſome later writers call him *Taxus*, *Taſſus*, *Taxo*, and *Alber. Magnus daxus*. But wheras in the ſcripture ſome tranſlate *Teſſon*, *Tahas*, or *Tachaſch*; and plurally *Techaſeim*; Badgers, yet is not the mater ſo cleare, for there is no ſuch beauty in a badgers skin, as to couer the Arke, or to make princes ſhooes thereof: therefore ſome Hæbrews ſay, that it ſignifieth an Oxe of an exceeding hard skinne. *Onkelus* tranſlateth it *Saſgona*, that is, a beaſt skinne of diuers colours, *Symachus*, and *Aquila* a iacinct colour, which cannot be; but the Arabians *Daraſch*, and the Perſians *Aſthak*, yet it may be rather ſaide, that thoſe skinnes ſpoken of *Exod.* 25. *Numb.* 4. *Ezek.* 26. be of the *Linx*, or ſome ſuch other ſpotted beaſt; for *Tachaſch* commeth neere *Thos*, ſignifying a kind of Wolfe not hurtfull to men, being rough and hairy in winter, but ſmooth in ſummer.

The *Italians* call a Badget *Taſſo*, the *Rhetians*, *Taſch*: the French *Tauſſon*, *Taixin*, *Taſſon*, *Teſſon*, and ſometime *Griſart*, for her colour: ſometimes *Blareau*, and at *Parris Bedoud*. The Spaniardes, *Taſugo*, *Texon*; the Germans *Tachs*, or *Daxs*, the Illyrians *Gezwecz*.

Badgers are plentiful in *Naples*, *Sicilly*, *Lucane*, and in the *Alpine* and *Heluetian* coaſts, ſo are they alſo in England. In *Lucane* there is a certaine wilde beaſt, reſembling both a beare and a Hog, not in quantity, but in forme and proportion of body; which therefore may be fitly called in Greeke *Suarctos*, for a *Gray*, in ſhort legs, eares, and feet, is like a beare, but in fatnes like a ſwine. Therefore it is obſerued, that there be two kinds of this beaſt, one reſembling a Dog in his feet, which is cald *Canine*, the other, a hog in his clouen hoofe, and is cald *Swiniſh*: alſo, theſe differ in the faſhion of their ſnowt, one reſembling the ſnowt of a Dog, the other of a ſwine, and in their meat, the one eating fleſh and carrion like a Dogge, the other roots and frutes like a hog, as both kinds haue bene found in *Normandy* and other parts of France and *Sicilie*. This beaſt diggeth her a den or caue in the earth and there liueth, neuer comming forth but for meat and eaſement, which it ma-

Countrey of breed. *Calus Curio:*

Diuerſitie of kindes.

maketh out of his den: whē they dig their den, after they haue entred a good depth for auoiding the earth out, one of them falleth on the backe, and the other laieth all the earth on his belly, and ſo taking his hinder feet in his mouth, draweth the belly-laden-badger out of the caue, which diſburdeneth her cariage, and goeth in for more till all be finiſhed and emptied. The wily Foxe neuer maketh a Denne for himſelfe, but finding a badgers caue, in her abſence, layeth his excrement at the hole of the denne, the which when the *Gray* returneth, if ſhe ſmell (as the ſauour is ſtrong) ſhe forbeareth to enter as noiſome, and ſo leaueth her elaborate houſe to the Fox. Theſe badgers are verie ſleepie, eſpeciallie in the day time, and ſtirre not abroad, but in the night, for which cauſe they are called *Lucifugæ*: that is; *Auoyders of the light*. They eat honie, and wormes, and hornets, and ſuch like thinges, becauſe they are not verie ſwift of foot to take other creatures. They loue Orchards, vines, and places of fruits alſo, and in the autumne they grow therewith verie fat.

A ſecret in their manner of digging. *Iſidorus.* *Albertus.*

Their meate

They are in quantitie as big as a Fox, but of a ſhorter and thicker bodie; their skin is hard, but rough and rugged, their haire harſh and ſtubborn, of an intermingled griſard colour, ſometime white, ſometime blacke, his backe couered with blacke, and his bellie with white, his head from the top thereof to the ridge of his ſhoulder, is adorned with ſtrakes of white and blacke, being blacke in the middle and white at each ſide. He hath verie ſharpe teeth, and is therefore accounted a deepe-biting beaſt. His back is broad, his legs (as ſome ſay) longer on the right ſide then on the left, and therefore he runneth beſt when he getteth to the ſide of a hill, or a cart-road-away. His taile is ſhort but hairy, and of diuers colours, hauing a long face or ſnowt like the *Zibethus*: his forelegs being a full ſpanne long, and the hinder legs ſhorter, ſhort eares and little eies, a great bladder of gall, a body verie fat betwixt the skin and the fleſh, and about the hearts; and it is held that this fat increaſeth with the Moon, and decreaſeth with the ſame, being none at all at the change: his forelegs haue verie ſharp nailes, bare and apt to dig withall, being fiue both before and behind, but the hinder verie ſhort ones and couered with haire. His ſauour is ſtrong, and is much troubled with lice about his ſecrets, the length of his bodie from the noſe which hangeth out like a hogges noſe to the taile or rumpe, is ſome thirtie inches and a little more, the haire of his backe three fingers long, his necke is ſhort and like a Dogs: both male and female haue vnder their hole another outwardlie, but not inwardlie in the male. If ſhe be hunted out of her denne with hounds, ſhe biteth them greeuouſlie if ſhe lay hold on them, wherefore they auoide her carefully, and the hunters put great broade collars made of a Graies skinne about their Dogges necke, to keepe them the ſafer from the Badgers teeth: her manner is to fight on her backe, vſing thereby both her teeth and her nailes, and by blowing vp her skinne aboue meaſure after an vnknowne manner, ſhe defendeth her ſelfe againſt the ſtrokes of men and the teeth of Dogges: wherefore ſhe is hard lie taken, but by deuiſes and ginnes for that purpoſe inuented; with their skinnes they make quiuers for arrowes, and ſome ſhepheards in *Italy* vſe thereof to make ſacks, wherein they wrappe themſelues from the iniury of raine.

Cardanus.

Her defence againſt Hunters & theyr Dogs.

Badg: eaten. *Platina.*

In *Italy* and *Germany* they eate Graues fleſh, and boile with it peares, which maketh the fleſh taſt like the fleſh of a Porcupine. The fleſh is beſt in September if it be fat, and of the two kindes, the ſwiniſh badger is better fleſh then the other. There are ſundry vertues confected out of this beaſt; for it is affirmed, that if the fat of a badger mingled with crudy hony, and annointed vpon a bare place of a horſſe, where the former haires are pulled off, it will make new white haires growe in that place: and it is certaine (although the Græcians make no reckoning of Badgers greaſe) yet it is a verie ſoueraigne thing to ſoften, and therefore *Serenus* preſcribeth it to annoint them that haue feuers or inflamations of the bodie,

Medicine made of Bad. *Gratius* *Braſauolus.*

Albertus.

Nec ſpernendus adeps dederit, quem beſtia melis.

And not to be diſpiſed for other cures: as for example, the eaſing of the paine of the raines if it be giuen in a gliſter, and likewiſe the fat of a dogge and a badger mingled togither, doe looſen contracted ſinnewes.

The aſhes of a badger is found to helpe the bleeding of the ſtomacke, and the ſame ſod and drunke, preuenteth daunger by the biting of a mad dogge: and *Brunfelſius* affirmeth, that if the blood of a badger be inſtilled into the hornes of cattell with ſalt, it keepeth them from

from the murrain, and the ſame dryed and beat to pouder doth wonderfully help the leproſie. The braine ſod with oyle eaſeth all aches, the liuer taken out of water, helpeth ſwellings in the mouth; and ſome affirme, that if one weare ſoles made of Badgers skins in their Shooes, it giueth great eaſe vnto the gowt. The biting of this beaſt is venemous, bicauſe it feedeth vpon all venemous meates which creepe vpon the earth, although *Arnoldus* be of a contrary iudgement: and of this beaſt I can report no other thing worth the noting, ſaue that the Noble family of the *Taxons* in *Ferraria*, tooke their name from this creature. *Bouillus.* *Braſauolus.*

OF THE BEARE.

Of the name

A Beare is called in the Hæbrew *Dob*, and plurally *Dubim*; of the Arabians *Dubbe*, of the *Chaldeans Duba*, *Aldub* and *Dabonbe*; of the Græcians *Arctos*, of ſome *Daſyllis*, becauſe of the roughnes of his haire, of other *Beiros*, and *Monios* ſignifieth a ſolitary Beare. The Latines call him *Vrſus*, which ſome coniecture to be *tanquam orſus*, ſignifieng that it is but begunne to be framed in the dammes belly, and prefected after the littering thereof. The *Italians* call it *Orſo*, ſo alſo the Spaniards; the French, *Ours*, the Germans *Baer*, and *Beer*: the *Bohemians Nedwed*, the *Polonians Vuluuer*: and the attributes of this beaſt are many among authors, both Greeke and Latine: as *Æmonian* beares, armed, filthy, deformed, cruell, dreadfull, fierce, greedy, *Callidonian*, *Erymanthean*, bloody, heauy, night-ranging, lybican, menacing, *Numidian*, *Oſſean*, headlong, rauening, rigide and terrible beare; all which ſerue to ſet forth the nature heereof, as ſhall be afterward in particular diſcourſed.

Epithites of the beare

Of the kinds of Beares *Agricola. Albertus.*

Firſt, therefore concerning ſeuerall kinds of beares, it is obſerued, that there is in generall two; a greater, and a leſſer; and theſe leſſer are more apt to clime trees then the other, neither do they euer grow to ſo great a ſtature as the other. Beſides there are Beares which are called *Amphibia*; becauſe they liue both on the land and in the ſea, hunting and catching fiſh like an *Otter* or *Beauer*, and theſe are white coloured. In the Ocean Iſlands toward the North, there are bears of a great ſtature, fierce and cruell, who with their forefeet do breake vp the hardeſt congealed yſe on the ſea, or other great Waters, and draw out of thoſe holes great aboundance of fiſhes: and ſo in other frozen ſeas are many ſuch like, hauing blacke clawes, liuing for the moſt part vpon the ſeas, except tempeſtuous weather driue them to the land.

Olaus.

In the Eaſterne parts of *India* there is a beaſt in proportion of body verie like a Beare, yet indued with no other quality of that kind, (being neither ſo wild, nor rauenous, nor ſtrong) and it is called a *Formicarian* Beare, for God hath ſo prouided, that whereas that countrey is aboundantly annoyed with the Emmets or Ants, that beaſt doth ſo prey and feede vpon them, that by the ſtrength and vertuous humour of his tongue, the ſillie poore inhabitants are exceedingly relieued from their greeuious and daungerous numbers.

A Formicarian Beare. *Cardanus.*

Beares are bred in many countries, as in the *Heluetian alpine* region, where they are ſo ſtrong and full of courage, that they can teare in pieces, both Oxen and Horſſes, for which cauſe the inhabitants ſtudy by all means to take them. Likewiſe there are Beares in Perſia, which doe rauen beyond all meaſure, and all other; ſo alſo the beares of *Numidia*, which are of a more elegant forme and compoſition then the reſidue;

Countrey of breed.

Marcellinus.

Profuit ergo nihil, miſero quod communius vrſos:
Figebat Numidas & Albena nudus arena.

And wheras *Pliny* affirmeth, that there are no beares in *Affrick*, he miſtook that country for *Creet*, and ſo ſome ſay, that in that *Iſland* be no Wolues, vipers, or other ſuch venemous creatures; whereof the Poets giue a vaine reaſon, becauſe *Iupiter* was borne there: but, we know alſo, that there be no beares bred in England.

In the countrey of Arabia, from the promontory *Dira* to the South, are beares which liue vpon eating of fleſh, being of a yellowiſh colour, which do farre excel all other bears, both in actiuity or ſwiftnes, and in quantity of body. Among the *Roxolani* and *Lituanians*, are beares, which being tamed are preſents for princes. *Ariſtotle* in his wonders reporteth, that there are white beares in *Miſia*, which being eagerly hunted, do ſend forth ſuch a breath, that putrifieth immediately the fleſh of the Dogges, and whatſoeuer other beaſt commeth within the ſauour thereof, it maketh the fleſh of them not fit to be eaten: but if either men or dogs approach or come nigh them, they vomit forth ſuch aboundance of Plegme, that either the hunters are thereby choaked or blinded.

Volaterran:

a ſecret in the natures of Beares.

Thracia alſo breedeth white Beares, and the King of *Æthiopia* in his Hæbrew Epiſtle which he wrote to the Biſhop of Rome affirmeth, that there are Beares in his countrey:

in

In *Muſcouia* are Beares, both of a ſnow white, yellow, and dusky colour, and it hath bene ſeene that the Noble womens chariots drawne by ſix horſſes, haue beene couered with the skinnes of white beares, from the paſterne to the head: and as all other creatures doe bring forth ſome white, and ſome blacke, ſo alſo do Beares, who in generall doe breede and bring forth their young in all cold countries, ſome of a dusky and ſome of a browne blacke colour.

Luſt of beare

A Beare is of a moſt venereous and luſtfull diſpoſition, for night and day the females with moſt ardent inflamed deſires, doe prouoke the males to copulation; and for this cauſe at that time they are moſt fierce and angry.

Gillius.

Phillippus Caſſeus of *Conſtance*, did moſt confidently tell mee, that in the Mountaines of *Sauoy*, a Beare carried a young maide into his denne by violence, where in venereous manner he had the carnall vſe of her body, and while he kept her in his denne, he dailye went foorth and brought her home the beſt Apples and other fruites he coulde get, preſenting them vnto her for her meat in very amorous ſort; but alwaies when hee went to forrage, hee rouled a huge great ſtone vppon the mouth of his denne, that the Virgin ſhoulde not eſcape away: at length her parentes with long ſearch, founde their little Daughter in the Beares den, who deliuered her from that ſauage and beaſtuall captiuity. A Hiſtory

Time of their copulation.

The time of their copulation is in the beginning of winter, althogh ſometime in Summer, (but ſuch young ones ſeldome liue) yet moſt commonly in February or Ianuary. The manner of their copulation is like to a mans, the male mouing himſelfe vpon the belly of the female, which lyeth on the earth flat vpon the backe, and either embraceth other with their forefeet: they remaine verie long time in that act, inaſmuch as if they were verie fat at their firſt entrance, they diſioine not themſelues againe till they be made leane.

Pliny.

Immediately after they haue conceiued, they betake themſelues to their dennes, where they (without meate) grow very fat (eſpecially the males) onely by ſucking their forefeet. When they enter into their denne, they conuey themſelues in backward, that ſo they may put out their footſteps from the ſight of the hunters. The males giue great honor to the females great with young, during the time of their ſecrecie, ſo that, although they lie togither in one caue, yet doe they part it by a diuiſion or ſmall ditch in the midſt, neither of them touching the other. The nature of all of them is, to auoid cold, and therfore in the winter time do they hide themſelues, chuſing rather to ſuffer famine then cold; lying for the moſt part three or foure moneths togither and neuer ſee the light, whereby their guts grow ſo empty, that they are almoſt cloſed vp and ſticke togither.

a ſecret

Honor to the female.

auoiding of cold.

When they firſt enter into their denne, they betake themſelues to quiet and reſt, ſleeping without any awaking, for the firſt fourteene daies, ſo that it is thought an eaſie ſtroke cannot awake them. But how long the females go with young is not certaine, ſome affirm 3. moneths, others but 30. daies, which is more probable, for wild beaſts doe not couple themſelues being with young (except a Hare and a Linx) aad the beares being (as is already ſaid) verie luſtull, to the intent that they may no longer want the company of their males, do violently caſt their whelps and ſo preſently after deliuery, do after the maner of conies betake themſelues to their luſt, & noriſhing their yong ones both togither: & this is certaine, that they neuer come out of their caues, till their young ones be thirtie daies old at the leaſt, and *Pliny* preciſely affirmeth, that they litter the thirtith daie after their conception; and for this cauſe, a beare bringeth forth the leaſt whelpe of all other great beaſtes, for their whelpes at their firſt littering are no bigger then rats, nor longer then ones finger. And whereas it hath beene beleeued and receiued, that the whelpes of bears at their firſt littering are without all forme and faſhion, and nothing but a little congealed blood like a lumpe of fleſh; which afterwarde the old one frameth with her tongue to her owne likenes, as *Pliny*, *Solinus*, *Ælianus*, *Orus*, *Oppianus*, and *Ouid* haue reported, yet is the truth moſt euidently otherwiſe, as by the eye witnes of *Ioachimus Rhetichus*, and other, is diſproued: onlie it is litterd blind without eies, naked without haire, and the hinder legs not perfect, the forefeet folded vp like a fiſt, and other members deformed by reaſon of the imoderate humor or moyſtnes in them. which alſo is one cauſe, why the womb of the beare cannot retaine the ſeed to the perfection of her young ones.

Time of bearing the yong beares.

The bigneſſe of a beare-whelpe.

Beares not ſo vnperfect as ſome haue reported

Number of yong ones

They bring foorth ſometimes two, and neuer aboue fiue, which the old beare dailye keepeth cloſe to her breſt, ſo warming them with the heat of her body and the breath of her mouth, till they be thirty daies old; at what time they come abroad, being in the beginning of May, which is the third moneth from the ſpring. The old ones being almoſt dazled with long darkenes, comming into light againe ſeeme to ſtagger and reele too and fro, and then for the ſtraightneſſe of their guts, by reaſon of their long faſting doe eat the herbe *Arum*, commonly called in Engliſh *Wake-Robbin* or *Calues-foot*, being of very ſharpe and tart taſte, which enlargeth their guts, and ſo being recouered, they remaine all the time their young are with them, more fierce and cruell then at other times. And concerning the ſame *Arum*, called alſo *Dracunculus* and *Oryx*, there is a pleaſaunt vulgar tale, whereby ſome haue conceiued that Beares eat this herbe before their lying ſecret; and by vertue thereof (without meat, or ſence of cold) they paſſe away the whole winter in ſleepe.

Remedy in Nature.

a fabulous tale yet vulgarly beleeued.

There was a certaine cow-heard in the Mountains of *Heluetia*, which comming downe a hill with a great caldron on his backe, he ſaw a beare eating of a root which he had pulled vp with his feet; the cowheard ſtood ſtill till the beare was gone, and afterward came to the place where the beaſt had eaten the ſame, and finding more of the ſame roote, did likewiſe eat it; he had no ſooner taſted thereof, but he had ſuch a deſire to ſleepe, that hee could not containe himſelfe, but he muſt needs lie down in the way and there fell a ſleep, hauing couered his heade with the caldron, to keepe himſelfe from the vehemency of colde, and there ſlept all the Winter time without harme, and neuer roſe againe till the ſpring time: Which fable if a man will beleeue, then doubtleſſe this hearbe may cauſe the Beares to be ſleepers, not for fourteene dayes, but for foureſcore dayes together.

The meat of Beares.

Horat: Veſpertinus circumgemit vrſus ouile.

The ordinary food of Beares is fiſh: for the Water-beare and others will eate fruites, Apples, Grapes, Leaues, and Peaſe, and will breake into bee-hiues ſucking out the hony; Likewiſe Bees, Snayles, and Emmets, and fleſh if it bee leane or ready to putrifie; but if a Beare doe chaunce to kill a ſwine, or a Bull, or Sheepe, he eateth them preſentlie, whereas other beaſts eate not hearbes if they eate fleſh: likewiſe, they drinke water, but not like other beaſtes, neither ſucking it or lapping it, but as it were, euen bitinge at it.

Of the quantity & partes of Beares.

Some affirme, that Beares doe waxe or growe as long as they liue, that there haue beene ſeene ſome of them fiue cubits long; yea I my ſelfe ſaw a Beares skinne of that length, and broader then any Oxes skinne.

The parts or members.

The head of a Beare is his weakeſt part (as the hande of a Lyon is the ſtrongeſt) for by a ſmall blow on his head he hath often bene ſtrucken deade, the bones of the head being verie thinne and tender: yea more tender, then the beake of a Parrot. The mouth of a Beare is like a Hogges mouth, but longer; being armed with teeth on both ſides, like a ſaw, and ſtanding deepe in his mouth, they haue verie thicke lippes, for which cauſe, hee cannot eaſily or haſtily with his teeth breake aſunder the hunters nettes, except with his forefeet.

His necke is ſhort, like a Tygers and a Lyons, apt to bend downeward to his meat, his bellie is verie large, being vniforme, and next to it the intrals as in a Wolfe: It hath alſo foure ſpeanes to her Paps. The genitall of a Beare after his death waxeth as hard as horn, his knees and elbowes are like to an Apes, for which cauſe they are not ſwift or nimble: his feete are like handes, and in them and his loines is his greateſt ſtrength, by reaſon whereof, he ſometimes ſetteth himſelfe vpright vppon their hinder legges: the paſterne of his legge being fleſhy like a cammels, which maketh them vnfit for trauell, they haue ſharpe clawes, but a verye ſmall taile as all other longe hayred creatures haue.

a ſuperſtitius vſe of Beares larde or tat.

They are exceeding full of fat or Larde-greace, which ſome vſe ſuperſtitiouſlie beaten with oile, wherewith they annoint their grape-ſickles when they go to vintage, perſwading themſelues that if no bodie know thereof, their tender vine braunches ſhall neuer be conſumed by catterpillers.

Other, attribute this to the vertue of Beares blood, and *Theophraſtus* affirmeth, that

that if beares greaſe be kept in a veſſell, at ſuch time as the beares lie ſecret, it will either fill it vp, or cauſe it to runne ouer. The fleſh of beares is vnfit for meat, yet ſome vſe to eat it, after it hath bene twice ſodde; other eat it baked in paſties, but the truth is, it is better for medicine then food. *Theophraſtus* likewiſe affirmeth, that at the time when beares lie ſecret, their dead fleſh encreaſeth which is kept in houſes, but beares foreſeet are held for a verie delicate and vvell taſted foode, full of ſvveetnes, and much vſed by the German Princes.

A ſecret.

Meat of beares fleſh.

another ſecret

The skinnes of Beares are vſed in the farre Northerne regions for garmentes in the Winter time, which they make ſo artificially, couering themſelues with them from the crowne of the head to the feete, that (as *Munſter* affirmed) ſome men deceiued with that appearaunce, deemed the people of *Lapponia* to be hairy all ouer. The ſouldiors of the Moores weare garments made of Lyons pardals, and beares skinnes, and ſleepe vppon them; and ſo is it reported of *Herodotus Megarenſis* the Muſitian, who in the day time wore a Lyons skin, and in the night lay in a Beares skin.

The skinnes.

The conſtitution of the body of a Beare is beyond meaſure Phlegmatique, becauſe he faſteth in the Winter time ſo long without meate: His voyce is fierce and fearefull in his rage, but in the night time mournefull, being giuen much to rauening. If a Beare doe eat of *Mandragoras*, hee preſently dieth, except he meete with Emmets, by licking of whome he recouereth: ſo likewiſe, if he be ſicke of a ſurfet.

A Beare is much ſubiect to blindneſſe of the eyes, and for that cauſe they deſire the hiues of Bees, not onely for the hony, but by the ſtinging of the bees, their eies are cured. It hath not bene ſeene that a female Beare was taken great with young, which commeth to paſſe, by reaſon that they goe to their Dennes ſo ſoone as they are conceiued, and come not out thence till they haue littered: And becauſe of the fierceneſſe of this beaſt, they are ſeldome taken aliue, except they be very young: ſo that ſome are killed in the Mountaines by poyſon, the Country being ſo ſteepe and rocky that hunters cannot followe them; ſome taken in ditches of the earth and other ginnes. *Oppianus* relateth, that neare *Tygris* and *Armenia*, the inhabitauntes vſe this Stratigem to take Beares.

Taking of Beares.

The people go often to the Wooddes to finde the Denne of the Beare, following a leam-hound, whoſe nature is ſo ſoone as he windeth the beaſt, to barke, whereby his leader diſcouereth the prey, and ſo draweth off the hound with the leame; then come the people in great multitude and compaſſe him about with long nets, placing certaine men at each end: then tie they a long rope to one ſide of the net as high from the ground as the ſmall of a Mans belly: whereunto are faſtned diuers plumes and feathers of vultures, ſwannes, and other reſplendant coloured birdes, which with the wind make a noiſe or hiſſing, turning ouer and gliſtering; on the other ſide of the net they build foure little houels of greene boughes, wherein they lay foure men couered all ouer with greene leaues, then all being prepared, they ſound their Trumpets, and wind their horns; at the noiſe whereof the beare ariſeth, and in his fearefull rage runneth too and fro as if he ſawe fire: the young men armed make vnto him, the beare looking round about, taketh the plaineſt way toward the rope hung full of feathers, which being ſtirred and haled by them that holde it, maketh the beare much affraid with the ratling and hiſſing thereof, and ſo flying from that ſide halfe mad, runneth into the nets, where the keepers entrap him ſo cunningly, that he ſeldome eſcapeth.

When a Beare is ſet vpon by an armed man, he ſtandeth vpright and taketh the man betwixt his forefeet, but he being couered all ouer with yron plates can receiue no harm, and then may eaſily with a ſharpe knife or dagger pierce thorough the heart of the beaſt.

If a ſhee beare hauing young ones be hunted, ſhee driueth her Whelpes before her vntill they be wearied, and then if ſhe be not preuented, ſhe climbeth vppon a tree, carrying one of her young in her mouth and the other on her backe. A Beare will not willinglie fight with a man, but being hurt by a man, he gnaſheth his teeth, and licketh his forefeete, and it is reported by an Ambaſſador of *Poland*, that when the *Sarmatians* finde a beare, they inclo[se] the whole Wood by a multitude of people, ſtanding not aboue a

cubit one from another, then cut they downe the outmoſt trees, ſo that they raiſe a Wall of wood to hemme in the Beares; this being effected, they raiſe the Beare, hauing certaine forkes in their hands made for that purpoſe, and when the Beare approacheth, they (with thoſe forkes) fall vpon him, one keeping his head, another one leg, other his body, and ſo withforce muzzle him and tie his legges, leading him away. The *Rhætians* vſe this policy to take Wolues and Beares: they raiſe vp great poſts, and croſſe them with a long beame laded with heauy weightes, vnto the which beame they faſten a corde with meat therein, whereunto the beaſt comming, and biting at the meat, pulleth downe the beame vpon her owne pate.

The inhabitants of *Heluetia* hunt them with maſtiffe Dogges, becauſe they ſhould not kill their cattell leftat large in the fielde in the day time; They likewiſe ſhoote them with gunnes, giuing a good ſumme of money to them that can bring them a ſlaine beare. The *Sarmatians* vſe to take Beares by this ſleight; vnder thoſe trees wherein bees breed, they plant a great many of ſharpe pointed ſtakes, putting one hard into the hole wherein the bees go in and out, whereunto the Beare climbing, and comming to pull it forth, to the end that ſhe may come to the hony, and being angry that the ſtake ſticketh ſo faſt in the hole, with violence plucketh it foorth with both her forefeet, whereby ſhe looſeth her holde and falleth downe vpon the picked ſtakes, whereupon ſhe dieth, if they that watch for her come not to take her off. There was reported by *Demetrius* Ambaſſador at *Rome*, A Hiſtory from the King of *Muſco*, that a neighbor of his going to ſeek hony, fell into a hollow tree vp to the breſt in hony, where he lay two days, being not heard by any man to complain; at length came a great Beare to this hony; and putting in his head into the tree, the poore man tooke hold thereof, wherat the Beare ſuddenly affrighted, drew the man out of that deadly daunger, and ſo ranne away for feare of a worſe creature.

But if there be no tree wherein Bees doe breed neere to the place where the Beare abideth, then they vſe to annoint ſome hollow place of a tree with hony, whereinto Bees will enter and make hony combes, and when the Beare findeth them ſhe is killed as aforeſaide. In *Norway* they vſe to ſaw the tree almoſt aſunder, ſo that when the beaſt climbeth it, ſhe falleth downe vpon piked ſtakes laid vnderneath to kill her: And ſome make a *Herus.* hollow place in a tree, wherein they put a great pot of Water, hauing annointed it with hony, at the bottome whereof are faſtened certaine hookes bending downeward, leauing an eaſie paſſage for the beare to thruſt in her head to get the honie, but impoſſible to pull it foorth againe alone, becauſe the hookes take holde on her skinne: this pot they binde faſt to a tree, whereby the Beare is taken aliue and blindefolded, and though her ſtrength breake the corde or chaine where with the pot is faſtened, yet can ſhee not eſcape or hurt any bodie in the taking, by reaſon her head is faſtened in the pot.

Pollux. To conclude, other make ditches or pits vnder Apple trees, laying vpon their mouth rotten ſtickes, which they couer with earth, and ſtrawe vppon it herbes, and when the beare commeth to the Apple tree, ſhe falleth into the pit and is taken.

The herbe Wolfebanie or Libardine is poiſon to Foxes, Wolues, Dogs, and Beares, and to all beaſts that are littered blind, as the *Alpine Rhætians* affirme. There is one kinde of this called *Cyclamine*, which the *Valdenſians* call *Tora*, and with the iuice thereof they poiſon their darts, whereof I haue credibly receiued this ſtory; That a certain *Valdenſian*, ſeeing a wilde beare hauing a dart poyſond heerewith, did caſt it at the beare being farre from him, and lightly wounded her, it being no ſooner done, but the beare ran too and fro in a wonderfull perplexitie through the woods, vnto a verie ſharpe cliffe of a rocke, where the man ſaw her draw her laſt breath, as ſoone as the poiſon had entered to her hart, as he afterward found by opening of her bodie. The like is reported of henbane, another herb: *Aelianus* But there is a certaine blacke fiſh in *Armenia* full of poiſon, with the pouder whereof they poiſon figs, and caſt them in thoſe places where wilde beaſtes are moſt plentifull, which they eat and ſo are killed.

Concerning the induſtrie or naturall diſpoſition of a beare, it is certaine that they are very hardlie tamed, and not to bee truſted though they ſeeme neuer ſo tame; for which cauſe there is a ſtorie of *Diana* in *Lyſias*, that there vvas a certaine beare made ſo tame, that it vvent vppe and dovvne among men and vvoulde feede vvith them, taking meat

meat at their handes, giuing no occaſion to feare or miſtruſt her cruelty: on a daye, a young mayde playing with the Beare, laſciuiouſly did ſo prouoke it, that he tore her in pieces; the Virgins brethren ſeeing the murther, with their Dartes ſlew the Beare, whereupon followed a great peſtilence through all that region: and when they conſulted with the Oracle, the paynin God gaue anſweare, that the plague could not ceaſe, vntill they dedicated ſome virginnes vnto *Diana* for the Beares ſake that was ſlaine; which ſome interpreting that they ſhould ſacrifice them: *Embarus* vpon condition the prieſthoode might remaine in his family, ſlewe his onely daughter to end the peſtilence, and for this cauſe the virgins were after dedicated to *Diana* before their mariage, when they were betwixt ten and fifteene yeare olde, which was performed in the moneth of *Ianuary*, otherwiſe they could not be married: yet beares are tamed for labours, and eſpecially for ſports among the *Roxolani* and *Libians*, being taught to draw water with wheeles out of the deepeſt wels; likewiſe ſtones vpon ſleds to the building of wals. *Albertus.*

A prince of *Lituania* nouriſhed a Beare very tenderly, feeding her from his table with his owne hand, for he had vſed her to be familiar in his court, and to come into his owne chamber when he liſted, ſo that ſhe would goe abroad into the fields and woods, returning home againe of her owne accord, and would with her hand or foote rub the Kinges chamber doore to haue it opened, when ſhe was hungry, it being locked: it happened that certaine young Noble men conſpired the death of this Prince, and came to his chamber doore, rubbing it after the cuſtome of the beare, the King not doubting anye euill, and ſuppoſing it had bene his beare, opened the doore, and they preſently ſlewe him. A Hiſtory

There is a fable of a certaine wilde beare of huge ſtature, which terrified all them that looked vppon her, the which *Pythagoras* ſent for, and kept to himſelfe, verie familiarly vſing to ſtroke and milke her; at the length when he was wearie of her, he whiſpered in hir eare and bound her with an oath, that being departed ſhe ſhuld neuer more harm any liuing thing, which ſaith the fable, ſhe obſerued to her dying day. Theſe beares care not for any thing that is dead, and therefore if a man can hold his breath as if he were deade, they will not harme him, which gaue occaſion to *Eſope* to fable of two companions and ſworn friends, who trauelling togither met with a beare, wherat they being amazed, one of them ranne away and gate vp into a tree, the other fell downe and counterfetted himſelfe dead, vnto whome the beare came and ſmelt at his noſtrils and eares for breath, but perceiuing none departed without hurting him: ſoone after the other friend came down from the tree, and merrily asked his companion what the beare ſaide in his eare, marrye (quoth he) ſhe warnd me that I ſhould neuer truſt ſuch a fugitiue frend as thou art, which diddeſt forſake me in my greateſt neceſſity: thus far *Eſop*. *Celius*

They will bury one another being dead, as *Tzetzes* affirmeth, and it is receiued in many Nations, that children haue bene Nurſed by beares: *Parris* throwne out of the cittie, was nouriſhed by a Beare. There is in Fraunce a Noble houſe of the *Vrſons*, whoſe firſte founder is reported to haue bene certaine yeares togither nouriſhed by a beare, and for that cauſe was called *Vrſon*: and ſome affirme, that *Arceſius* was ſo being deceiued by the name of his mother who was called *Arctos*, a beare: as amonge the Latines was *Vrſula*. And it is reported in the yeare of our Lord 1274. that the Concubine of Pope *Nicholas* (being with childe as was ſuppoſed) brought forth a young Beare, which ſhe did not by any vnlawful copulation with ſuch a beaſt, but onely with the moſt holy pope; and conceiued ſuch a creature, by ſtrength of imagination, lying in his pallace, where ſhe ſawe the picturs of many bears; ſo that the holy father being firſt put in good hope of a ſon, & afterward ſeeing this monſter (like himſelfe *Reuel.* 13.) for anger and ſhame defaced all his pictures of thoſe beaſts. There is a mountaine called the mountaine of beares in *Cyzicus*, betwixt *Cherſoneſus* and *Propontus*; ſo called, becauſe as ſome haue affirmed, *Helice* and *Cynoſura* were turned into beares in that place, but the reaſon is more probable, becauſe it was full of beares, or elſe becauſe it was ſo high that it ſeemd to touch the *Beare*-ſtarre. *Varrinus.* *Sebaſt. frãk:*

There is a conſtellation called the beare in the figure of ſeauen Starres like a Carte, whereof foure ſtande in the place of the wheeles, and three in the roome of Horſſes.

cub it one from another, then cut they downe the outmoſt trees, ſo that they raiſe a Wall of wood to hemme in the Beares; this being effected, they raiſe the Beare, hauing certaine forkes in their hands made for that purpoſe, and when the Beare approacheth, they (with thoſe forkes) fall vpon him, one keeping his head, another one leg, other his body, and ſo withforce muzzle him and tie his legges, leading him away. The *Rhætians* vſe this policy to take Wolues and Beares: they raiſe vp great poſts, and croſſe them with a long beame laded with heauy weightes, vnto the which beame they faſten a corde with meat therein, whereunto the beaſt comming, and biting at the meat, pulleth downe the beame vpon her owne pate.

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But if there be no tree wherein Bees doe breed neere to the place where the Beare abideth, then they vſe to annoint ſome hollow place of a tree with hony, whereinto Bees will enter and make hony combes, and when the Beare findeth them ſhe is killed as aforeſaide. In *Norway* they vſe to ſaw the tree almoſt aſunder, ſo that when the beaſt climbeth it, ſhe falleth downe vpon piked ſtakes laid vnderneath to kill her: And ſome make a *Herus.* hollow place in a tree, wherein they put a great pot of Water, hauing annointed it with hony, at the bottome whereof are faſtened certaine hookes bending downeward, leauing an eaſie paſſage for the beare to thruſt in her head to get the honie, but impoſſible to pull it foorth againe alone, becauſe the hookes take holde on her skinne: this pot they binde faſt to a tree, whereby the Beare is taken aliue and blindefolded, and though her ſtrength breake the corde or chaine wherewith the pot is faſtened, yet can ſhee not eſcape or hurt any bodie in the taking, by reaſon her head is faſtened in the pot.

Polinx. To conclude, other make ditches or pits vnder Apple trees, laying vpon their mouth rotten ſtickes, which they couer with earth, and ſtrawe vppon it herbes, and when the beare commeth to the Apple tree, ſhe falleth into the pit and is taken.

The herbe Wolfebanie or Libardine is poiſon to Foxes, Wolues, Dogs, and Beares, and to all beaſts that are littered blind, as the *Alpine Rhætians* affirme. There is one kinde of this called *Cyclamine*, which the *Valdenſians* call *Tora*, and with the iuice thereof they poiſon their darts, whereof I haue credibly receiued this ſtory; That a certain *Valdenſian*, ſeeing a wilde beare hauing a dart poyſond heerewith, did caſt it at the beare being farre from him, and lightly wounded her, it being no ſooner done, but the beare ran too and fro in a wonderfull perplexitie through the woods, vnto a verie ſharpe cliffe of a rocke, where the man ſaw her draw her laſt breath, as ſoone as the poiſon had entered to her hart, as he afterward found by opening of her bodie. The like is reported of henbane, another herb: *Aelianus* But there is a certaine blacke fiſh in *Armenia* full of poiſon, with the pouder whereof they poiſon figs, and caſt them in thoſe places where wilde beaſtes are moſt plentifull, which they eat and ſo are killed.

Concerning the induſtrie or naturall diſpoſition of a beare, it is certaine that they are very hardlie tamed, and not to bee truſted though they ſeeme neuer ſo tame; for which cauſe there is a ſtorie of *Diana* in *Lyſias*, that there vvas a certaine beare made ſo tame, that it vvent vppe and dovvne among men and vvoulde feede vvith them, taking meat

meat at their handes, giuing no occaſion to feare or miſtruſt her cruelty: on a daye, a young mayde playing with the Beare, laſciuiouſly did ſo prouoke it, that he tore her in pieces; the Virgins brethren ſeeing the murther, with their Dartes ſlew the Beare, whereupon followed a great peſtilence through all that region: and when they conſulted with the Oracle, the paynim God gaue anſweare, that the plague could not ceaſe, vntill they dedicated ſome virginnes vnto *Diana* for the Beares ſake that was ſlaine; which ſome interpreting that they ſhould ſacrifice them: *Embarus* vpon condition the prieſthoode might remaine in his family, ſlewe his onely daughter to end the peſtilence, and for this cauſe the virgins were after dedicated to *Diana* before their mariage, when they were betwixt ten and fifteene yeare olde, which was performed in the moneth of *Ianuary*, otherwiſe they could not be married: yet beares are tamed for labours, and eſpecially for ſports among the *Roxolani* and *Libians*, being taught to draw water with wheeles out of the deepeſt wels; likewiſe ſtones vpon ſleds to the building of wals. *Albertus.*

A prince of *Lituania* nouriſhed a Beare very tenderly, feeding her from his table with his owne hand, for he had vſed her to be familiar in his court, and to come into his owne chamber when he liſted, ſo that ſhe would goe abroad into the fields and woods, returning home againe of her owne accord, and would with her hand or foote rub the Kinges chamber doore to haue it opened, when ſne was hungry, it being locked: it happened that certaine young Noble men conſpired the death of this Prince, and came to his chamber doore, rubbing it after the cuſtome of the beare, the King not doubting anye euill, and ſuppoſing it had bene his beare, opened the doore, and they preſently ſlewe him. A Hiſtory

There is a fable of a certaine wilde beare of huge ſtature, which terrified all them that looked vppon her, the which *Pythagoras* ſent for, and kept to himſelfe, verie familiarly vſing to ſtroke and milke her; at the length when he was wearie of her, he whiſpered in hir eare and bound her with an oath, that being departed ſhe ſhould neuer more harm any liuing thing, which ſaith the fable, ſhe obſerued to her dying day. Theſe beares care not for any thing that is dead, and therefore if a man can hold his breath as if he were deade, they will not harme him, which gaue occaſion to *Eſope* to fable of two companions and ſworn friends, who trauelling togither met with a beare, wherat they being amazed, one of them ranne away and gate vp into a tree, the other fell downe and counterfetted himſelfe dead, vnto whome the beare came and ſmelt at his noſtrils and eares for breath, but perceiuing none departed without hurting him: ſoone after the other friend came down from the tree, and merrily asked his companion what the beare ſaide in his eare, marrye (quoth he) ſhe warnd me that I ſhould neuer truſt ſuch a fugitiue frend as thou art, which diddeſt forſake me in my greateſt neceſſity: thus far *Eſop*. *Celius*

They will bury one another being dead, as *Tzetzes* affirmeth, and it is receiued in many Nations, that children haue bene Nurſed by beares: *Parris* throwne out of the cittie, was nouriſhed by a Beare. There is in Fraunce a Noble houſe of the *Vrſons*, whoſe firſte founder is reported to haue bene certaine yeares togither nouriſhed by a beare, and for that cauſe was called *Vrſon*: and ſome affirme, that *Arceſius* was ſo being deceiued by the name of his mother who was called *Arctos*, a beare: as amonge the Latines was *Vrſula*. And it is reported in the yeare of our Lord 1274. that the Concubine of Pope *Nicholas* (being with childe as was ſuppoſed) brought forth a young Beare, which ſhe did not by any vnlawful copulation with ſuch a beaſt, but onely with the moſt holy pope; and conceiued ſuch a creature, by ſtrength of imagination, lying in his pallace, where ſhe ſawe the picturs of many bears; ſo that the holy father being firſt put in good hope of a ſon, & afterward ſeeing this monſter (like himſelfe *Reuel.* 13.) for anger and ſhame defaced all his pictures of thoſe beaſts. There is a mountaine called the mountaine of beares in *Cyzicus*, betwixt *Cherſoneſus* and *Propontus*; ſo called, becauſe as ſome haue affirmed, *Helice* and *Cynoſura* were turned into beares in that place, but the reaſon is more probable, becauſe it was full of beares, or elſe becauſe it was ſo high that it ſeemd to touch the *Beare*-ſtarre. *Varrinus.* *Sebaſt. frãk:*

There is a conſtellation called the beare in the figure of ſeauen Starres like a Carte, whereof foure ſtande in the place of the wheeles, and three in the roome of Horſſes.

Higinus. The *Septentrions* call them *Triones*, that is yoked Oxen. But there are two beares, a greater and a leſſer. The greater is called *Calliſto* after the name of *Lycaons* daughter, who raigned in *Arcadia*, whereof many giue diuers reaſons. For they ſay *Calliſto* was a companion of *Diana*, & vſed to hunt with her being verie like vnto her, and one day *Iupiter* came to her in the likenes of *Diana* and deflowred her, and when ſhe was with childe, *Diana* asked her how that happened, to whom *Calliſto* anſweared, that it happened by her fact: wherewith the Goddeſſe being angry, turnd her into a beare, in which ſhape ſhe brought forth *Arcas*, and they both wandring in the woodes, were taken and brought for a preſente vnto *Lycaon* her father; And vpon a day the beare being ignorant of the law, entered into the temple of *Iupiter Lyceus*, and her ſonne followed her, for which the *Arcadians* would haue ſlaine them both, but *Iupiter* in pittie of them tooke them both into heauen and placed them among the ſtarres.

Other ſay that *Calliſto* was turned into a beare by *Iuno*, whom afterward *Diana* ſlew, and comming to knowledge that it was *Calliſto*, ſhe placed her for a ſigne in heauen, which is called *Vrſa Maiore*, the great beare; which before that time was called *Hamaxa*: but the reaſon of theſe fables is rendred by *Palæphatus*, becauſe that *Calliſtus* going into a Beares den was by the beare deuoured, and ſo her fooliſh companions ſeeing none come foorth but the Beare, fondly imagined that the Virgin was turned into a beare.

There is another conſtellation next to the great Beare, called *Arctophylax*, *Bootes*, or the little beare, in whoſe girdle is a bright ſtarre called *Arcturus*, and from this conſtellation of beares, commeth the denomination of the *Artique* and *Antarctique pole*. Other affirme, that the two Beares were *Helice* and *Cynoſura*, the two Nurſes of *Iupiter*, becauſe ſometime they are ſo named; the cauſe whereof is apparant in the Greeke tongue, for *Helice* is a ſtarre, hauing as it were a taile roled vp, and *cynoſura*, a taile at length like a Dogge. They are alſo nouriſhed for ſport, for as their bodies doe in one ſort reſemble Apes, ſo do alſo their diſpoſitions being apt to ſundrie geſtures and paſtimes, lying vpon their backes, and turning their hands and feete, rocke themſelues vpon them as a woman rocketh her childe in a cradle; but principallie for fight: for which occaſion they were preſerued of old time by the Romaines: For when *Meſſala* was Conſull, *Ænobarbus Domitius* preſented in one ring or circle, an hundred Beares, and ſo many hunters with them.

Rabido nec proditus ore:
Fumantem naſum viui tentaueris vrſi,
Sit placidus licet, & lambat digitoſque manuſque:
Si dolor et bilis, ſi iuſta coegerit ira,
Vrſus erit vacua dentes in pelle fatiges.

They will not willinglie fight with a man, although men may do it without hurt, for if they annoint or ſprinkle the mouthes of Lyons or Beares with Vitrioll or copperas, it will ſo bind their chappes togither, that they ſhall not be able to bite, which cauſed *Martiall* to write thus:

Præceps ſanguinea dum ſe rotat vrſus arena,
Splendida iam tecto ceſſent venabula ferro:
Deprendat vacuo venator in aere prædam,
Implicitam viſco perdidit ille fugam:
Nec volet excuſſa lancea torta manu,
Si capere feras aucupis arte placet.

Fight of Beares. *Alexander* had a certaine Indian dog giuen vnto him, to whom was put a bore and a beare to fight withall, but he diſdaining them, woulde not once regard them, but when a Lyon came, he roſe vp and fought with him. Beares, they will fight with Buls, Dogges, and horſes: when they fight with bulles, they take them by their hornes, and ſo with the weight of their bodie, they wearie and preſſe the beaſt, vntill they may eaſilie ſlaie him: and this fight is for the moſt part on his backe. A *Rhinoceros* ſet on by a bear in a publicke ſpectacle at Rome, did eaſilie caſt him off from the hold he had on his horne. She doth not aduenture on a wilde bore, except the bore be a ſleepe or not ſeeing her. There is alſo a mortall hatred betwixt a horſe and a beare, for they know one another at the firſt ſight; and prepare to combat, which they rather act by policie then by ſtrength: The beare falling flat on his backe, the

the horſſe leaping ouer the beare, which pulleth at his guts with her forefeet nailes, and is by the heeles of the horſſe wounded to death, if he ſtrike the beare vpon his head. Alſo beares feare a ſea-calfe, and will not fight with them if they can be auoided, for they knowe they ſhalbe ouercome.

Great is the fiercenes of a beare, as appeareth by holie ſcripture *Oſee* 13. *I will meet them as a beare robbed of her whelpes* (ſaith the Lorde) *and will teare in pieces their froward heart*: And *Chuſai* telleth *Abſalon*. 2. Sam. 17. *Thou knoweſt that thy father and the men that bee with him be moſt valiant and fierce like a ſhee beare robbed of her Whelpes*: for a thee beare is more couragious then a male.

There is a filthy nation of men called *Taifah*, who are giuen vnto a ſodomiticall buggery, to commit vncleanenes man with man, and eſpecially with young boyes; but if any of them take a wilde bore, or kill a Beare, he ſhall be exempted from this kind of beaſtly impudicitie. *Heliogabalus* was woont to ſhut vp his drunken friends togither, and ſuddenly in the night would put in among them Beares, Wolues, Lyons, and Leopards, muzled and diſarmed, ſo that when they did awake, they ſhould find ſuch chamber fellowes, as they could not behold (if darkeneſſe did not blind them) without ſingular terror; whereby manie of them fell into ſwoundes, ſickeneſſe, extaſie, and madnes.

Vitoldus King of *Lituania*, kept certaine Beares of purpoſe, to whom he caſt all perſons which ſpoke againſt his tirranie, putting them firſt of all into a Beares skinne; whoſe crueltie was ſo great, that if he had commaunded anie of them to hang themſelues, they would rather obey him then endure the terror of his indignation. In like ſort did *Alexander Phæræus*, deale with his ſubiects, as is reported by *Textor Valentinianus*, the Emperor nouriſhed two beares deuourers of men, one of them called golden *Mica*, the other *Innocentia*; which he lodged neere his owne chamber: at length after many ſlaughters of men, he let *Innocentia* goe looſe in the wooddes for her good deſerts, in bringing ſo many people to their funerals. *Æneas Sil:*

There are many naturall operations in Beares. *Pliny* reporteth, that if a woman bee in ſore trauile of child-birth, let a ſtone or arrow which hath killed a man, a beare or a bore, be throwne ouer the houſe wherein the Woman is, and ſhe ſhall be eaſed of her paine. Secrets obſerued of Beares.

There is a ſmall worme called *Voluox*, which eateth the vine branches when they are yong, but if the vine-ſeckles be annointed with Beares blood, that worme will neuer hurt them. *Columella*

If the blood or greace of a Beare be ſet vnder a bed, it will draw vnto it all the fleas, and ſo kill them by cleauing thereunto. But the vertues medicinall are very many: and firſt of all, the blood cureth all manner of bunches and apoſtems in the fleſh, and bringeth haire vpon the eye-lids if the bare place be annointed therewith. *Arnoldus.* Virtues medicinall.

The fat of a Lyon is moſt hot and dry, and next to a Lyons, a Leopards; next to a Leopards, a Beares; and next to a Beares, a buls. The later Phyſitians vſe it to cure conuulſed and diſtracted parts, ſpots, and tumors in the body. It alſo helpeth the paine of the loins, if the ſicke part be annointed therewith, and all vlcers in the legges or ſhinnes, when a plaiſter is made thereof with bole-armoricke. Alſo the vlcers of the feet, mingled with allome. It is ſoueraigne againſt the falling of the haire, compounded with wilde roſes. The Spaniards burne the braines of beares when they die in any publicke ſports, holding them venemous, becauſe being drunke, they driue a man to be as mad as a beare; and the like is reported of the heart of a Lyon, and the braine of a cat. The right eie of a beare dried to pouder, and hung about childrens neckes in a little bag, driueth away the terrour of dreames, and both the eyes whole, bound to a mans left arme, eaſeth a quartan ague.

The liuer of a ſow, a lamb, and a bear put togither, and trod to pouder vnder ones ſhoos, eaſeth and defendeth cripples from imflamation: the gall being preſerued and warmed in water, deliuereth the bodie from colde, when all other medicine faileth. Some giue it mixt with Water, to them that are bitten with a mad Dogge, holding it for a ſingular remedie, if the party can faſt three daies before. It is alſo giuen againſt the palſie, the Kings euill, the falling ſickeneſſe, an old cough, the inflamation of the eies, the running of the eares, the difficultie of vrine, and deliuery in child-birth, the Hæmorrhods, the weaknes of the backe. The ſtones in a perfume, are good againſt the falling euill, and the palſie, and that women may go their full time, they make ammulets of Bears nails, and cauſe them to weare them all the time they are vvith child.

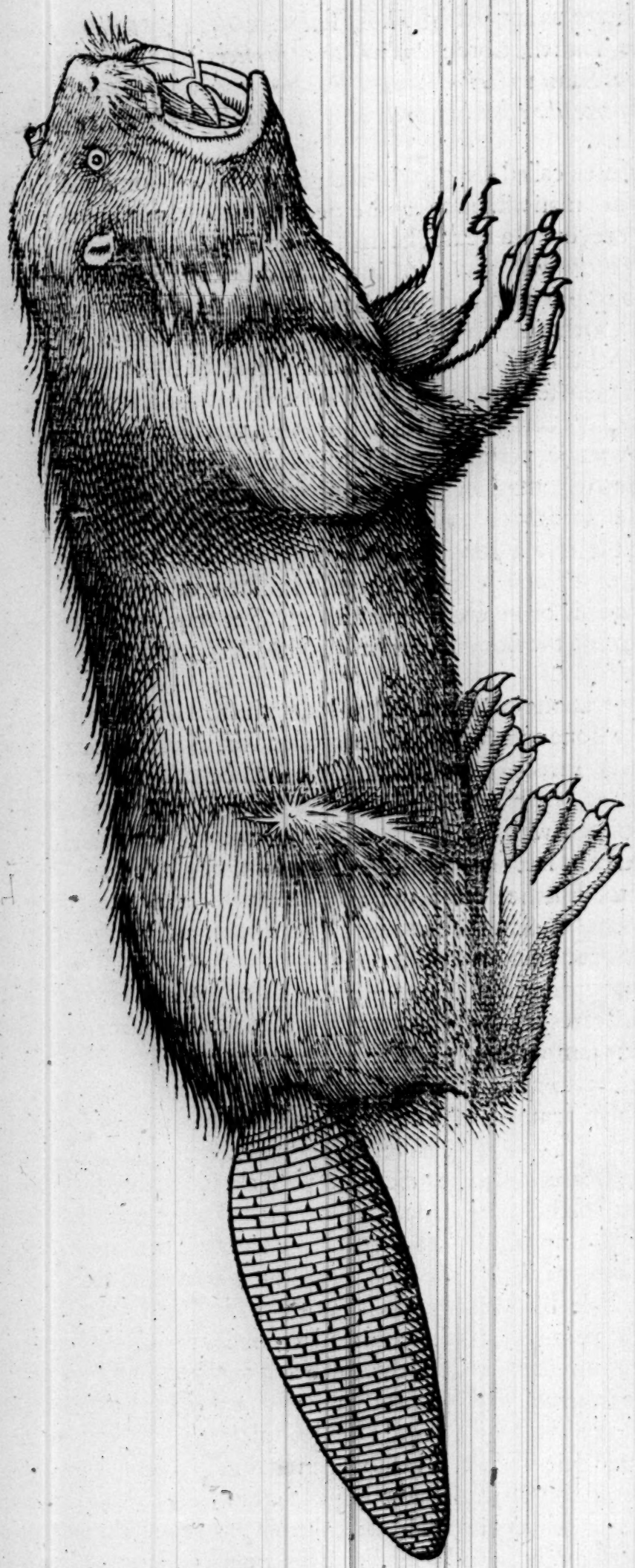
Of

OF THE BEAVER.

Male and Female.

Of the name

Siluaticus.



The notatiõ of Fiber from the Latine.

The notatiõ of the Greek word Caſtor

What manet of beaſt a Beauer is.

A Beuer is caled in Greeke *Caſtor*, in Latine *Fiber*, in Italian *Biuaro* or *Biuero*, and *Il caſtoreo*, in Spaniſh *caſtor*: in French *Bieure*, & ſome time *caſtor*, in Illyrian, *Bobr*, in Germaine *Biber*, all which wordes at the firſt ſight ſeeme to be deriued from the Latine: There is no certain word for it in Hebrew: in *Arabia* it is called *Albednefter*: it is alſo called in Latine *canis Ponticus*, but *canis fluuatilis* is another beaſt, as we ſhall manifeſt in the ſucceding diſcours of an Otter: and the reaſon why in Latin it is called *Fibar* is, becauſe (as *Varro* ſaieth) it coueteth the ſides, banks, or extremities of the riuer, as the extremities or lappes of the eare and liuer, are caled *fibræ*, and the skirts of garments *fimbriæ*: but the reaſon why the Græcians call it *Caſtor*, is not as the Latines haue ſuppoſed, becauſe it biteth off his owne ſtones, *quaſi caſtandro ſeipſum*, as ſhalbe manifeſted ſoone after, but of *caſtrando*: bicauſe for the ſtones therof it is hunted and killed, or rather of *Gaſter* ſignifieng a belly, for that the body is long and almoſt all belly; or rather bicauſe of the colour and ill ſauour thereof

This Beauer is no other then that which *Ariſtotle* calleth *Latax*, and it differeth from an Otter only in the tayle. Some compare a Beauer with a Badger,

ger, but they attribute to him a longer body and ſmoother hayre, but ſhorter and ſofter than a Badgers: their colour is ſomewhat yellow and white, aſperſed with aſh-colour, which ſtande out beyonde the ſhorter hayres, double their length: they are neat and ſoft like vnto an Otters, and the haires length of the one and others colour, is not æquall.

Some haue ſeen them brown declining to blacke, which *Albertus* preferreth; & *Siluius* affirmeth, that his long hayres are like a Dogs, and the ſhort ones like an Otter. They are moſt plentifull in *Pontus*, for which cauſe it is called *canis Pontitus*; they are alſo bred in the Ryuers of Spaine, and in the riuer *Marne* in Fraunce, *Padus* in Italy, in *Sauoy*, in the Riuers *Iſara* and *Rhoan*, and in the Iſland called *camargo*, and in *Heluetia*, neere *Arula*, *Vrſa* and *Limagus*: Likewiſe throughout all *Germany*, *Polonia*, *Sclauonia*, *Ruſhia* and *Pruſſia*: & there are Beuers in the woods of *Moſco* and *Lituania*, of excellent perfection and ſtature aboue others, hauing longer white haires which gliſter aboue other. Theſe beaſts liue both in the water and on the land, for in the day time they keepe the water, and in the nigh: they keepe the land, and yet without water they cannot liue, for they do participate much of the nature of fiſhes, as may be well conſidered by their hinder legs and taile.

Countrey of breed.

Albertus.

They are lād & water bea.

Their quantitie is not much bigger then a countrey Dog, their head ſhort, their ears very ſmall and round, their teeth very long, the vnder teethe ſtanding out beyond their lips three fingers breadth, and the vpper about halfe a finger, being very broade, crooked, ſtrong and ſharpe, ſtanding or growing double verie deep in their mouth, bending compaſſe like the edge of an Axe, and their colour yellowiſh red, wherwith they defend themſelues againſt beaſts, take fiſhes as it were vpon hooks, and will gnaw in ſunder trees as big as a mans thigh: they haue alſo grinding teeth very ſharpe, wherein are certaine wrinckles or foldes, ſo that they ſeeme to be made for grinding ſome hard ſubſtance, for with them they eate the rindes or barke of trees; wherefore the bitinge of this beaſt is very deepe, being able to craſh aſunder the hardeſt bones, and commonly he neuer looſeth his holde vntill he feeleth his teeth gnaſh one againſt another. Pliny and *Solinus* affirme, that the perſon ſo bitten cannot be cured, except he hear the craſhing of the teeth which I take to be an opinion without truth.

Their ſeueral partes, *Siluius.* *Bellonius.*

They haue certaine haires about their mouth, which ſeeme in their quantity or bigneſſe to be rather horne they are ſo hard, but their bones are moſt harde of all and without marrow: Their forefeet are like a Dogs, and their hinder like a Gooſes, made as it were of purpoſe to go on the land, & ſwim in the water; but the taile of this beaſt is moſt ſtrange of all in that it commeth neareſt to the nature of fiſhes, being without hayre and couered ouer with a skin like the ſcales of fiſh, it being like a ſoale, and for the moſt part ſix fingers broade and halfe a foot long, which ſome haue affirmed the beaſt neuer pulleth out of the water; whereas it is manifeſt, that when it is very colde or the water frozen he pulleth it vp to his body, although *Agricola* affirme, that his hinder legs and taile freeze with the water, and no leſſe vntrue is the aſſertion, that they compell the Otter in time of colde and froſt, to wait vpon their taile and to trouble the water ſo that it may not freeze round about them; but yet the Beuer holdeth the Otter in ſubiection, and eyther ouercommeth it in fight, or killeth it with his teeth.

This taile he vſeth for a ſterne when he ſwimmeth after fiſhe to catch them. There hath

hath beene taken of them whoſe tayles haue waied foure pound waight, and they are accounted a very delicate diſh, for being dreſſed they eate like Barbles: they are vſed by the *Lotharingians* and *Sauoyens* for meat allowed to be eaten on fiſh-daies, although the bo-
Belonius. dy that beareth them be fleſh and vncleane for food. The manner of their dreſſing is, firſt roaſting, and afterward ſeething in an open pot, that ſo the euill vapour may go away, and ſome in pottage made with Saffron; other with Ginger, and many with Brine: it is certaine that the tayle and forefeet taſt very ſweet, from whence came the Prouerbe, *That ſweet is that fiſh, which is not fiſhe at all.*

Theſe Beaſtes vſe to builde them Caues or Dens neere the Waters, ſo as the Water may come into them, or elſe they may quickly leape into the water, and their wit or natu-
Their building of Dens. rall inuention in building of their caues is moſt wonderfull: for you muſt vnderſtand that in the night time they go to land, and there with their teeth gnaw down boughes & trees which they likewiſe bite verie ſhort fitting their purpoſe, and ſo being buſied about this worke, they will often looke vp to the tree when they perceiue it almoſt aſunder, thereby to diſcerne when it is ready to fall, leaſt it might light vpon their owne pates: the tree being down and prepared, they take one of the oldeſt of their company, whoſe teeth could not be vſed for the cutting, (or as others ſay, they conſtraine ſome ſtrange Beauer whom they meet withall) to fall flat on his backe (as before you haue heard the Badgers doe) and vpon his belly lade they all their timber, which they ſo ingeniouſly worke and faſten into the compaſſe of his legs that it may not fall, and ſo the reſidue by the taile, drawe him
Albertus. Olaus mag: to the water ſide, where theſe buildings are to be framed, and this the rather ſeemeth to be true, becauſe there haue bene ſome ſuch taken, that had no haire on their backes: but were pilled, which being eſpied by the hunters, in pitty of their ſlauery, or bondage, they haue let them go away free.

Theſe beaſts are ſo conſtant in their purpoſe, that they will neuer change the tree that they haue once choſen to build withall, how long time ſo euer they ſpend in biting downe the ſame; it is likewiſe to be obſerued, that they neuer go to the ſame, during the time of their labour but in one and the ſame path, and ſo in the ſame, returne to the water againe. When they haue thus brought their wood togither, then dig they a hole or ditch in the
Albertus. banke ſide, where they vnderſet the earth to beare it vp from falling, with the aforeſaide timber: and ſo they proceed, making two or three roomes like ſeuerall chambers, one
a ſecret aboue another, to the entent that if the water riſe they may goe further, and if it fall they may diſcend vnto it. And as the husbandmen of Egypt doe obſerue the buildings of the Crocodile, ſo do the inhabitants of the countrey where they breed, obſerue the Beauers, that when they build high, they may expect an inundation and ſowe on the Mountaines, and when they build lowe, they looke for a calme or drought, and plow the valleys. There is nothing ſo worthy in this beaſt as his ſtones, for they are much ſought after and deſired by all Merchants, ſo that they will giue for them any great price.

There is both in Male and Female, certaine bunches vnder their bellie as great as a gooſes egge, which ſome haue vnskilfully taken for their coddes, and betweene theſe is the ſecret or priuie part of both ſexes; which tumours or bunches are nothing elſe, but a little fleſhie bagge within a thin skinne, in the middle whereof is a hole or paſſage, out of the which the beaſt ſucketh a certaine liquor, and afterward therewith annointeth euery
The Cods or ſtones of the beaſt *Rondoletius.* part of her bodie that ſhe can reach with her toong. Now it is verie plain that theſe bunches are not their coddes, for theſe reaſons; becauſe that there is no paſſage either of the ſeed into them, or from them into the yarde: Beſides, their ſtones are found within their bodie; neither ought this to ſeeme ſtrange, ſeeing that Hares haue the like bunches, and alſo the *Moſchus* or *Musk-cat*: the female hath but one paſſage for all her excrements, and to conceiue or bring forth young ones.

It hath beene an opinion of ſome, that when a Beauer is hunted and is in dangor to be taken, ſhe biteth off her owne ſtones, knowing that for them only her life is ſought, which cauſed *Alciatus* to make this Emblem.

The Beauer doth not bite off her owne ſtones.

Et pedibus ſegnius, tumuda & propendulus aluo,
Mordicus ipſe ſibi medicata virilia vellet:
Huius ab exemplo diſces non partere rebus,

Hac

Hactamen inſidias effugit arte fiber:
Atque abÿcit ſeſe gnarus obilla peti
Et vitam vt redimas hoſtibus æra dare.

Teaching by the example of a Beauer, to giue our purſſe to theeues, rather then our liues, and by our wealth to redeeme our danger, for by this meanes the Beauer often eſcapeth. There haue beene many of them founde that wanted ſtones, which gaue ſome ſtrength to this errour, but this was exploded in auncient time for a fable; and in this and all other honeſt diſcourſes of any part of Phyloſophy, the onely marke wherat euerie good ſtudent and profeſſor ought to ayme, muſt be veritie and not tales: wherin many of the ancient haue greatly offended (as is manifeſted by *Marcellius Virgilius*) eſpecially *Plato*: and this poiſon hath alſo crept into and corrupted the whole bodie of religion. The Egyptians in opinion of the aforeſaid *Caſtration*, when they will ſignifie a man that hurteth himſelfe, they picture a Beauer biting off his owne ſtones. But this is moſt falſe, as by *Sertius*, *Plinius*, *Dioſcorides*, and *Albertus*, is manifeſted: firſt, becauſe their ſtones are verie ſmall, and ſo placed in their bodie as are a Boares, and therefore impoſſible for them to touch or come by them: Secondly, they cleaue ſo faſt vnto their back, that they cannot be taken awaie but the beaſt muſt of neceſſitie looſe his life; and therefore ridiculous is their relation, who likewiſe affirme, that when it is hunted (hauing formerlie bitten off his ſtones, that he ſtandeth vpright and ſheweth the hunters that he hath none for them, and therefore his death cannot profit them, by meanes whereof they are auerted, and ſeeke for another. *Herns.* an Emblem.

Theſe Beauers eate fiſh, fruits, and the bitter rhindes of trees, which are vnto them moſt delicate, eſpeciallie Alderne, Poplar, and Willowe; wherevpon it is prouerbiallie ſaid, of one that ſerueth another for gaine: *Sic me ſubes quotidie vt fiber ſalicem*, you loue me as the Beauer doth the Willow, which eateth the barke and deſtroieth the tree. Their food

They are taken for their skins, tailes, and cods, and that manie waies; and firſt of all when their caues are found, there is made a great hole or breach therein, wherinto is put a little dog, which the beaſt eſpying, flieth to the end of her denne, and there defendeth her ſelfe by her teeth, till all her ſtructure or building be raſed, and ſhe laide open to her enimies, who with ſuch inſtruments as they haue preſent, beat her to death: ſome affirm that ſhe rouzeth vp her body and by the ſtrong ſauour of hir ſtones ſhe driueth away the Dogs, which may be probable if the ſtones could be ſeene. Theſe dogges are the ſame which hunt wilde foule and Otters. Their cauſe of taking. A ſecret.

It is reported that in *Pruſsia* they take them in bow-nets, baited with the rinde of trees, whereinto they enter for the food, but being entrapped cannot go forth againe. They cannot diue long time vnder water but muſt put vp their heads for breath, which being eſpied by them that beſet them, they kill them with gun-ſhot, or pierce them with Otter-ſpeares, ſo that one would thinke ſeeing ſuch a one in the water, that it was ſome hairy kind of fiſh; and his nature is, if he heare any noiſe to put his head aboue water, wherby he is diſcouered and looſeth his life. His skin is pretious in *Polonia* either for garment or for gloues, but not ſo pretious as an Otters, yet is it vſed for the edging of all other fur-garments making the beſt ſhew and enduring longeſt; they are beſt that are blackeſt, and of the bellies which are like felt wooll, they make caps and ſtockings, againſt raine and foule weather. *Agricola.*

The medicinall vertues of this beaſt are in the skin, the vrine, the gall and the cods: and firſt, a garment made of the skinnes is good for a paralitick perſon, and the skinnes burned with drie Oynions and liquid pitch, ſtayeth the bleeding of the noſe, and being put into the ſoles of ſhooes eaſeth the gowt. The vrine preſerued in the bladder, is an antidot againſt poyſon, and the gall is profitable for many thinges, but eſpecially being turned into a glew it helpeth the falling euill. The genitals of a Beauer are called by the Phiſitians *Caſtoreum*, and therefore we will in this diſcourſe vſe that word for expreſſing the nature, qualities, remedies, and miraculous operation therof, wherfore they muſt be verie warily and skilfully taken foorth, for there is in a little skin compaſſing them about a certaine ſweet humor (called *Humor Melleus*) and with that they muſt be cut out, the vter skin being cut aſunder to make the more eaſie entrance, and the Apothecaries vſe to take The medicinall vertues. *Albertus.* *Aetius.* *Plin.* *Plin.*

take all the fat about them, which they put into the oyle of the *Caſtoreum*, and ſell it vnto fiſher men to make baite for fiſhes. The females haue ſtones or *Caſtoreum*, as well as the males, but very ſmall ones. Now you muſt take great heed to the choiſe of your Beauer, and then to the ſtones which muſt grow from one roote conioyned, otherwiſe they are not precious, and the beaſt muſt neither be a young one nor one very old, but in the meane betwixt both, being in vigour and perfection of ſtrength.

Hermolaus. The corrupting of Caſtoreum.

The Beauers of *Spaine* yeeld not ſuch vertuous *caſtoreum* as they of *Pontus*, and therefore if it be poſſible, take a *Pontique* Beauer, next one of *Gallatia*, and laſtly of *Affrique*. Some do corrupt them putting into their skinne gumme and *Ammoniacke* with blood, other take the raines of the beaſt, and ſo make the *caſtoreum* very big, which in it ſelfe is but ſmall. This beaſt hath two bladders, which I remember not are in any other liuing creature, and you muſt beware that none of theſe be ioyned with the *caſtoreum*. You may know if it be mingled with *Ammoniacke* by the taſt, for although the colour be like, yet is the ſauour different. *Platearius* ſheweth, that ſome adulterate *caſtoreum*, by taking of his skinne, or ſome cod newly taken forth of another beaſt, filling it with blood, ſinnewes and the pouder of *caſtoreum*, that ſo it may not want his ſtrong ſmell or ſauour: other fill it with earth and blood; other with blood, rozen, gumme, ſinnewes and pepper, to make it taſt ſharp: but this is a falſification diſcernable, and of this ſort is the *caſtoreum* that is ſold at *Venice*, as *Braſouala* affirmeth: and the moſt of them ſold at this day are bigger then the true *caſtoreum*, for the iuſt waight of the right ſtones is not aboue twelue ounces and a halfe, one of them being bigger then the other, being ſixe fingers bredth long, and foure in breadth. Now the ſubſtance contained in the bag is yellowiſh, ſolid like wax, and ſticking like glew, not ſharp and cracking betwixt the teeth (as the counterfait is.) Theſe ſtones are of a ſtrong and ſtinking ſauour, ſuch as is not in any other, but not rotten and ſharpe as *Grammarians* affirme; yet I haue ſmelled of it dried, which was not vnpleaſaunt, and things once ſeaſoned with the ſauour thereof, will euer taſt of it, although they haue not touched it, but lie couered with it in the ſame boxe or pot; and therefore the *caſtoreum* of *Perſia* is counterfeit, which hath no ſuch ſmell, for if a man ſmell to the right *caſtoreum*, it will draw blood out of his noſe.

After it is taken forth from the beaſt, it muſt be hung vp in ſome place to be dried in the ſhadow, and when it is dry, it is ſoft and white: it will continue in ſtrength ſixe yeares, and ſome ſay ſeuen; the *Perſians* affirme, that their *caſtoreum* will hold his vertue ten years, which is as falſe as the matter they ſpeake of is counterfait. *Archigenes* wrote a whole book of the vertue of this *caſtoreum*, whereunto they may reſort, that require an exact and full declaration of all his medicinall operations: it ſhall onely be our purpoſe, to touch ſome generall heads, and not to enter into a particular diſcouery thereof.

Being ſo dried as is declared, it muſt be warily vſed, for it falleth out heerein as in other medicinall ſubiects, that ignorance turneth a curing herbe or ſubſtance, into a venemous and deſtructiue quality; therefore we will firſt of all ſet downe the daungers to be auoyded, and afterward ſome particular cures that come by the right vſe of it. Therefore it muſt be vnderſtood, that there is poyſon in it, not naturally, but by accident; as may be in any other good and wholſome matter: and that eſpecially in the ſmell or ſauor thereof, whereunto if a woman with childe doe ſmell, it vvill kill the child vnborne and cauſe abortement: for a vvomans womb is like a creature, nouriſhed with good ſauors, and deſtroyed with euill: therefore burning of fethers, shoo-ſoles, wollen clothes, pitch, *Galbanum*, gumme, onions, and garlike is noyſome to them. It may be corrupted not onely as is before declared; but alſo, if it be ſhut vp cloſe without vent into pure aier, when it is hanged vp to be dried, or if the bag be kept moyſt, ſo that it cannot dry; and it is true (as *Auicen* ſaith) that if it be vſed being ſo corrupted, it killeth within a daies ſpace, driuing one into madneſſe, making the ſicke perſon continually to hold forth his tongue, and infecting him with a feuer by inflaming the bodie, looſing the continuitie of the partes, through ſharp vapours ariſing from the ſtomack: and for a proofe that it will inflame, if you take a little of it mingled with oyle, and rubbe vpon any part of the bodie, or vpon your naile, you ſhall feele it.

The dangers in the vſe of *Caſtoreum*. *Seruius.*

But there is alſo a remedie for it being corrupted; namelie, Aſſes milke mingled with ſome

ſome ſharpe ſirrop of *Citron*, or if need require, drinke a dram of Philons Antidot at the moſt, or take butter and ſweet water which will cauſe vomit, and vomit therewith ſo long, as you feele the ſauour of the ſtone, and afterward take ſirrop of Limmons or citrons: & ſome affirme vpon experience, that two penny waight of *Coriander-ſeed*, ſcorched in the fire, is a preſent remedy for this euill. And it is more ſtraunge, that ſeeing it is in greateſt ſtrength, when the ſauor is hotteſt, which is very diſpleaſing to a mans nature in outward appearance, yet doeth it neuer harme a man taken inwardly, [being pure and rightly compounded] if the perſon be without a feuer, for in that caſe onely it doeth hurte inwardly, otherwiſe apply it to a moiſt body lacking refrigeration, or to a colde body wanting exealfaction, or to a colde and moiſt body, you ſhall perceiue an euident commodity thereby, if there bee no feuer: and yet it hath profited many where the feuer hath not bene ouerhot, as in extaſies and lethargies, miniſtred with white pepper, and mellicrate, and with Roſe cakes laid to the necke or head. The ſame vertues it hath being outwardly applied and mingled with oyle, if the bodies be in any heate, and purely without oile, if the body be cold, for in heating it holdeth the thirde degree, and in drying the ſecond. The maner how it is to be miniſtred is in drink, for the moſt part, the ſweet lickor being taken from it, and the little skinnes appearing therein clenſed away, and ſo it hath among many other theſe operations following. Drunke with vineger, it is good againſt al venim of Serpents, and againſt the *chameleon*, but with this difference, againſt the ſcorpion with wine, againſt ſpiders with ſweet water, againſt the Lizzards with Mirrhe, againſt *Dipſas* and *ceraſtes*, with *Opponax*, or wine made of *Rew*, and againſt other ſerpentes with wine ſimply. Take of euery one two drams, for a cold take it a ſcruple and a halfe in foure cups of wine, vſed with *Ladanum*, it cureth the Fiſtula and vlcers, prouoketh neezing by ſmelling to it, procureth ſleepe, they being annointed with it: maiden-weed & conſerue of Roſes, and being drunke in Water, helpeth Phrenſie, and with the roſes and Maiden-weed aforeſaid, eaſeth head-ache: Being layd to the head like a plaſter, it cureth all colde and windy affections therein, or if one drawe in the ſmoake of it perfumed, though the paine be from the mothers wombe, and giuen in three cups of ſweete vineger faſting, it helpeth the falling ſicknes, but if the perſon haue often fits, the ſame giuen in a gliſter, giueth great eaſe: Then muſt the quantity be two drams of *caſtoreum*, one ſextary of honey and oyle, and the like quantity of water, but in the fit it helpeth with vineger by ſmelling to it. It helpeth the palſie, taken with *Rew* or wine, ſod in *Rew*, ſo alſo all heart trembling, ache in the ſtomack, and quaking of the ſinewes. It being infuſed into them that lie in Lethargies with vineger and conſerue of roſes doth preſently awake them, for it ſtrengthneth the braine, and mooueth ſternutation. It helpeth obliuion comming by reaſon of ſicknes, the party being firſt purgd with *Hiera Ruffi*: *caſtoreum*, with oyle bound to the hinder part of the head, and afterward a dram drunke with *Mellicrate*, alſo taken with oyle, cureth all conuulſion proceeding of cold hnmors, if the conuulſion be full and perfect, & not temporall or in ſome particular member, which may come to paſſe in any ſicknes.

Caſtoreog, graui mulier ſopita recumbit.

The ſame mixed with hony helpeth the clearnes of the eies, and their inflamations: likewiſe vſed with the iuyce of Popie, and infuſed to the eares, or mixed with honey, helpeth all paines in them. With the ſeed of hemlockes beaten in vineger, it tharpneth the ſence of hearing, if the cauſe be colde, and it cureth tooth-ach infuſed into that eare with oyle on which ſide the paine reſteth; for *Hippocrates* ſent vnto the wife of *Aſpaſius* [complayning of the paine in her cheeke and teeth] a little *caſtoreum* with pepper, aduiſing her to hold it in her mouth betwixt her teeth. A perfume of it drawne vp into the head & ſtomacke, eaſeth the paines of the lights and intrals, and giuen to them that ſigh much with ſweet vineger faſting: it recouereth them It eaſeth the cough and diſtillations of rhewme from the head to the ſtomacke, taken with the iuyce of blacke Popye. It is preſeruatiue againſt inflamations & pains in the guts or belly [although the belly be ſwolne with colde windy humors,] being drunke with vineger; or *Oxycrate*, it eaſeth the colicke giuen vvith anniſie beaten ſmal, and two ſpoonfuls of ſweet water: and it is found by experiment, that vvhen a horſſe cannot make vvater, let him be couered ouer vvith his cloath, and then put vnderneath him a fire of coles, vvherein make a perfume vvith that *caſtoreum* till the horſes belly and cods smell thereof, then taking avvay the coles, vvalk the horſſe vp & dovvn couered, and he vvill preſently ſtale.

Vegetius.

To ſoften the belly they vſe *Caſtoreum* with ſweet water two drams, and if it be not forcible enough, they take of the root of a ſet cucumber one dram, and the ſome of ſalt Peter two drams. It is alſo vſed with the iuice of Withy and decoction of Vineger applied to the rains and genitall parts like a plaſter againſt the *Gonorrhœan* paſſion. It will ſtir vp a womans monethly courſes, and cauſe an eaſie trauaile, two drammes being drunke in water with *Penny-Royall*. And if a Woman with childe goe ouer a *Beauer*, ſhe will ſuffer aborte-
A ſecret ment, and *Hypocrates* affirmeth, that a perfume made with *Caſtoreum*, Aſſes dunge, and ſwines greace, openeth a cloſed wombe.

There is an Antidot called *Diacoſtu*, made of this *caſtoreum*, good againſt the Megrim, falling ſickneſſe, apoplexies, paſſies, and weakeneſſe of limmes, as may be ſeene in *Myrepſius*: againſt the impotency of the tongue, trembling of the members, and other ſuch infirmities. Theſe vertues of a *Beauer* thus deſcribed, I will conclude this diſcourſe
A miraculus hiſtory of a Monſter. with a Hiſtory of a ſtrange beaſt like vnto this: related by *Dunranus campus-bellus* (a noble kni.) who affirmed, that there are in *Arcadia*, ſeuen great Lakes, ſome 30. miles compaſſe, and ſome leſſe; whereof one is called *Garloil*, out of which in *Anno* 15.0 about the midſt of Summer, in a morning, came a Beaſt about the bignes of a water dog, hauing feet like a Gooſe, who with his taile eaſily threw downe ſmall trees, and preſently with a ſwift pace he made after ſome men that he ſaw, and with three ſtrokes he likewiſe ouerthrew three of them, the reſidue climbing vp into trees eſcaped, and the beaſt without any long tarrying, returned backe againe into the water, which beaſt hath at other times bene ſeene, and it is obſerued, that this appearance of the monſter, did giue warning of ſome ſtrange euils vpon the Land: which ſtory is recorded by *Hector Boethius*.

OF THE BISON.

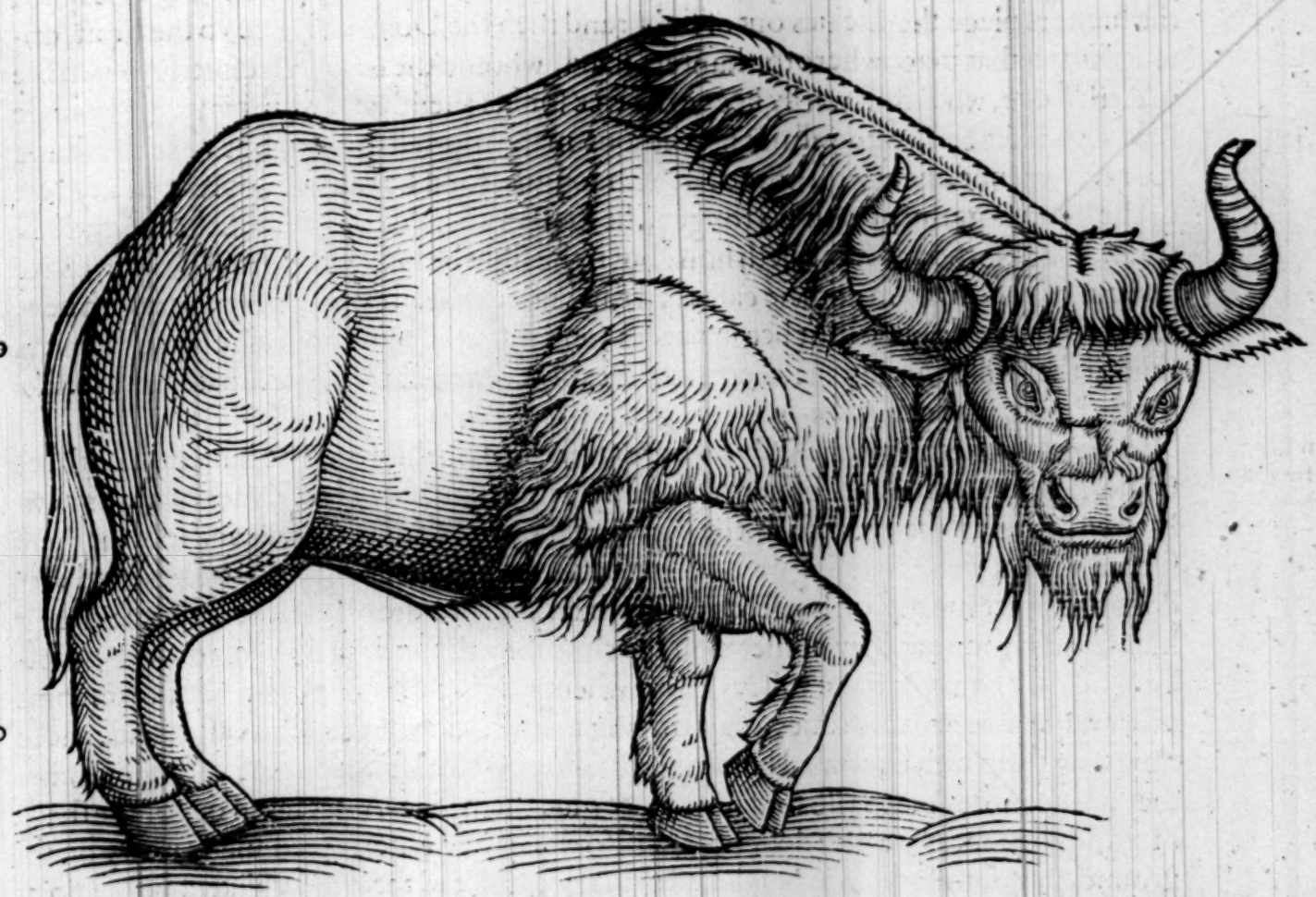
Of the name

A Biſon called of ſome Latines though corruptly *Vrſon*, and *Veſon*, of the Græcians *Biſoon*, of the Lituanians *Suber*, of the Polonians *Zuber*, from whence ſome Latines deriued *Zubro*, for a Byſon. Of the Germanes *Viſent*, and *Vaſent*, & *Viſent*: a beaſt very ſtrange as may appear by his figure prefixed, which by many authors is taken for *Vrus*, ſome for a *Bugle*, or wild Oxe, other, for *Rangifer*, and many for the beaſt *Tarandus* a *Buffe*. By reaſon whereof there are not many things, which can by infallible collection be learned of this beaſt among the writers; yet is it truely and ge-
Places of their breed. nerally held for a kind of wild Oxe, bred in the Northern parts of the world for the moſt part, and neuer tamed, as in *Scythia*, *Moſcouia*, *Hercynia*, *Thracia*, and *Bruſſia*. But thoſe
Philoſtephan: The reaſon of their nam. tall wilde Oxen which are ſaid to be in *Lapponia*, and the Dukedome of *Angermannia*, are more truely ſaide to be *Vri*, as in their ſtory ſhall be afterward declared Their name is taken from *Thracia*, which was once called *Biſtonia*, and the people thereof *Biſtones*, from *Biſto* the ſonne of *Cicus* and *Terpſicores*; and thereof came *Biſtoniæ Grues*, cranes of *Thracia*, and *Biſtonia Lacus*, for the lake or ſea of *Dicæa*, neere *Abdera*, where neuer liuing thinge, or other of leſſe weight was caſt in, but it preſently ſunke and was drowned.
Varinus. *Stephanus* a ſecret in the lake Dicæa

This Biſon is called *Taurus Pæonicus*, the *Pæonian* Bull, whereof I find two kinds, one
Seural kinds of greater, and another of leſſer ſize, called the *Scotian* or *Calydonian Biſon*, whereof you ſhall ſee the picture and qualities at the foot of this hiſtory.

The greater is as big as any Bull or Oxe, being maned about the necke and backe like a Lyon, and hath haire hanging downe vnder his chin or neather lip like a large beard: and
the great Biſon a riſing or little ridge downe along his face, beginning at the height of his head, and continuing to his noſe very hairy; his hornes great and very ſharpe, yet turning vp towardes his back & at the points hooked like the wild goats of the alps, but much greater: they are
The ſeuerall parts. black of colour, and with them throgh the admirable ſtrength of his neck can he toſſe into

the



the ayre, a horſe and horſeman both togithet. They are as big as the *Dextarij* which are the greateſt *Stallions* of *Italy*. Their face looketh downewarde, and they haue a ſtraunge ſtrength in their toong, for by licking they grate like a file any indifferent hard ſubſtance, but eſpecially they can therewith draw vnto them any man or beaſt of inferiour condition, whom by licking they wound to death. The ſtrēgth of this beaſt. the quantity of Biſons. The ſtrength of their tung

Their haire is red, yellow, or black, their eyes very great and terrible; they ſmell like a *Moſchus* or *Musk-cat*, and their mane reacheth ouer their ſhoulders, ſhaking it irefully when he brayeth; their face or forehead very broad, eſpecially betwixt their hornes, for *Sigiſmund* king of *Polonia*, hauing killed one of them in hunting, ſtood betwixt his horns, with two other men not much leſſer in quantity then himſelfe, who was a goodly well proportioned and perſonable Prince.

There are two bunches on his backe, the former neare his ſhoulders, which is the higher, and the other neare the rumpe, which is ſomewhat lower. I haue ſeen the horns of a Byſon, which was in the hands of a Gold-ſmith to lippe with Siluer and Gilt, that it might be fit to drinke in: it did bend like the talant of an Egle or Gryphin, or ſome rauenous bird. The fleſh in Summer time is moſt fat, but it taſteth ſo much of wild-garlicke, or ramſens, that it is not pleaſant to eat, being full of ſmall vaines and ſtrings, and is accounted a noble and ſtrong kind of fleſh: the blood is the moſt pureſt in the world, excelling in color any purple, and yet for al that it is ſo hot that being let forth whē the beaſt dieth, within two houres ſpace it putrifieth, and the fleſh it ſelfe in the coldeſt winter will not keepe ſweet many houres, by reaſon of the immoderate heate thereof, if the Hunter do not preſently after the fall of the beaſt, ſeperate from it the intrals: and which is moſt ſtrange of all, being pierced aliue with any hunting ſpeare, dart, or ſworde, the weapon by the heate of the body is made ſo weake and ſoluble, that it commeth forth as flexible as lead: and to conclude, it is a moſt noble and fierce ſpirited beaſt, neuer afraid, or yeelding till breath fayleth, neither can he be taken with any nettes or ginnes, vntill they be thoroughly wearied: Wherefore they which hunt him, muſt bee very ſtrong, nimble, and skilfull men, or elſe that ſport will be their owne vndoing and ouerthrow. The fleſh of this beaſt. *Bonarus.* *Baro.* a ſecret in the inward heat of this beaſt. their hūtiug. *Sigiſm: baro.*

Therefore when they go to hunt this Byſon, they chooſe a place repleniſhed with larg trees, neither ſo great that they cannot eaſily wind about them, nor ſo little that they ſhal

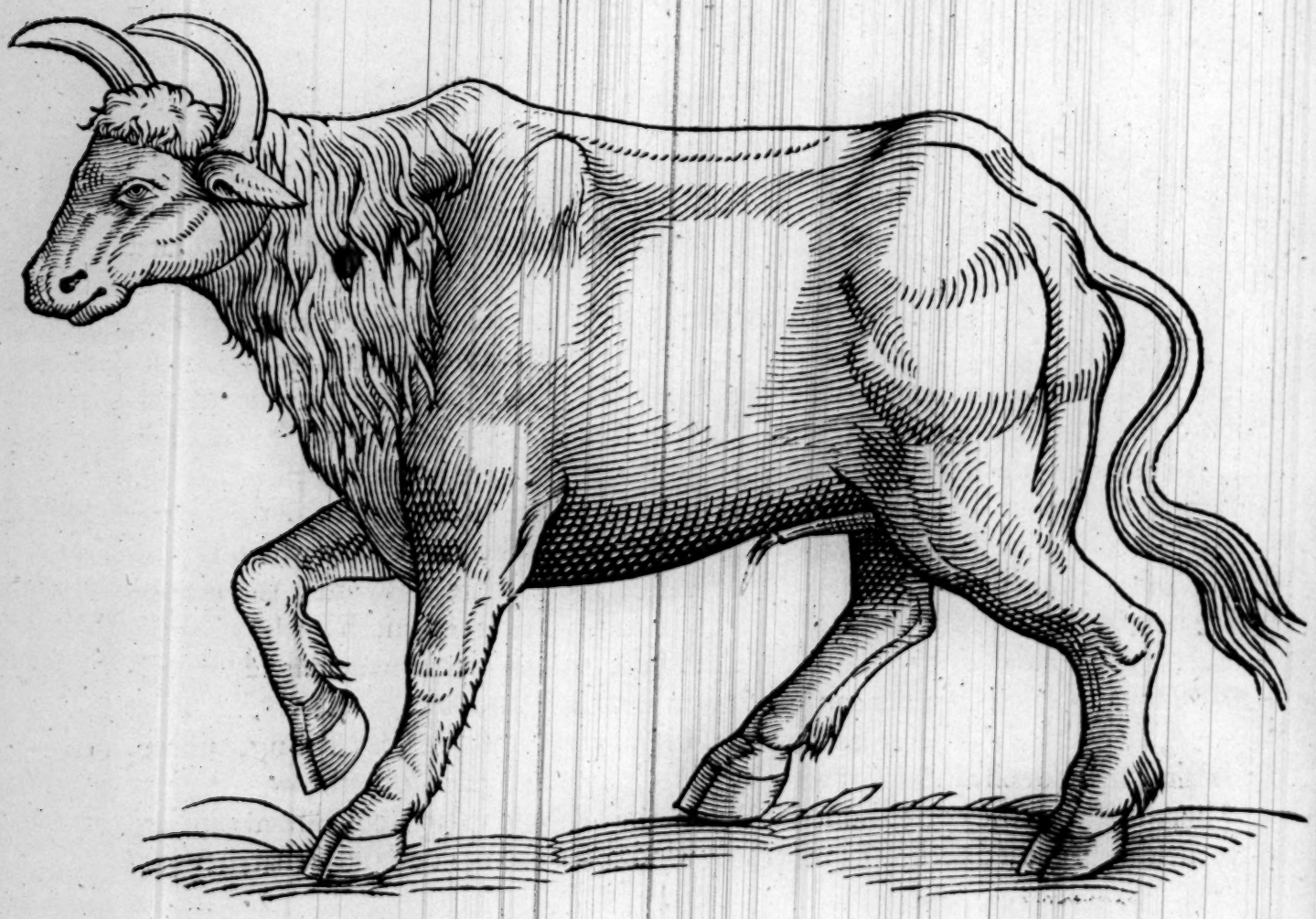
not be able to couer theyr bodyes from the horne or tongue of the beaſt: behinde which the hunters place themſelues out of ſight: and then the Dogges rouze vp the beaſt, driuing him to that place where the hunters ſtand, whome the beaſt firſt eſpieth, to him hee maketh force, who muſt warily keepe the tree for his ſheild, and with his ſpeare wounde him where hee can, who will not fall without many mortall ſtrokes, but waxe more and more eager, not onely with horne but with tongue, for if he can but apprehend any part of the hunters garment with his tongue, he looſeth no holde but draweth him vnto him, and with his horne and feet killeth him: but if the fight be long, and ſo the hunter wearied and out of breath, then doth he caſt a red cap vnto the beaſt, who maketh at it with head and feete, neuer leauing till it bee in peeces; and if another come to helpe him as hunters muſt, if they will returne aliue, then ſhall he eaſily draw the beaſt to combate, and forſake the firſt man, if he cry *Lu-lu-lu*.

In Phocicis How Biſons are take aliue

Pauſanias ſheweth how theſe Byſons are taken aliue, in this ſort. The hunters (ſayth he) chuſe out ſome ſteepe and ſlippery downe hill, whereupon they lay ſkinnes of beaſts newly taken off, and if they want ſuch, then annoint they old skins with oyle, and ſo leaue them ſpread vppon thoſe ſteeping or bending paſſages: then raiſe they the beaſts, and with dogs and other means on horſeback driue them along to the places where they laid their hides, and as ſoone as they come vpon the skins they ſlip and fall downe, rowling headelong till they come into the valleys, from whence they conſtraine them back again ſome other way, three or foure times a day, making them fall downe the hils as aforeſaid, and ſo wearying them with continual hunting, and faſting. At the laſt they come vnto them, when they are no more able to riſe for faintnes, & giue them pine-Aples taken out of the ſhels, (for with that meat are they delighted) and ſo while they eagerly feed and ly weary on the ground, they intoile them in bands and manacles, and lead them away aliue: The medicins comming from this beaſt may be coniectured to be more forcible, then of common and ordinarie oxen, but becauſe they were not knowne to the *Grecians* and *Arabians*, and wee find nothing recorded thereof: we wil conclude the ſtory of this great Biſon; with a good opinion of the vertues, though we are not able to learne or diſcouer them to others.

the medicins not knowne,

Of the White SCOTIAN *Biſon.*



IN the Woods of SCOTLAND, called *Callendar* or *Caldar*, & in auncient time CALIDONIA, which reacheth from *Monteth* and *Erunall*, vnto *Atholia* and *Loquhabria*, there are bred white Oxen, maned about the necke like a Lyon, but in other parts like ordinary and common Oxen. This wood was once full of them, but now they are all ſlaine, except in that parte which is called *Cummirnald*. This beaſt is ſo hatefull and fearfull of mankind, that it will not feede of that graſſe or thoſe hearbes, whereof he ſauoureth a man hath touched, no not for many daies togither: and if by art or pollicy they happen to be taken aliue, they will die with very ſullen griefe. If they meete a man, preſently they make force at him, fearing neither dogs, ſpeares, nor other weapons. Their fleſh is very pleaſant, though full of ſinewes, and very acceptable to the greateſt Nobles, for which cauſe they are now growen to a ſmall number, their qualities being like to the former beaſt, excepting their colour and beard, I will tearme them a white *calidonian*, or *Scotian* BISON.

Places wher theſe Biſons abiue.

The nature of this Biſon.

BONASVS, *the figure of the head* and HORNES.

THis beaſt is cald in greek *Bonaſſos*, & in Latin *Bonaſſus*, and is alſo called *Monops*, or *Monopios*, & once in *Ariſtotle Bolinthus*. The *Bohemians Loni*, now the *Germans* & Engliſhe call the long haire about the necke of anye beaſt, a *Mæne* or Mane, from whence cõmeth this word *Monapios*, which ſignifieth a maned Oxe. This *Biſon* is the greateſt beaſt, bul or Oxe, though it be ſhorter in length, yet are the ſides larger and broader then all other. They are bred in *Pæonia* in the mountaine *Meſſapus*, not in *Lydia* and *Phrygia*, as *Solinus* and *Albertus* haue deliuered; being deceiued, becauſe the *Peonians* were ioyned with the *Medians*, which they deriue from *Madi* a people of *Aſya*, whereas the *Peonians* and *Medi* in *Pliny*, (as is obſerued by *Hermolaus* in his *caſtigations* of *Pliny*) are a people of *Thracia*, in EVROPE; ſo called of P*æon* the ſonne of *Endimion* and brother of *Epeus*, who was ſeated neere the riuer AXIVS in *Macedonia*: for it was agreed betwixt the two brethren ſtriuing for the kingdome, that he which was outrunne by the other, ſhould yeeld the kingdome in quietneſſe to his brother.

Of the name

The reaſon of the name Monapios

Places of their breed.

Pauſanias

The head of this beaſt is like the head of an Oxe or Bull, his hornes bending round to the ſides of the cheeke, by reaſon whereof he hath no defence by them, neither can a man be hurt that is caſt vpon them. His necke is very thicke with a large mane, from his eyes downe to his ſhoulders in length like a Horſes, but the haire thereof is much ſofter, and lyeth more ſmoothly, the vppermoſt haires being harſher, and the vndermoſt ſofter like wooll. Their colour betwixt red and aſhcoulour, but blacke and yellow appeareth not in them; They haue no vpper teeth, in this point reſembling an Oxe and other horned beaſts: their hornes being in compaſſe about nine ynches and ſomewhat more, are verie ſmooth

His parts

Ariſtotle

ſmooth and blacke like varniſh. Their voice is like the voice of an oxe, their legs all hairy, and their feet clouen, their taile too ſhorte for the other members of the Body like a Bugles, their backe ſtretched out at length, is as long as a ſeat for ſeauen men, their

His fleſh and diſpoſition to anger.

fleſh is very ſweet, for which cauſe he is much ſought for in hunting, hee will with his feet dig vp the ground like an oxe or bull in his rage, when he is once ſtroke he flyeth away, fighting with his heeles backward, and whereas nature hath denyed him the bene-

His fight in flyeng.

fit of hornes which other beaſtes haue, ſo that hee is onely adorned and not armed by thoſe weapons, like a ſouldiour that cannot draw foorth his ſword: ſhe hath giuen him

The ſecret operation of his dung.

the ſecret operation of his dung: which in his chaſe he caſteth forth of his body ſo plentifully, vpon the Dogges or other that purſue him, by the ſpace of foure paces backeward, that he ſtayeth their courſe, and the heat of this dung is ſo admirable, that it ſcorcheth or burneth the haire or skinne of any beaſtes or men that hunt him: neither hath this fime ſuch vertuous operation at any other time, but onely when the beaſt flieth, being hunted and purſued for life, at other times it lying quiet, there is no ſuch vertue therein: neither ought this to ſeeme incredible, ſeeing many other beaſts in their chaſe, haue

The reaſon of the heat & operation of their excrement.

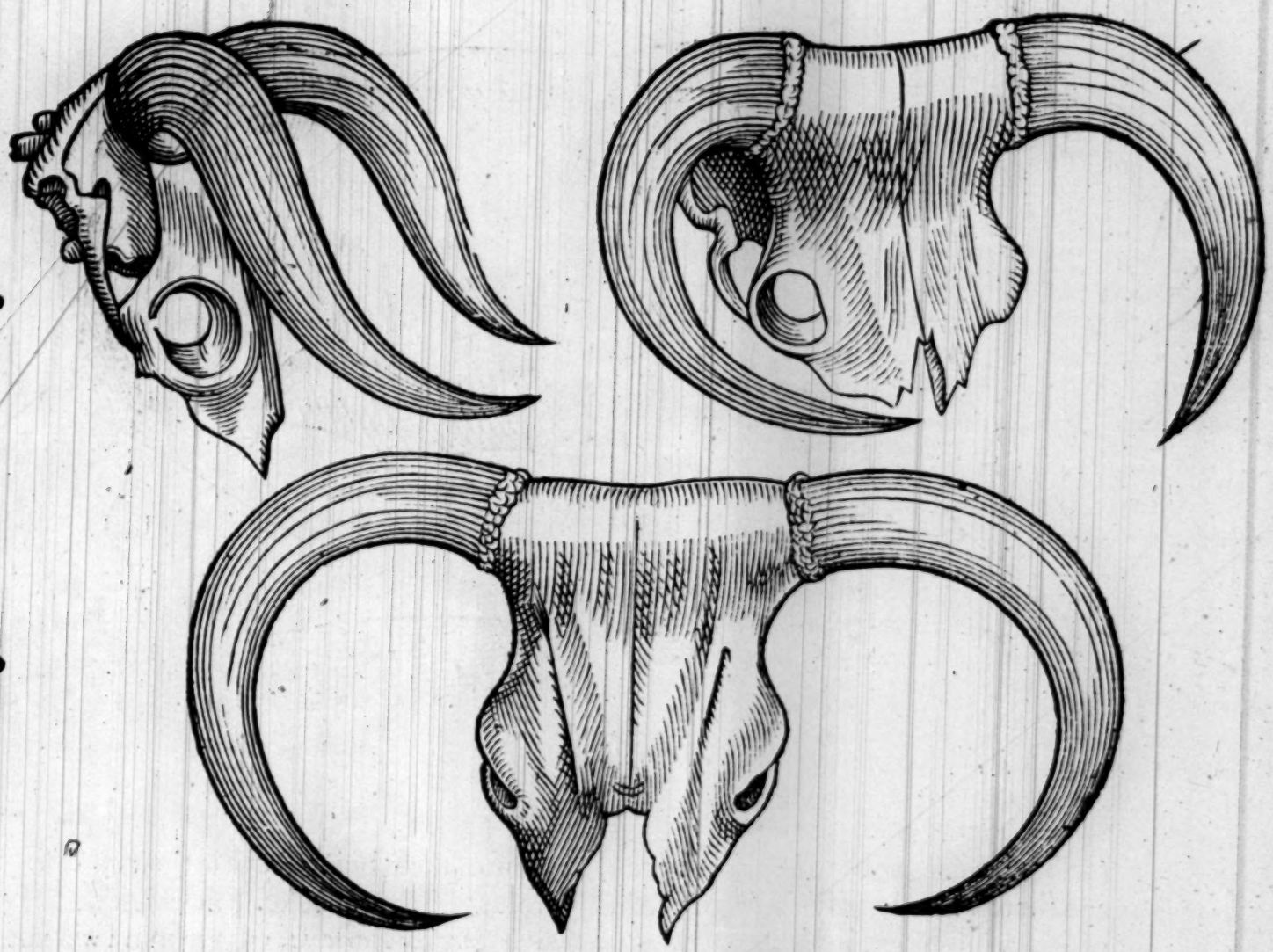
the like or at the leaſt do then eiect their excrement more plentifully and noiſomly then at other times: as the *Cuttell*-fiſh, for when in chaſe the intrals are heated, and the paſſage ſomewhat reſtrained, ſo that the holding in of breath breedeth more wind in the guttes, it may very naturally chaunce, the excrement being with the incloſed wind and heat ſent forth by violent eruption that it may flie far backward, and alſo burne as aforeſaid. Theſe

Their place and ſuccour for caluing

beaſts calue in the mountaines, and before that time commeth ſhe chuſeth a place, which ſhe walleth in with the abundance of her owne dung, ſo high as it may couer her younge one, for there is no beaſt that is naturally ſo full of excrement as a *bonaſſus*. Their eares are very broade as the Poet ſayeth, *Patut & cimuris ſub cornibus aures*, broad eares, vnder crooked winding blunt hornes, the skinne is ſo large, that it hath couered a good part of a houſe, the inward colour whereof is like the earth whereon the beaſt did vſe to feed. That excellent Phiſitian of England *Iohn Cay*, did ſende mee the head of this beaſt, with this deſcription, in an Epiſtle ſaying.

The relation of Iohn Cay a Doctor of Phyſick in England

I Send vnto thee the head of a great wild beaſt, the bare mouth and the bones ſupporters of the hornes being very weighty, and therefore bearing vp ſome like heauy burden, the hornes are recurued and bending backward, ſo that they do not ſpire directly downeward but rather forward, though in a crooked manner, which becauſe it could not appear forward, as they doe when the Beaſt is aliue, therefore they are deſcribed turning on the one ſide: the ſpace betwixt the hornes or bredth of the forehead is three Roman palmes
" and a halfe, the length of the hornes, three palmes one finger and a half, and their compas
" where they are ioyned to the head, is one foot, one palme and a halfe. In the caſtle of war-
" wicke where are preſerued the armor and ſpeare of one Earle *Guy* of Warwicke a moſt
" valiant ſtrong man, I haue ſeene the heade of a beaſt not vnlike to this, ſauing that if the
" bones whereon the hornes grow ſhould be ioyned together, then would the hornes bee
" longer, and of another crooked faſhion: And in the ſame place there is alſo the necke bone
" of the ſame beaſt, the compaſſe thereof is at the leaſt three Roman feet, two palmes, and
" a halfe, whereunto I may alſo adde that ſhoulder-blade which hangeth on the North gate
" of the citty of *Couentry*, being in the loweſt part three foot broad and two fingers, and four
" foot long and two palmes: and the compaſſe of the arme-hole wherein the ſhoulder is ioy-
" ned, is three foote and one palme, and the whole compaſſe of them both in bredth and
" length, is eleuen foot one palme and a halfe.
" In the chappell of the ſaid great *Guy*, diſtant from Warwick about one thouſand paces,
" [or a mile] there hangeth a ribbe of this beaſt [as I ſuppoſe] the compaſſe whereof in the
" ſmalleſt place is three palmes, and in length it is ſixe foote and a halfe, the ribbe is dry and
" rotten in the ſuperficies thereof. The vulgar people affirme, that it is the peece of a Boare,
" which was ſlaine by Earle *Guy*, other ſay, by tradition of their elders, that it is a piece of a
" wilde Cow remaining neere *Couentry*, & did much harm to many people: which latter o-
" pinion I embrace taking it for a *Bonaſus*, who in moſt things is like a cow, and therefore
" ſome affirme it is an Indian Cow [but ignorantly] becauſe any thing that is not common
" is vſually attributed to ſome ſtrange countri-breed [with an addition to that it moſt of all reſembleth.] The ſhape of theſe horns are heere following diſcribed. *Thus farre D. Cay.*

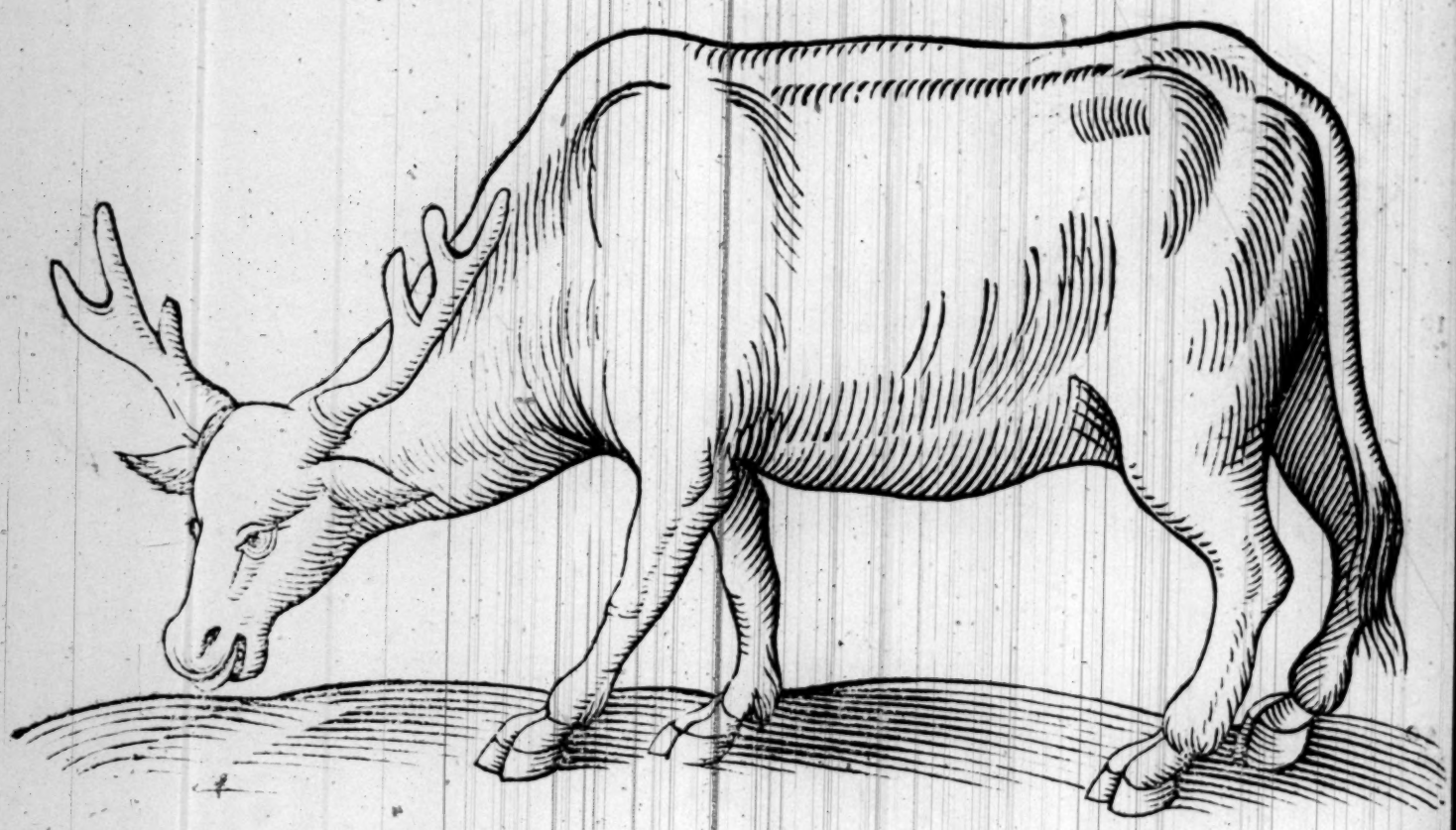


Whereunto I aſſent holding his coniectures to be very probable, vntill by the diligent induſtry of ſome other, or my owne eie ſight we may deliuer to the world ſom more aſſured and perfect knowledge in theſe kinde of beaſtes. Exhorting in the meane ſeaſon all learned men, to diſcouer more exactly their preſent or future knowledge heerein, to the high benefit of al them that are diligent ſtudents in this part of Gods creation.

OF THE BVFFE.

ABuffe is called in Greeke *Tarandos*, and in Latine *Tarandus*, which ſome haue corrupted barbarouſly, terming it *Parandrus* and *Pyradus*, and I coniecture that it is the ſame beaſt, which the *Polonians* call *Tur* or *Thuro*; howſoeuer other confound this *Tarandus* with another beaſt, called *Rangifer*; and ſome with a kind of *Vrus*, which haue many properties in common with a Buffe, yet my reaſon, why the *Polonian Tur* can be no other then a Buffe, is becauſe the head and mouth differeth from thoſe beaſtes, and alſo bycauſe this is taken in *Sarmatia*, where the common people call it *Daran* or *Darau*, although the later writers call it *Duran* and *Darau*, and tranſlate it a *Bonnaſus*, which can by no meaues agree with this beaſt; and the name of *Daran* is eaſily deriued from *Tarandus* or *Tarandos*. Of the name and kind of Buffes.

Alſo that the *Polonion Tur* ſhould not be a Buffe, all that can be obiected, is, that the Hornes thereof are cragged or braunched, which thing *Pliny* attrybuteth to a Buffe: whereunto I anſwer, that the auncients did confound a Buffe with an Elke, and a *Rangifer*; for in the diſcription of an Elke they vary, diuers times miſtaking one for another, by reaſon



reaſon that they wrote altogither by report, none of them being ſeene in their contries, and therefore may eaſilie be deceiued in a Buffe, as well as in an Elke. The chiefe authors of this opinion haue beene Sir *Thomas Eliot*, and *Georgius Agricola*, with whom I will not contend, nor with any other man that can giue better reaſon: for *Pliny* maketh a Buffe to be a beaſt proportioned betwixt an Hart and an Oxe, of which ſort is not a *Rangifer*, as ſhalbe manifeſted; and if it be, yet can it neuer appeare that a *Rangifer* doth change colour like a Buffe, as alſo we will make more euident: So then, diſtinguiſhing a Buffe from a Rangifer, and preſuming that the *Polonian* THVRO or *Tur* is a Buffe, we will proceed to his diſcription.

Pliny
The ſeueral parts.
Siluius.
Heſychius

The head of this beaſt is like the head of a Hart, and his hornes branched or ragged; his body for the moſt part like a wilde Oxes, his haire deepe and harſhe like a Beares, his hide is ſo hard and thicke, that of it the *Scithians* make breaſt-plates, which no dart can pierce through. His colour, for the moſt part like an Aſſes, but when he is hunted or feared, he chaugeth his hew into whatſoeuer thing he ſeeth; as among trees he is like them:

a myracle in his colour.

among greene boughs he ſeemeth greene; amongſt rocks of ſtone, he is tranſmuted into their colour alſo; as it is generally by moſt writers affirmed: as *Pliny* & *Solinus* among the auncient; *Stephanus* and *Euſtathius*, among the later Writers.

This indeed is the thing that ſeemeth moſt incredible, but there are two reaſons which draw me to ſubſcribe hereunto: firſt, becauſe we ſee that the face of men and beaſts thorough feare, ioy, anger, and other paſſions, doe quickly change; from ruddy to white, from blacke to pale and from pale to ruddy againe. Now as this beaſt hath the head of a Hart, ſo alſo hath it the feare of a Hart, but in a higher degree; and therefore by ſecret operation it may eaſily alter the colour of their haire, as a paſſion in a reaſonable man, may alter the colour of his face.

The ſame thinges are reported by *Pliny* of a beaſt in INDIA called *Lycaon*, as ſhall be afterward declared; and beſides theſe two, there is no other among creatures couered with haire, that chaungeth colour. Another reaſon forcing me to yeeld herunto is, that in the ſea, a *Polypus*-fiſh, and in the earth among creeping things, a *Chamæleon*, doe alſo change their colour in like ſort and faſhion: whereunto it may be replyed, that the *Chamæleon* and *Polypus*-fiſh, are pilled or bare without haire, and therefore may more eaſily be

be verſe-coloured; but it is a thing impoſſible in nature, for the haire to receiue any tincture from the paſſions: but I anſwer, that the ſame nature can multiply and diminiſh her power in leſſer and ſmaller Beaſtes, according to hir pleaſure, and reſerueth an operation for the nayles, and feathers of Birds, and finnes and ſcales of Fiſhes, making one ſort of diuers colour from the other: and therefore may and doth as forcibly worke in the haires of a *buffe*, as in the skinne of a *Chamæleon*; adding ſo much more force to tranſmute them, by how much farther off they ſtand from the blood, like as an Archer, which ſetteth his arme and bow higher to ſhoote farther, and therefore it is worthy obſeruation, that as this beaſt, hath the beſt defence by her skin aboue all other, ſo ſhe hath the wakeſt and moſt timerous heart aboue all other.

Countries of Buffes.

Theſe Buffes are bred in *Scithia*, and are therefore called *Tarandi Scithic*; they are alſo among the *Sarmatians*, and called *Budini*, and neere *Gelonis*, and in a part of *Poland*, in the *Duchy* of *Mazauia*, betwixt *Oſzezke* and *Garuolyn*. And if the *polonian Thuro* before mentioned, haue a mane [whereof I am ignorant] then will I alſo take that beaſt for a kind of *Biſon*. In *phrygia*, there is a territory called *Tarandros*, and peraduenture this beaſt had his name from that Contrey, wherein it may be he was firſt diſcouered and made knowne. *Stephanus*

The quantity or ſtature of a Buffe.

The quantity of this beaſt, exceedeth not the quantity of a wild Oxe, whereunto in al the parts of his body he is moſt like, except in his head face, and hornes: his Legges and hoofes are alſo like an Oxes. The goodneſſe of his hide is memorable, and deſired in all the cold countries of the world, wherein onely theſe beaſts and all other of ſtrong, thicke, hides are found, for the thinneſt and moſt vnprofitable skinnes of beaſtes, are in the whot and warmer partes of the world: and God hath prouided thicke, warme, moſt commodious, and precious couers for thoſe beaſts that liue fartheſt from the Sunne. Whereupon many take the hides of other beaſtes for Buffe, for being tawed and wrought artificially they make garmentes of them, as it is daily to be ſeene in *Germany*.

The hide is moſt profitable to man

Of the vulgar Bugill.

A Bugill is called in Latine *Bubalus*, and *Buffalus*: in French *Beufle*: in Spaniſh, *Bufano*: in German, *Buffell*: and in the *Illirian* tongue, *Boutwoll*. The Hæbrewes haue no proper word for it, but comprehend it vnder *To*, which ſignifieth any kind of wild Oxen; for neither can it be expreſſed by *Meriah*, which ſignifieth fatted oxen; or *Bekarmi*, which ſignifieth oxen properly; or *Iachmur*, which the Perſians call *Kutzcohi*, or *Buzcohi*, and is vſually tranſlated a wild-aſſe. For which beaſt, the Hæbrewes haue many wordes: neither haue the Græcians any proper word for a vulgar Bugill, for *Boubalos* and *Boubalis*, are amongeſt them taken for a kind of *Roe bucke*. So that this *Bubalus* was firſt of all ſome moderne or barbarous terme in *Affrique*, taken vp by the *Italians*, & by them attributed to this beaſt, and many other for whom they knew no proper names. For in the time of *Pliny*, they vſe to call ſtrange beaſtes like Oxen or Buls, *Vri*; as now a daies [lead with the ſame errour, or rather ignorance] they call ſuch *Bubali* or *buffali*. The true effigies of the vulgar Bugill, was ſent vnto me by *Cornelius Sittardus*, a famous Phyſitian in *Norimberge*; and it is pictured by a tame and familiar Bugill, ſuch as liueth among men for labour, as it ſeemeth to me. For there is difference among theſe beaſtes, [as *Ariſtotle* hath affirmed] both in colour, mouth, horne, and ſtrength.

The ſeuerall names

The original of the term Bubalus

Of the vulgar Bugill & hir parts

This vulgar Bugill, is of a kinde of Wilde Oxen, greater and taller then the ordinary Oxen, their body being thicker and ſtronger, and their lims better compact together: their skinne moſt hard, their other partes very leane, their haire ſhort, ſmall, and blacke, but little or none at all vpon the taile, which is alſo ſhort and ſmall. The head hangeth downward to the earth, and is but little, being compared with the reaſidue of his body; and his aſpect or face betokeneth a tameable and ſimple diſpoſition. His forehead is broad

broad and curled with haire, his hornes more flat then round, very long, bending together at the top, as a Goates doe backward: inſomuch as in *creete*, they make bovves of them: and they are not for defence of the beaſt, but for diſtinction of kind and ornament. His necke is thicke and long, and his rump or neather part of his backe is lower then the reſidue, deſcending to the tayle. His Legs are very great, broad and ſtrong, but ſhorter then the quantity of his body would ſeeme to permit. They are very fierce being tamed, but that is corrected by putting an Iron ring through his Noſtriles, whereinto is alſo put a cord, by which he is lead and ruled, as a horſe by a bridle (for which cauſe in *Germany* they call a ſimple man ouerruled by the aduiſe of another to his owne hurt, a Bugle, lead with a ring in his Noſe.)

Bellonius. Vſe of their hornes

Eraſmus.

His feete are clouen, and with the formoſt he will dig the earth, and with the hindmoſt fight like a horſe, ſetting on his blowes with great force, and redoubling them againe if his obiect remoue not. His voice is like the voice of an oxe; when he is chaſed he runneth forth right, ſildome winding or turning, and when he is angred he runneth into the Water, wherein he couereth himſelfe all ouer except his mouth, to coole the heate of his blood; for this beaſt can neither endure outward cold nor inward heate: for which cauſe, they breede not but in hot countries, and being at liberty are ſildome from the waters. They are very tame, ſo that children may ride on their backes, but on a ſuddaine they will runne into the Waters, and ſo many times indaunger the childrens liues.

Albertus. The manner of his fight

Nature of their breeding places

Pet. creſcent.

Their loue to their young ones is very great, they alway giue milke from their copulation to their caluing; neither will they ſuffer a calfe of another kinde (whom they diſcerne by their ſmell) to ſucke their milke, but beate it away if it be put vnto them: wherefore their keepers do in ſuch caſe, annoynt the calfe with Bugils excrement, and then ſhe will admit her ſuckling.

Of their yõg ones & milk.

Albertus. Their ſtrength in labor

They are very ſtrong, and will draw more at once then two horſſes; wherefore they are tamed for ſeruice, and will draw Waggons and plowes, and carry burdens alſo, but they are not very fit for carts: yet when they doe draw, they carry alſo great burthens or loads tyed to their backs with ropes and wantyghtes. At the firſt ſetting forward, they bend their Legges very much, but afterward they goe vpright, and being ouerloden they will fall to the earth, from which they cannot be raiſed by any ſtripes vntill their load or carriage be leſſened. There is no great account made of their hides, although they bee very thicke: *Solinus* reporteth, that the old *Britons* made boates of oſier twigs or reedes, couering them round with Bugils skinnes, and ſayled in them: and the inhabitants of the kingdome of a *Caraiani*, make them bucklers and ſhields of *Bugils* skinnes, which they vſe in Warres, the fleſh is not good for meate, which cauſed *baptiſta Fiera* to make this poem:

Pet. creſcent.

Vſe of theyr hydes *Bellonius.*

Bubalus hinc abeat, neue intret prandia noſtra
Non edat hunc quiſquam: ſub iugo ſemper eat.

For they ingender melancholy and haue no good taſt, being raw they are not vnpleaſant to behold, but ſod or roſted they ſhew a deformed ſubſtance. The milke of this beaſt maketh very hard cheeſe, which taſteth like earth.

The medicines made of this beaſt are not many: with the hornes or hoofes they make rings to weare againſt the cramp, and it hath been beleeued [but without reaſon] that if a man or a woman weare rings made of the hornes and hoofes of a *bugill* in the time of carnall copulation, that they will naturally fly off from their fingers; whereas this ſecret was wont to be attributed to rings of *Chriſolyts* or *Smaragde* ſtones. To conclude, ſome teach husbandmen to burne the hornes or dung of their *bugils* on the windye ſide of their corne and plants, to keepe them from cankers and blaſting: and thus much of the vulgar *bugill*, called *bubalus recentiorum*: whoſe beginning in this part of the world is vnknowne, although in *Italy* and other parts of *Europe* they are now bred and foſtered.

The phyſick made out of Bugils

Of

OF THE AFFRICAN BVGILL.

Bellonius reporteth, that he ſaw in *Cair* a ſmall beaſt which was in all things like a little Oxe, of a beautifull body, full of fleſh, well and neately limmed, which he could take for no other then the *Affrican* Oxe, or *Bugill* of the old *Græcians*, which was brought out of the kingdome of *Aſamia* vnto the citty *Cair*. It was old, and not ſo big as a Hart, but greater then a *Roe*; he neuer in all his life tooke more pleaſure to behold a beaſt, then in viewing the excellent beauty of euery part in this creature. His haire was yellowiſh, gliſtering as if it had beene combed and trimmed by the art of a Barber: vnder his belly it was ſomewhat more red and tauny then vpon his backe. His feete in all thinges like a vulgar Bugils, his Legges ſhort and ſtrong, the necke ſhort and thicke, whereon the dewe-laps of his creſt did ſcarce appeare. His head like an Oxes, and his hornes growing out of the crowne of his head, blacke, long, and bending like a halfe Moone; whereof he hath no vſe to defend himſelfe, or annoy another, by reaſon their points turne inward. His eares like a cowes, and ſhoulder blades ſtanding vp a little aboue the ridge very ſtrongly. His taile, to the knees like a *camelopardals*, from whence hangeth ſome few blacke haires, twice ſo great as the haires in a horſſes tayle. His voice was like an Oxes, but not ſo ſtrong and loude: to conclude therefore, for his diſcription, if a man conceiue in his mind a little yellovv neate Oxe, with ſmooth haire, ſtrong members, and high hornes aboue his head, like a halfe Moone, his minde cannot erre from the true and perfect ſhape of this beaſt. There was ſuch a one to be ſeene of late at *Florence*, vnder the name of an *Indian* Oxe, ſauing his head was greater and longer, his hornes not high nor bending together, but ſtanding vp-right and a little wreathing into ſpires aboue their roote, and the hinder part of the back much lower then the ſhoulders, but it may be the obſeruer of this beaſt fayled and tooke not the true diſcription of it.

The country of this beaſt.

This creature or *Affrican Bugill*, muſt be vnderſtood to be a Wilde beaſt, and not of a tame kind, although *Bellonius* expreſſeth not ſo much. *Leo* in his diſcription of *Affrique*, relateth a diſcourſe of a certaine beaſt called *Laut* or *Daut*, who is leſſe then an Oxe, but of more elegant feature, in his Legs, white hornes, & blacke nailes, which is ſo ſwift, that no beaſt can outrunne it except a *Barbary* horſe: it is taken moſt eaſily in the Summer time: with the skinne thereof they make targets and ſhieldes, which cannot be pierced by any Weapon, except Gunſhot: for which cauſe they ſell them very deare; which is coniectured to be the *Bugill* that *Bellonius* deſcribeth, although it bee not iuſt of the ſame colour, which may vary in this beaſt as well as in any other, and I haue a certaine *Manuſcript* without the authors name, that affirmeth there be *bugils* in *Lybia*, in likenes reſembling a *Hart* and an Oxe, but much leſſer, and that theſe beaſts are neuer taken aſleepe, which cauſeth an opinion that they neuer ſleepe; and that there is another Bugill beyond the Alpes, neere the Ryuer *Rhene*, which is very fierce and of a white Colour.

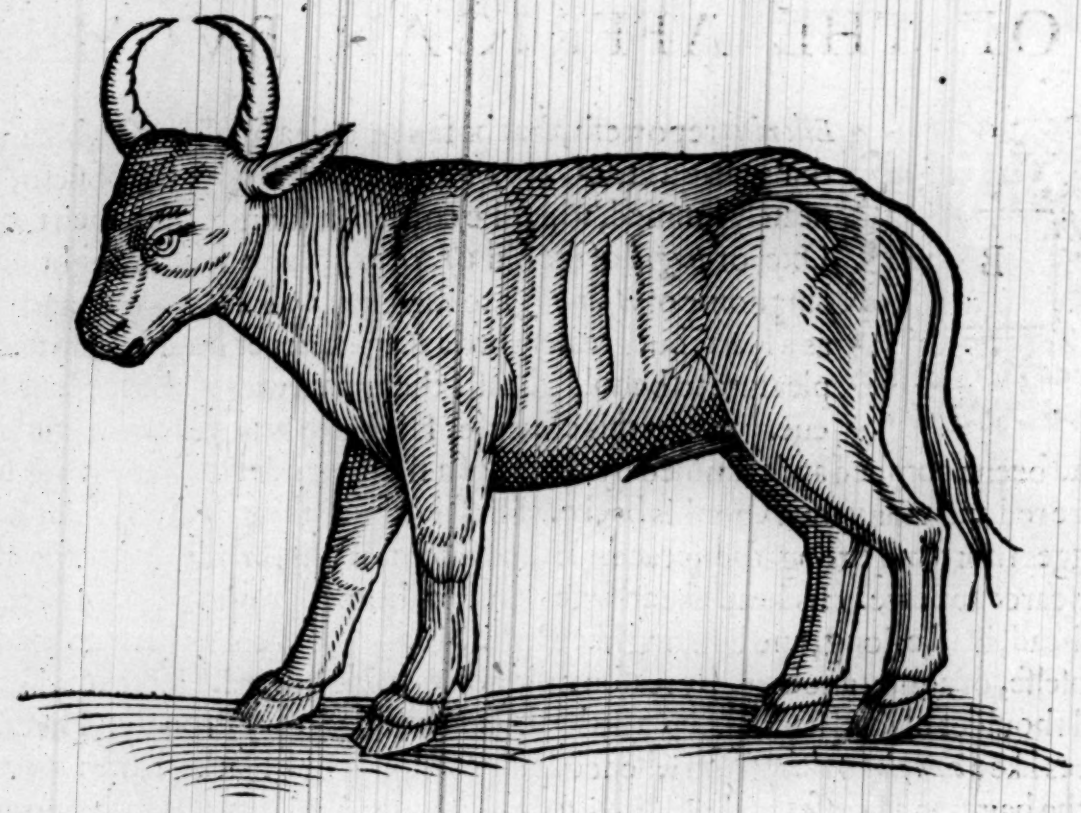
The nature of this beaſt.

There is a horne in the towne-houſe of *Argentine* foure *Romane* cubits long, which is coniectured to be the horne of ſome *Vrus* [or rather as I thinke of ſome *Bugill*] it hath hung there at the leaſt two or three generations, and by ſcraping it I found it to be a horne, although I forgat to meaſure the compaſſe thereof, yet bycauſe antiquity thought it worthy to be reſerued in ſo honorable a place for a monument of ſome ſtrange beaſt, I haue alſo thought good to mention it in this diſcourſe: as when *Phillip* King of *Macedon*, did with a Dart kill a Wilde Bull at the foote of the Mountaine *Orbelus*, and conſe cated the hornes thereof in the Temple of *Hercules*, which were fifteene yards or paces long for poſterity to behold.

Of a ſtrange horne in Argentine.

Of

The Picture of the African Bugill deſcribed in the former page.



OF THE BVLL.

A Bull is the husband of a Cow, and ring-leader of the heard, [for which cauſe *Homer* compareth *Agamemnon* the great Emperour of the *Gracian* Armye to a Bull] reſerued onely for procreation, and is ſometimes indifferently called an Oxe, as Oxen are likewiſe of authors taken for Buls *Verg*:

Tingue ſolum primus extemplo menſibus anni,
fortes inuertant boues.

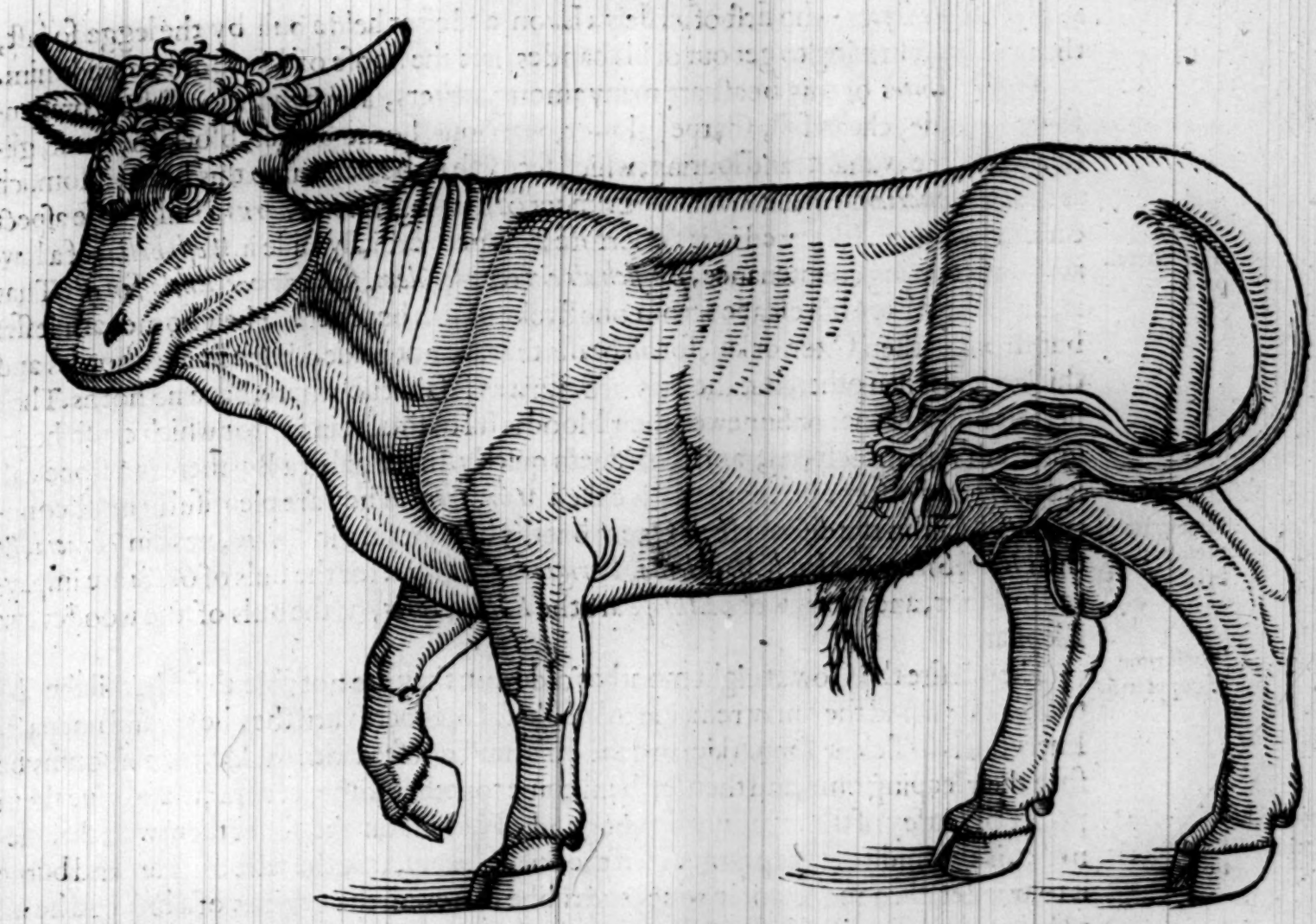
The Hæbrewes call him *Tor*, or *Taur*; which the *Chaldes* cal *Abir* for a ſtrong Oxe: ſo the Arabians *Taur*; the Græcians *Tauros*; the Latines *Taurus*, the Italians *Toro*, the French *Toreau*, the Germans *ein Stier*, *ein vuncherſtier*, *das vucher*, *ein mummelſtier*, *ein hagen*, and *ein hollen*; the Illirians *Vul* and *tunecz*: by all which ſeuerall appellations it is euident, that the name *Taurus* in Latine is not deriued from *Tannouros*, the ſtretching out the tayle, nor from *Gauros*, ſignifieng proud; but from the hæbrew *Tor*, which ſignifieth great: vpon which occaſion, the Græcians called all large, great, and violent thinges, by the name of *Tauroi*, and that word *Taurus* among the Latines, hath giuen denomination to men, ſtarres Mountaines, Ryuers, trees, ſnips, and many other things, which cauſed *Ioachimus Camerarius* to make thereof this ænigmaticall riddle.

The true ætymology of the name Taurus.

A Riddle vpon the word Taurus.

Mæchus eram regis: ſed lignea membra ſequebar,
Et Cilicum mons ſum: ſed mons ſum nomine ſolo
Et vehor in cœlo: ſed in ipſis ambulo terris.

That is in diuers ſenſes, *Taurus* was a Kings *Pander*, the roote of a tree, a Mountaine in *Cilicia*, a Bull, a Mountaine in name, a Starre or ſigne in heauen, and a Ryuer vpon the earth: ſo alſo we reade of *Statilius Taurus*, and *Pomponius vitulus*, two *Romans*. It was the cuſtome in thoſe daies, to giue the names of beaſtes to their children, eſpecially among the *Troglodytæ*, and that adulterer which rauiſhed *Europa*, was *Taurus* the King of *Creete*; or as ſome ſay, a King that came in a ſhipp, whoſe enſigne and name was the Bull; and other affirme, that it was *Iupiter* in the likeneſſe of a Bull, becauſe he had ſo defloured *Ceres* when he begat *Proſerpina*, and afterward defloured *Proſerpina* his daughter, in the likenеſſe of



of a Draggon. It is reported that when *Achelous* did fight with *Hercules* for *Deianeira* the Daughter of *Oeneus* king of *Calydon*, finding himselfe to be too weake to match *Hercules*, turned himselfe suddenly into a Serpent, and afterward into a bull; *Hercules* seeing him in that proportion, speedily pulled from him one of his hornes, and gaue it to *Copia* the companion of Fortune, whereof commeth that phrase of *Cornucopia*. Afterward, *Achelous* gaue vnto *Hercules* one of the Hornes of *Amalthea*, and so receiued his owne againe, and being ouercome by *Hercules*, hid himselfe in the riuer of *Thoas*, which after his owne name bending forth into one horn or crook, was called *Achelous*. By these things the Poets had singular intentions to decipher matters of great moment vnder hidden and dark Narrations.

But there are foure reasons giuen, why riuers are called *Taurocrani*: that is, bul-heads. First, because when they empty themselues into the Sea, they roare or bellow like buls, with the noise of their falling water: secondly, because they furrow the erth like a draught of oxen with a plow, and much deeper. Thirdly, because the sweetest and deepest pasturs vnto which these cattell resort, are neare the riuers. Fourthly, because by their crooking and winding, they imitate the fashion of a horne, and also are impetuous, violent, and vnresistable.

Reasons why riuers are cal led *Taurocra-ni*.

The strength of the head and necke of a bul is very great, and his forehead seemeth to be made for fight: hauing hornes short, but strong and piked, vppon which he can tosse into the aire very great and weighty beasts which he receiueth againe as they fall downe, doubling their eleuation with renewed strength and rage, vntill they be vtterly confounded. Their strength in all the parts of their body is great, and they vse to strike backward with their heeles: yet is it reported by *Aelius Titormus* a Neat-heard of *Aetolia*, that being in the field among the cattell, tooke one of the most fierce and strongest buls in the heard by the hinder leg, and there in despight of the bull striuing to the contrary, held him with one hand, vntill another bull came by him, whome he likewise tooke in his other hande, and so perforce held them both: which thing being seene by *Milo Crotoniates*, hee lifted vppe his handes to heauen, crying out by way of interogation to *Iupiter*, and sayinge: *O Iupiter, hast thou sent another Hercules amongest vs?* Whereupon came the common prouerbe of a strong armed man: *This is another Hercules*. The like storie is reported by

The strength and seuerall parts of Buls.

The prodi-gious strēgth of *titormus*.

 Suidas

Suidas of *Polydamas*, who firſt of all ſlew a Lyon, and after held a bull by the legge ſo faſt, that the beaſt ſtriuing to get out of his handes, left the hoofe of his foote behinde him.

The *Epithites* of this beaſt are many among writers, as when they call him brazen-footed, wilde, cheareſull, ſharpe, plower, warriour, horne-bearer, blockiſh, great, gliſtering, fierce, valiant, and louring, which ſeemeth to be natural to this beaſt; inſomuch as the *Grammarians* deriue *Toruitas*, grimnes or lowring from *Taurus* a Bul, whoſe aſpect carieth wrath and hatered in it: wherfore it is proverbially ſaide in *Weſtphalia*, of a lowring and ſcouling countenance, *Eir ſich als ein echs der dem, fleſchouwer Entloffen iſt*: That is, he looketh like a bul eſcaped from one ſtroke of the butcher. Their hornes are leſſer but ſtronger then Oxen or kie, for all beaſts that are not gelded, haue ſmaller hornes and thicker ſculs then other, but the buls of Scithia as is ſaid elſe-where, haue no horns. Their heart is full of nerues or ſinnewes, their blood is ful of ſmal vaines, for which cauſe he ingendreth with moſt ſpeed, and it hardneth quickly. In the gal of a Bul there is a ſtone called *Guers*, and in ſome places the gal is called *Mammaeur*. They are plentiful in moſt countries as is ſaid in the diſcourſe of Oxen, but the beſt ſort are in *Epirus*, next in *Thracia*, & then *Italy*, *Syria*, *England*, *Macedonia*, *Phrigia*, and *Belgia*: for the buls of *Gallia* are impayred by labor, and the buls of *Æthiope* are the *Rhinocerotes*, as the buls of the woodes are Elephants.

The ſeuerall parts.

Countries of their beſt breed.

They deſire the Cow at eight monthes olde, but they are not able to fill her til they be two years old, and they may remaine tolerable for breeders vntil they be 12. and not paſt. Euery bul is ſufficient for ten kie, and the buls muſt not feed with the kie, for 2. months before their leaping time, and then let them come together without reſtraint, and giue them peaſe, or barley, if their paſture be not good. The beſt time to ſuffer them with their females, is the midſt of the ſpring, and if the bul be heauy, take the taile of a hart and burne it to pouder, then moiſten it in wine, and rubbe therewith the genitals of a bul, and he wil riſe aboue meaſure into luſt. Wherefore, if it bee more then tolerable, it muſt be alayed with oyle. The violence of a bul in the act of copulation is ſo great, that if he miſſe the females genital entraunce, he woundeth or much harmeth her in any other place, ſending forth his ſeed without any motion except touching, and a Cowe being filled by him, hee wil neuer after leape her, during the time ſhe is with calfe: wherefore the Egiptians decipher by a bul in health, without the itch of luſt, a temperate continent man, and *Epictetus* ſaying of *Suſtine* and *Abſtine*: that is: *Beare* and *Forbeare*, was emblematicaly deſcribed by a bull hauing his knee bound and tyed to a cow in the hand of the neat-hearde, vvith this ſubſcription. *Hard fortune is to be endured with patience*, and *happines is often to be feard, for Epictetus ſaid beare and forbeare, we muſt ſuffer many things, and withhold our fingers from forbidden fruites, for ſo the bull which ſwayeth rule among beaſts, being bound in his right knee, abſtaineth from his female great with young.*

Their time of copulatiõ.

Their food for procreation

Quintilius

When they burne in luſt, their wrath is moſt outragious againſt their companions in the ſame paſture, with whom they agreed in former times, and then the conquerour coupleth with the cow: but when he is weakened with generation, the beaſt that was ouercome, ſetteth vpon him a freſh, and oftentimes ouercommeth: which kind of loue-fight is elegantly deſcribed by *Oppianus* as followeth. One that is the chiefeſt ruleth ouer all the other heard, who tremble at the ſight and preſence of this their eager King, and eſpecially the Kye knowing the inſulting iealouſie of their raging husband. When the heards of other places meete together, beholding one another with diſdaineful countenances, and with their loughing terrible voices prouoke each other, puffing out their flaming rage of defiãce, & dimming the gliſtering light with their oftẽ duſt-beating-feet into the aire, who preſently take vp the challenge & ſeperate themſelues frõ the company, ioyning togither at the ſound of their owne trumpets-loughing-voice, in feareful and ſharp conflicts, not ſparing, not yelding, not retiring, til one or both of them fal wounded to the earth: ſometimes turning round, ſometimes holding heads together, as if they were coach-fellowes: and as two mighty ſhips wel manned, with ſufficient armes and ſtrength, by force of winds and floods violently ruſhing one againſt another, doe breake and ſplit aſunder, with the horrible cry of the Souldiers, and ratling of the armour: ſo doe theſe Buls, with voice, Legges, hornes, and ſtrength, like cunning and valiant Martialiſts, make the ſoundes of their

The fight or combat of Bulles.

their blows to ring betwixt heauen and earth, vntill one of them be vaquiſhed and ouer-throwne.

The poore ouercommed beaſt, with ſhame retyreth from the heard, and will no more appeare vntill he be enabled to make his party good againſt his triumphant aduerſarye: then he feedeth ſolitary in the woods and mountains, for it is prouerbially ſaid to ſignifie a ſingle and vnmarried life, *abÿt taurus in ſiluam*: that is, the bull is gone to the wood to liue ſolitarily without his female, often exerciſing himſelf like a ſtudious champion againſt the day of a new combate, and when he findeth his ſtrength increaſed, and his corage armed for the day of battaile, then roareth he in the woods and Mountains, to prouoke his aduerſary to anſwere; and perceiuing his own voice to be more fierce and violent then is his enimies, forth he proceedeth like ſome refreſhed giant, confident in his ſtrength, diſcending to the liſts of a ſecond combate, where he eaſily ouercommeth the victor, weakned with copulation, and not excerciſed or fitted to ſuch a tryall through fulnes and venery: ſo the firſt that was vanquiſhed becommeth conqueror.

The very ſame is in other wordes deſcribed by *Virgill*: Buls are enemies to all Beaſtes that liue vpon pray, as Beares, Lyons, and Wolues: when they fight with wolus they wind their tailes together, & ſo driue them awaie with their horns; when the beare fighteth with an oxe, ſhe falleth on her backe watching opportunitie to take his hornes with her forefeet, which if ſhe catch, with the weight of her body ſhe wearieth the beaſt, who is ſo earneſt in combate with theſe beaſts, that they will fight their tongues hanging out of their mouths. The Cro is enemy to buls and Aſſes, for in her flight ſhe will ſtrike at theyr eies, and it is eaſier for the Bul to be reuenged of a Lyon, then on ſuch a bird: Red colour ſtirreth vp a Bul to fight, neither can the neat-heardes gouerne theſe with ſuch facility as they do the femals, for when they wander and go aſtray, nothing can recall them but the voice of their females for copulation, which they vnderſtande and heare, being a mile or two diſtant.

Georg. 3 Their enmity to other beaſts.

The voice of a bull is ſharper and ſhriller then is the loughing of a cow, they are moſt couragious that haue ſhort and thicke necks, and in their greateſt wildnes, if their right knee can be bound, they will not ſtirre, or if they be tyed to a wilde figge-tree, which is ſo fearfull to the nature of an oxe or bul, that it hath bene ſeen, how a very few ſticks of that wood, haue ſodde a great quantity of bulles fleſhe in ſhorter time, then a farre greater number of other wood ſet on fire could perform: which cauſed the Egiptians in auncient time, to picture a Bull tyed to a wilde fig-tree, to ſignifie a man that changed his manners through calamity.

Horus Apollo A ſecret in the taming of a Bull.

Out of the hides of buls, eſpecially their eares, neckes, and genitals, is moſt excellent glue confected, but for the moſt part it is corrupted; by ſeething with it olde leather of ſhooes or bootes: but that of *Rhodes* is without all fraud, fit for Phiſitians and painters, & euermore the whiter the better, for that which is blacke is good for nothing: wherefore that which is made out of buls hydes, is ſo white, that it ſendeth forth a brightnes, whoſe vertuous conuction in conglutination is ſo powerfull, that it is eaſier to breake a whole peece of wood then any part ſo glewed togither therewith: and for this inuention, wee [are ſaith P*liny*] indebted to *Dedalus* the firſt author thereof. They vſed it in inſtruments of muſicke, and ſuch other tender and pretious actions.

Their hides

The gall of an oxe put vpon copper or braſſe, maketh it gliſter like Golde; for which cauſe it is vſed by players, to colour their counterfeit crownes. The fleſh of a bull is good for meat, but yet not ſo good as an oxe or cow; yet did the Egyptians abſtain from eating cowes flesh, and not from the fleſh of buls.

Of the Gal.

Of the fleſh.

Theſe beaſts are vſed in ſome places to plow, in ſome to fight, and it is reported by *Elianus*, that *Mythridates* King of P*ontus*, beſide his guard of men, had alſo a guard of a bull, a horſe, and a Hart, which he tamed with his owne hands; ſo that when his followers were a ſleep, if any ſtranger came near, they fayled not to awake him, by one of their ſeueral voices. It is reported alſo, that if the Noſtrils of a bull be annointed with oyle of Roſes, he wil preſently looſe his eye ſight, and that in the Lake *Aſphaltites* there can no liuing creature abide & yet many buls & camels ſvvim therin ſafely. It is but fabulous that ther wer Buls in *Colchis* which did breth out fire, except by that fiction the poets vnderſtood, the beaſtly

Leo Affric.

rage of the rich inhabitants. Touching the ſacrificing of buls, it vvas alſo the cuſtome of the old Egyptians to ſacrifice a Bull vnto *Epaphus*: and their manner was, firſt of all to try him whether it were fit for ſacrifice, by laying meale before them, whereof if they refuſed to taſt, they were adiudged not apt for the Temple.

The ſacrificing of Buls.

The *Druidæ* call a generall ſacrifice *Viſcum*, whereby they affirme all greeuances may be cured. Firſt they prepared a banquet with ſacrifice vnder ſome tree, then broght they two white buls faſtened togither by the horns, and then they gaue a drinke to any barren creature, Woman or bruit beaſt, holding religiouſly, that by that drinke they ſhoulde be made fruitfull and free from al poiſon: Vnto ſo great a height did the folly of blinde people ariſe, to put religion in euery vnreaſonable inuention, vnder pretence of any good intention deuiſed by idolatrous prieſts. As often as they ſlew and offered a Bul, and poured Frankincenſe and wine vppon the hoaſt, they ſaid; The bul is increaſed with Frankincenſe and wine, but the *Ionians* did beſt comfort themſelues in their ſacrifices where the Bul before his death did lough at the Altar: and the *Meſſenians* did bind their bul which was to be ſacrificed to the Ghoſts of *Ariſtomene*, vnto certaine Pillars in his ſepulchre: if therefore the Bul did ſhake the pillar while he leaped to and fro to get liberty, they took it for a good ſigne or *Omen*, but if it ſtood imouable, they held it a mournful and lamentable thing.

Celius, Giraldus, Pliny

Pauſanias.

It is likewiſe reported by *Varinus* that when *Agamemnon* ignorantly kild one of the harts of *Diana* in *Aulis*, ſhe was ſo wroth, that ſhe ſtayed the winds from blowing vpon his nauy, ſo as they could not ſtirre out of harbour: hereupon they went to the Oracle, where anſwere was giuen, that the goddeſſe was to bee pacified with ſome one of *Agamemnons* blood, therfore *Vliſſes* vvas ſent avvay to fetch *Iphigenia*, the dau. of *Agam*: from her mother *clitemnæſtra*, vnder pretence to be maried to *achilles*; but when ſhe was ready to bee ſacrificed, the goddeſſe took pittie on her, and accepted a bul in her ſteede, which ought not to bee thought incredible, ſeeing that in holy ſcripture a *Ram* was ſubſtituted in the place of *Iſaac*.

They were wont alſo to ſacrifice a bul to *Neptune*, and to al the riuers, becauſe of that affinity which they held a bul hath with al Waters: and to *apollo*, according to this virgilian verſe, *Taurus Neptuno Taurum tibi pulcher apollo*. But vnto *Iupiter* it was vnaccuſtomed to be offered, perhaps becauſe he had often ſhevved himſelfe in that likeneſſe, to raviſh and defloure Women. There be certaine prouerbes of a bul, which are not altogither impertinent in this place. Firſt, it is commonly ſaide, that hee may beare a bul that hath born a calfe, wherby is meant, that he may be more ſubiect to filthines in age, which was ſo in youth. *Quartilla* was a woman of moſt vilde reputation for vncleannes, becauſe ſhe ſaid, that when ſhe was little, ſhe lay with little ones like her ſelfe, and when ſhe grevv bigger, ſhe applied her ſelfe to the pleaſure of elder men, grovving in filthines as ſhe had increaſed in yeares. Likevviſe they vvere vvont to ſay of an abſurde or impoſſible thinge, that if a bul could reach his head ouer *taygetus*, hee might drinke of the riuer *Eurota*, and the beginning of this prouerbe, was taken of an *apothegme* of *Geradas*, when his hoaſt vpon a time did ask him vvhat puniſhment the *Lacedemonians* had appointed for adulterers, he anſvvered there vvere no adulterers in *Lacedemon*, and therefore the puniſhment & queſtion vvere friuolous? his hoaſt replyed; but if there ſhoulde bee an adulterer there, vvhat puniſhment vvould they appoint for him? Marry [ſaid *Geradus*) he ſhold pay ſuch a bul as would reach ouer *taygetus* to drinke of the Water *Eurota*; whereat the hoſt laughed demaunding where ſuch a bul could be found? then ſaid *Geradas*, and vvhere can you find an adulterer in Lacede non, ſo putting off one abſurdity vvith another. And thus much of the natures and properties of a bul in general. In the nexte place before this beaſt be turned into the Woods, vve vvil deſcribe his medicinal vertues, and ſo let him looſe.

Prouerbs of a Bull.

Like the Engliſh prouerb If the ſky fall we ſhal haue Larks.

The pouder of a buls horn drunk in vvater ſtayeth a flux of blood and the looſnes of the belly. *Sextus* and *Eſculapius* ſay, that if a buls horne be burned in a place where ſerpents abide it driueth them avvay The blood of buls mingled vvith barley flovver, driueth avvay hardnes in the flesh, & being dryed cureth apoſtems in euery part of the body. It taketh away ſpots in the face, & killeth ſerpēts: It is cōmended warm againſt the gout, eſpecially

The medicins of Buls

cially in horſes. It is not good for to drinke, beauſe it is eaſily congealed, except the little vaynes bee taken out. It is accounted among the chiefeſt poyſons, and therefore it is thought by *Plutarch*, that *Anniball* poyſoned himſelfe by drinking Buls blood, being thereunto perſwaded by his Seruant, for ſo dyed *Themiſtocles*: and *Pſammenitus* King of *Egypt*, taken by *Cambiſes*, was conſtrained to drinke the blood of a Bull; whereupon immediately he gaue vp the ghoſt. For remedy heereof, it is good to beware of vomitting, by cauſe the blood congealed in the ſtomach into lumps, ſtoppeth the throate; wherefore all thoſe things which diſſolue Milke in the ſtomach, are alſo medicinable againſt the blood of Buls. In theſe caſes let the party be firſt of all purged by gliſter or otherwiſe, and then annoynt the ſtomache and belly with barly meale and ſweete Water, laying it vnto them like a plaiſter: likewiſe *Lupines*, *Oxymell*, and *nitre*, are Soueraigne in this, as all Phyſitions know. The dry leaues of *Neppe* or *Calamach* is profitable againſt this *Malady*; ſo alſo are aſhes made of the lees of wine burned.

The fat of a Bull is profitable to many thinges. Firſt therefore, it muſt be plucked out warme from the raynes of a Bull and waſhed in a Ryuer or brooke of running Water, pulling out the skinnes and tunicles, then melt it in a newe earthen pot, hauing caſt among it a little ſalt, then ſet it in faire cold Water, and when it beginneth to congeale, rubbe it vp and downe in the hands, wringing out the water, and letting it ſoke in againe, vntill it appeare well waſhed; then boyle it in a pot with a little ſweet wine and being ſodden let it ſtand all night: if in the morning it ſauour ſtrong, then poure in more Wyne, ſeeth it againe, vntill that ſauour ceaſe, and ſo all the poyſon be remoued: and beware of ſalt in it, eſpecially if it be to bee vſed in diſeaſes, whereunto ſalt is an enemy, but being thus vſed it looketh very white, after the ſame manner may be vſed the fat of Lyons, Leopards, Panthers, camels, Boares, and Horſſes. *Diaſcorides.*

The fat kall about the gutts melted in a frying pan, and annoynted vpon the genitals and breſt, helpeth the *Dyſenterie*. The marrow of a Bull beaten and drunke, cureth the payne in the ſmall of the belly: and *Raſis* ſayth, that if it be melted at a fire, and mingled with one fourth parte of *Myrrhe* and oyle of bayes, and the handes and feete bee therewithall annoynted and rubbed, morning and euening; it helpeth the contractions of the Nerues and ſinnewes.

The fat of a dormouſe, of a hen, and the marrow of a Bull, melted togither, and poured warme into the eares, eaſeth their paine very much: and if the liuer of a Bull be broiled on a ſoft fire, and put into ones mouth that hath the tooth-ache, the paine will goe away ſo ſoone as euer the teeth touch it. The gall of a bull is ſharper then an Oxes, and it is mingled with honey for a wound-plaſter, and in all outward remedies againſt poiſon. It hath alſo a quality to gnaw the deadnes or corruption out of wounds, and with the iuyce of leekes and the milke of Women, it is applyed againſt the Swine pox and fiſtulaes; but the gal alone rubbed vpon the biting of an Ape, cureth that Malady. Likewiſe, the vlcers in the head, both of men, women, and children. And if the woole of a hare be burned to aſhes, and mingled with oyle of myrtles, Buls gall, and beaten alume, and ſo warmed and annointed vppon the heade, it ſtayeth the falling away of the haire of the head.

With the gall of a Bull, and the white of an Egge, they make an eye-ſalue, and ſo annoint therewith diſſolued in water foure dayes togither; but it is thought to bee better with hony and balſam: and inſtilled with ſweet new wine into the eares, it helpeth awaye the paines of them, eſpecially running-mattry eares, with womans or Goats milke. It being taken with hony into the mouth, helpeth the cliftes and ſores therein; and taken with the water of new *coloquintida* and giuen to a woman in trauel, cauſeth an eaſie child birth. *Galen* was wont to giue of a buls gall the quantity of an almonde, with two ſpoonefuls of wine, called [*Vinum Lynchatum*] to a Woman that hath her childe dead within her body, which would preſently cauſe the dead Embrion to come forth. The genital of a red bull, dryed to pouder and drunke of a Woman, to the quantity of a golden Noble, it maketh her to loath al maner of copulation: but in men (as the later Phiſitians affirme) it cauſeth that deſire of luſt to increaſe. The dung of a bul layed too warm, helpeth al hardneſſe; and burnt to pouder, helpeth the member that is burnt. The vrine or ſtale of buls with a little *Nitre* taketh away ſcabs and Leproſies.

Of another Beaſt called Buſelaphus.

The deſcription of this ſtrange beaſt

The name.

THere was (ſaith *D. cay*) a clouen footed beaſt brought out of the deſerts of *Mauritania* into England, of the bigneſſe of a hinde, in forme and countenance betwixt a hinde and a cow, and therefore for the reſemblance it beareth of both, I will call it *Buſelaphus*, or *Boniceruus*, or *Moſchelaphus*, or a cow hart: hauing a long and thinne head and eare, a leane and ſlender Leg and Shinne, ſo that it may ſeeme to bee made for chaſe and celerity. His taile not much longer then a foote, but the forme thereof very like a cowes, and the length like a harts, as if nature ſeemed to doubt whether it ſhould encline to a cow or a hart: his vpper parts were yellowiſh and ſmooth, his neather partes blacke and rough; the haire of his bodye betwixt yellow and red, falling cloſe to the skinne, but in his forehead ſtanding vppe like a Starre; and ſo alſo about the hornes which were blacke and at the top ſmooth, but downward rough with Wrinkles meeting on the contrary part, and on the neerer ſide ſpreading from one another, twice or thrice their quantity. Theſe hornes are in length one foote & a hand-bredth, but three hand bredthes thicke at the roote, and their diſtance at the roote was not aboue one fingers bredth, ſo ariſing to their middle, and a little beyond where they differ or grow aſunder three hands bredth and a halfe; then yeeld they together againe a little, and ſo with another crooke depart aſunder the ſecond time, yet ſo, as the tops of the hornes do not ſtand aſunder aboue two hands bredth, three fingers and a halfe. From the crowne of the head to the Noſtrils, there goeth a blacke ſtrake which is one foote, two palmes and one finger long, in bredth aboue the eyes where it is broadeſt, it is ſeuen fingers, in thickneſſe one foote and three palmes, it hath eight teeth, and wanteth the vppermoſt like a cow, and yet cheweth the cud, it hath two vdders vnder the belly like a heyghfer that neuer had calfe, it is a gentle and pleaſant beaſt, apt to play and ſport, being not onely ſwift to runne, but light and actiue to leape: It will eate any thing, either bread, broath, ſalted or pouldred beefe, graſſe or herbes, and the vſe heereof being aliue is for hunting, and being dead the fleſh is ſweete and pleaſant for meate.

The ſeuerall parts.

Pauſanias.

OF THE OXE *and* COVV.

WE are now to deſcribe thoſe beaſts which are leſſe forraign and ſtrange, and more commonly knowne to all nations, then any other foure-footed Beaſt: for howſouer *Bugils*, *Buffes*, *Lyons*, *Beares*, *Tigers*, *Beuers*, *Porcupines* and ſuch other, are not alway found in euery nation, yet for the moſt part are Oxen, Kine, Buls, and Horſſes, by the prouidence of Almighty God, diſſeminated in all the habitable places of the world: and to ſpeake the truth, Oxen and Horſſes were the firſt riches, and ſuch things wherein our elders gatte the firſt property, long before houſes and landes: with them they rewarded men of higheſt deſert, as *Melampus* who opened an oracle to *Nelens* that ſought out the loſt Oxen of *Iphiclus*. And *Erix* king of *Sicily*, ſo much loued the Oxen that *Hercules* recouered from *Geryon*, that when he was to contend with *Hercules* about theſe, he rather yelded to depart from his kingdome then from his cattell: and *Iulius Pollux* affirmeth, that there was an auncient coine of money, which was ſtamped with the figure of an Oxe, and therefore the cryer in euery publicke ſpectacle made proclamation, that he which deſerued well, ſhold be rewarded with an ox, [meaning a peece of mony hauing that impreſſe vpon it: which was a piece of Golde compared in value to an Engliſh Roſe-noble,] and in my opinion the firſt name of money among the Latines is deriued from Cattell. for I cannot inuent any more probable ætymologie of *Pecunia*, then from *Pecus*, ſignifying al manner of catell: howſoeuer it is related by ſome Writers, that on the one ſide of their coine was the kings face, and on the other an oxes picture; and that *Seruius* was the firſte that euer figured mony with Sheep or oxen. *Miron* the great painter of *Eleutheris*, and diſciple of *Agelas*, made an heighfer or Cow of braſſe, which all Poets of Greece haue celebrated

Plony.

brated

brated in ſundry Epigrams, becauſe a calfe came vnto it to ſuck it, being deceiued with the proportion, and *Auſonius* alſo added this following vnto the ſaide calfe and cow, ſaying:

Vbera quid pulſas frigentia matris Ahenæ:
O vitula? & ſuccum lactis ab ære petis?

Whereunto the brazen cow is cauſed to make this anſwere following;

hunc quoque præſtarem, ſi me pro parte paraſſet:
Exteriore Miron, interiore Deus.

Whereby he derideth their vaine labours, which endeauor to ſatisfie themſelues vppon mennes deuiſes, which are cold and comfortleſſe without the bleſſing of almighty God.

Valla.

Of the name Bos.

To begin therefore with theſe beaſtes it muſt be firſt of all remembred, that the name *bos* or an oxe as we ſay in Engliſh, is the moſt vulgar and ordinarie name for Bugles, bulles, cowes, Buffes, and all great clouen-footed-horned-beaſts; although in proper ſpeech, it ſignifieth a beaſt gelded or libbed of his ſtones: and *Boas* ſignifieth a huge great Serpent whereof there was one found in Italy, that had ſwallowed a child whole without breaking one of his bones, obſeruing alſo in oxen the deſtinction of yeares or age: which giueth them ſeuerall names, for in their young age they are called calues, in their ſecond age Steeres, in their third Oxen, and the Latines adde alſo a fourth which they call *Vetuli* old oxen. Theſe are alſo diſtinguiſhed in ſexe, the Male calfe is *Vitulus*, the Female *Vitula*, likewiſe *Inueucas* a Steere, and *Inueuca* an heighfer, *Bos* an oxe, and *Vacca* a cow, *Taurus* a Bull *Taura* a barren cow, and *Horda* a bearing or fruitefull cow: of whom the *Romanes* obſerued certaine feſtiuall daies called *Hordicalia*, wherein they ſacrificed thoſe cattell. The Latines haue alſo *Vaccula* and *Bucula* for a little cow,

Vaccula nonnunquam ſecreta cubilia captans Virg:

And againe *Aut bucula cœlum.*

And *Bucalus* or *Bos Nouellus* for a little oxe. *Schor* in *Hæbrew* ſignifieth a Bull or oxe, *Bakar* heards, or a cow. *Thor* in the *Chalday* hath the ſame ſignification with *Schor*, and among the latter Writers you may find *Tora* a maſculine, and *Torata* a feminine, for a Bull and a cow, accuſtomed to be handled for labour. The Græcians call then *bous* & *boes*, the Arabians *bakar*: and it is to be noted that the holy ſcriptures diſtinguiſh betwixt *tzon*, ſignifieng flockes of ſheepe and Goates, & *bakar* for heards of cattel and *Neate*: and *Meria* is taken for Bugils, or the greateſt oxen, or rather for fatted oxen, for the verbe *Mara.* ſignifieth to feed fat. *Egela* is interpreted *Ierem*: 46. for a young cow; and the Perſians *Goſalai*: It is very probable that the Latin *Vacca* is deriued from the hæbrew *bakar*, as the Saracen word *baccara*; ſo in Hæbrew *Para* is a cow, and *Par* a Steere, and *ben bakar* the ſonne of an oxe, or calfe: and wheras the Hæbrews take *Parim*, for oxen in general, the *chaldees* tranſlate it *Tore*, the Arabs *Bakera*, the Perſians *Nadgaeah*, or *Madagaucha*, the Italians call it *bue*, the French *beuf*, the Spaniard *buey*, the Germanes *Ochs* and *Rind*, the Illirians *wull*. The Italians call a cow *Vacca* at this day, the Gæcians *bubalis*, and *Damalis* or *Damalai* [for a cow which neuer was couered with Bul, or tamed with a yoake] and *Agelada*. The French *Vache*, the Spaniardes *Vaca*, the Germanes; *Ku*, or *Kuhe*; and the cittizens of *Altina*, *ceua*: from which the Engliſh word cow ſeemeth to be derined, the Latine word is a young heighfer, which hath ceaſed to be a calfe.

Of the name of a Cow.

The diuerſity of Oxen in al cũtries.

There are oxen in moſt part of the world, which differ in quantity, nature, and manner, one from another, and therefore doe require a ſeuerall *tractat*. And firſt, their oxen of *Italy* are moſt famous, for as much as ſome learned men haue affirmed, that the name *Italia*, was firſt of all deriued of the Greeke word *Italous*, ſignifieng oxen; becauſe of the aboundance bred and nouriſhed in thoſe parts, and the great account which the auncient *Romanes* made heereof, appeareth by notable example of puniſhment, who baniſhed a certaine countrey man for killing an oxe in his rage, and denying that he eate thereof, as if he had killed a man: likewiſe in *Italy* theyr oxen are not all alike, for they of *campania* are for the moſt part white and ſlender, yet able to manure the countrey wherein they are bred; they of *Vmbria*, are of great bodies, yet white & red coloured. In *hetruria* and *Latinui*, they are very compact and wel ſet or made, ſtrong for labour, but the moſt ſtronge are thoſe of *Apennine*, although they appeare not to the eie very beautifull.

Varro.

Oxẽ of Italy

The *Egyptians* which dwell about *Nilus* haue oxen as vvhite as ſnovv, and of exceeding high

high and great ſtature, (greater then the Oxen of *Græcia*) yet ſo meeke and gentle, that they are eaſily ruled and gouerned by men. The *Aonian* Oxen are of diuers colours, intermingled one within another, hauing a whole round hoofe like a horſe, and but one horne growing out of the middle of their forehead. *Ariſtotle* *Oppianus.* *Aonia.* *Ælianus*

The domeſticall or tame Oxen of *Affrique* are ſo ſmall, that one would take them for calues of two yeares olde, the *Affricans* (ſaith *Strabo*) which dwell betwixt *Getulia* and our coaſt or countrey, haue Oxen and horſes which haue longer lips and hooſes then other, and by the *Græcians* are tearmed *Mecrokeilateroi.* *Leo Affric:* Affricã oxen

The *Armenian* Oxen haue two hornes, but vvinding and crooking to and fro like Iuye which cleaueth to okes, which are of ſuch exceeding hardneſſe that they wil blunt any ſworde that is ſtroke vpon them, without receiuing any impreſſion or cut thereby. Some are of opinion, that the onely excellent breede of cattell is in *Boeotia*, neere the citty *Tanagra* [called once *Pæmandra*] by reaſon of their famous cattel, the which Oxen are called *coprophaga*, by reaſon that they will eate the dung of man; ſo alſo doe the Oxen of *Cipruſ* to eaſe the paines of their ſmal guts. The *Caricians* in a part of *Aſia* are not pleaſant to behold, hauing ſhaggye haire, and bounches on either ſhoulders, reaching or ſwelling to their Neckes; but thoſe vvhich are either white, or blacke, are refuſed for labour. Armenian Oxen. *Ælianus.* *Varinus.* Bœotiã oxen Caricia oxẽ.

Epirus yeeldeth alſo very great and large oxen, vvhich the inhabitants cal *Pyrhicæ*, becauſe that their firſt ſtocke or ſeminary were kept by King *Pirrhus*: hovvſoeuer, other ſay that they haue their name of their fiery flaming colour; they are called alſo *Larini* of a village *Larinum*, or of *Larinus*, a chiefe Neat-heard: of whom *Athæneus* maketh mention, who receiued this greate breede of cattel of *Hercules* when he returned from the ſlaughter of *Gerion*: vvho raigned about *Ambracia* and *Ampholochi*, vvhere through the fatneſſe of the earth and goodneſſe of the paſture they grovv to ſo great a ſtature: other call them *eeſtrini*, I know not for vvhat cauſe, yet it may be probable that they are called *Larini*, by reaſon of their broad Noſtriles, for *Rines* in Greeke ſignifieth Noſtrils: but the true cauſe of their great bone and ſtature is, bycauſe that neither ſexe were ſuffered to couple one vvith another, vntil they vvere foure yeares old at the leaſt, and therefore they vvere called *Atauri*, and *Setauri*, and they vvere the proper goods of the King: neither could they liue in any other place but in *Epirus*, by reaſon that the whole country is ful of ſweete and deepe paſtures. *Epirus.* *Plony* *Ariſtotle* *Theodoret.*

Al the oxen in *Euhæa* are white at the time of their caluing, and for this cauſe the poets cal that countrey *Argiboeon*. If that oxen or ſwine be tranſported or brought into *Hiſpaniola*, they grow ſo great, that the oxen haue beene taken for Elephantes, and their ſwine for Mules, but I take this relation to be hyperbolical. *Eubœa* *Ælianus.* Hiſpaniola Oxen. *Pet: Martyr*

There are Oxen in *India* which wil eate fleſh like Wolues, and haue but one horne and whole hooſes: ſome alſo haue three hornes, there be other as high as Cammels, and their hornes foure foote broad. There was a horne brought out of *India* to *Ptolmy* the ſecond, which receiued three *Amphoraes* of water, amounting the leaſt too thirty engliſh gallons of Wine meaſure; whereby it may bee coniectured of how great quantity is the beaſt that bare it. The *Indians*, both Kings and people make no ſmall reckoning of theſe beaſtes, [I meane their vulgar Oxen] for they are moſt ſwift in courſe, and wil runne a race as faſt as any horſe, ſo that in their courſe you cannot know an Oxe from a horſe; waging both Gold and Siluer vpon their heads; and the Kings themſelues are ſo much delighted with this paſtime, that they follow in their Wagons, and will with their owne mouthes and handes prouoke the beaſtes to runne more ſpeedily: and heerein the Oxe exceedeth a horſe, bycauſe he wil not accompliſh his race with ſufficient celerity, except his rider draw blood from his ſides with the ſpur, but the oxes rider needs not to lay any hands or pricks at al vpon him, his onely ambitious nature of ouercomming [carrying him more ſwiftly then all the rods or ſpurs of the world could preuaile on him]: And of this game, the loweſt of the people are alſo very greedy, laying many Wagers, making many matches, and aduenturing much time and price to ſee their euent. *Rafis.* Indian oxen *C. Teſias* *Solinus.* *Plony.* *Aelianus.*

Among the *Indians* there are alſo other oxen which are not much greater then great Goates, who likewiſe in their yoaks are accuſtomed to runne many races, which they performe

Aelianus. forme with as great ſpeede as a *Getican* horſe: and all theſe running Oxen muſt be vnderſtood to be wild Oxen.

Leuctriã oxẽ *Garamantæ.* There bee Oxen in *Leuctria* [which *Ariſtotle* affirmeth] haue their eares and hornes growing both together forth of one ſtemme. The Oxen of the *Garamants*, and all other Neate among them, feede with their necks doubled backward, for by reaſon of their long and hanging hornes, they cannot eate their meate, holding their heads directly ſtraight: *Solinus.* The ſelfe ſame is reported of the beaſtes of *Troglodite*: in other things, they differ not *Herodotus.* from other oxen, ſaue onely in the hardneſſe of their skinne, and theſe oxen are called *Opiſthonomi.*

Bangala. *Ariſtotle* In the prouince of *Bangala*, are oxen [ſaith *Paulus Venetus*] which equall the Elephant in hight. The oxen in *Myſia* haue no hornes, which other affirme alſo of the *Scithians*, whereof they aſſigne this reaſon, becauſe the vniuerſall bone of the skull hath no *Comiſſure* or ioynt opened, and cannot receiue any humour flowing vnto it, by reaſon of the hardneſſe reſiſting, and the vaines belonging to this bone are weaker and ſmaller then in other; for which alſo they are more vnfit to conuay nouriſhment to the place: and ſo the neck of theſe beaſtes, muſt needes be more dry and leſſe ſtronge, bycauſe the vaines are very little. The oxen haue bunches growing on their backes like Cammels, and vpon them doe they beare their burdens, being taught by the diſcipline of men, to bend on their knee to receiue their load.

Ælianus. Among the *Nomades* [which winter their cattell about the Mariſhes of *Mæotia*] there Nomadian Oxen. are alſo certaine cattell without hornes; whereof ſome are ſo naturally, the other haue their hornes ſawed off, as ſoone as they grow forth, becauſe of all the parts of their body, they onely can endure no cold.

Ælianus. *Oppianus.* There be oxen in *Phrigia* and *Erithrea* which are of a flaming red colour, of a very high Phrygian & Erythrean Oxen. and winding neck, their hornes are not like any other in the world; for they are mooued with their eares turning in a flexible manner ſometyme one way and ſometime another.

Ælianus Oxẽ of Syria The *Syrian* Oxen called *Pœllei* are of great ſtrength, hauing a broade forehead, ſtrong hornes, and fearefull or courragious aſpect, being neither too fat or too leane of their bodyes; and they are vſed both for War and alſo for running. The oxen of the *Belgian* prouinces, eſpecially in *Freſland* and *Holland*, are alſo of very great ſtature, for it hath beene found by good experience, that one of them hath waighed ſixteene hundred Belgian oxen *Guicciardine* pounds *Troy* waight: and when the Earle of *Hoochſtate* was at *Machlin* in *Freſland*, there was preſented vnto him a great oxe which being killed, waighed aboue two thouſand fiue hundred twenty and eight pound. The which thing being ſo ſtrang as the like had not beene beforetime obſerued; to the entent that ſucceeding ages might not miſtruſt ſuch a memorable report, the ſaid Earle cauſed the full Picture of the ſaid oxe, to be ſet vp in his Pallace with an inſcription of the day and year when this oxe was deliuered and killed.

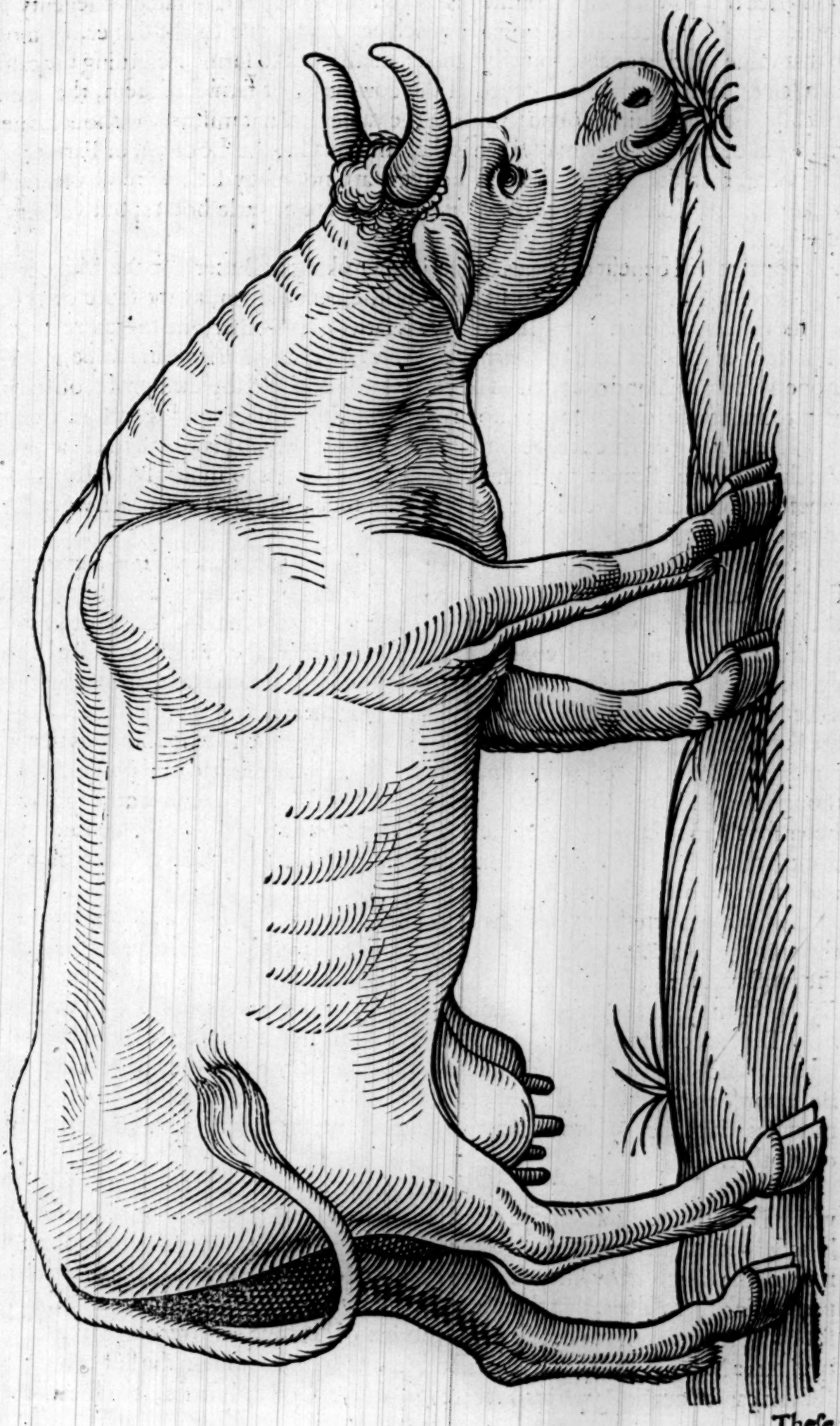
OF COVVES.

HAuing thus noted briefely the countries wherein oxen are bred and nouriſhed with their ſeuerall formes: it muſt be alſo obſerued, that Kyne or cowes which are the Female of this kind, are likewiſe found in all the places aforſaid with correſpondent and ſemblable quantities, qualities, members, parts, and other accidents to ſuch creatures appertayning; excepted alwaies thoſe things which belong to their ſexe, which principally concerne their milk. And Milk of kine in Italy firſt of al the Kyne of moſt plentiful Milke in all *Italy*, are about *Altinas* a citty of the *Venetians*, neere *Aquileia*, which Kyne are of the ſmaleſt body, and yet the greateſt labourers, who are not yoaked or coupled together by their Necks as in other countryes, but onely by their heads.

The

The Cowes of *Arabia* haue the moſt beautifull hornes by reaſon of aboundance of humours which flow to them, feeding them continually with ſuch generous liquor as naturally doeth encreaſe them. Arabian Cowes.

The *Pyrrhean* Kye are not admitted to the Bull till they be foure yeare old at the leaſt, which thing cauſeth them to grow to a very high and tall ſtature: whereof there were euer foure hundred kept for the Kings ſtore. Pyrrhean Cowes.



Theſe

Theſe Kye doe giue at one time ſeauen or eight gallons of Milke, of Wine meaſure, and they are ſo tall, that the perſon which milketh them muſt ſtand vpright, or elſe ſtoope very little: neither ought this ſeeme incredible, for it is euident that the cowes of the *Phænitians* were ſo high, that a very tall man could not Milke them execept he ſtood vpon a footeſtoole.

Phænitian Cowes. *Ælianus*

The manner is in *Germany* and *Heluetia*, that about Aprill ſome take Kye to hire, which haue none of their owne, and other buy Kye to farme them out to other: and the common price of a cow for ſixe monthes is payed in butter, and is rated at ſeuenty fiue pounds, twelue ounces to the pound; which payment is due to the owner, or money to that value: Other againe, buy Kye and let them forth to farme, reſeruing the calfe to themſelues, and if by the negligence of the cow-heard or farmer of them, the cow caſt the calfe, then is the hirer bound to anſwer the value, but if it miſcarry without his negligence (as oftentimes they may) then is the loſſe equall to the Locatour or Farmer. Yet it is noted, that the Kye of greateſt bodyes, are not alway beſt or moſt plentifull in Milke; for the Cowes or *Ceuæ* of *Altinas* in *Italy*, are of little bodies, but yet very full of Milke.

Hiring of Cowes in Germany & Heluetia.

The principall benefit of cowes Milke is for making of Butter, for the Milke it ſelfe, the Cheeſe and Whay, are not ſo fit for nouriſhement of man, as are thoſe of ſheepe; and the reaſon is, becauſe the Milke of Kye is fatteſt of all other, and therefore the name of Butter, which is in Greeke *Boutyros* and *Boutyron*, and *Butyrum* in Latine, is deriued properly from this kind of cattell. The cow-heards doe alſo for their profit, obſerue the paſture and foode, which doeth abone other multiply Milke: and therefore they giue their Kye *Trifolie*, or three leaued-graſſe: and *Medica* which [is a kind of clauer-graſſe] Vetches, pulſe and Beanes, for Beanes haue a great vertue to multiply Milke: likewiſe I haue ſeene bundels of Hemlocke, or an herbe much like vnto it, [which we call harts-tongue] giuen to milch Kye.

The vſe of Cow-milke.

Pet. Creſcent *Ariſtotle* *Marc: Varg:* Food for Cows giuing milke.

There is an hearb much like crow-foote, called of the Germanes *Butterblouмen*, and in Engliſh Butter-flower, which is vſed to colour Butter, for thereby is the whiteneſſe thereof taken away: they will not eate wal-wort or night-ſhad [commonly called deaths herb] but if they eate hearbes whereupon falleth an Hony-dew, then will their Milke bee wonderfull ſweete and plentiful; there is no foode ſo good for cowes, as that which is greene, if the countrey will afforde it; eſpecially, Kye loue the wet and watery places, although the butter comming from the Milke of ſuch beaſtes, is not ſo wholſome, as that which is made of ſuch as are fed in dryer paſtures. The like care is had of their drinke, for although they loue the coldeſt and cleareſt waters, yet about their time of caluing, it is much beter for them to haue warmer waters, & therfore the lakes which are heated and made to ſome by the raine, are moſt wholſome to them, and do greatly help to eaſe their burthen and paines in that buſineſſe.

Palladius.

Pauſanias reporteth a wonder in nature, of the Ryuers *Milichus* and *Charadrus*, running through the citty *Patræ*, that all the Kye which drinke of them in the ſpring time, doe for the moſt part bring forth Males, wherfor their herdmen auoyd thoſe places at that time. Ky for the moſt part before their caluing, are dry and without Milk [eſpecialy about *Torona.*] They are alſo purged of their menſterua in greater meaſure, then either Goates or ſheepe, which eſpecially come from them a little before or after they haue beene with the Bull; howſoeuer *Ariſtotle* ſaith, that they come from them after they haue beene fiue monthes with calfe, and are diſcerned by their vrine; for the vrine of a cow is the thinneſt of all other.

Theſe beaſts are very luſtfull, and doe moſt eagarly deſire the company of their male, which if they haue not within the ſpace of three houres after they mourne for it, their luſt aſwageth till another time. In a village of *Egypt* called *Schuſſa* (vnder the gouernment of the *Hermopolites*) they worſhip *Venus* vnder the title *Vrania* in the ſhape of a cow, parſwading themſelues, that there is great affinity betwixt that Goddeſſe and this beaſt; for by hir mournefull voyce ſhe giueth notice of her loue, who receiueth the token many times a Mile or two off, and ſo preſently runneth to accompliſh the luſt of nature: and for this cauſe doe the *Egyptians* Picture *Iſis*, with a Cowes hornes, and likewiſe a Bull,

Aelianus

to

to ſignifie hearing. The ſignes of their bulling [as it is tearmed] are their cries, and diſorderly forſaking their fellowes, and reſiſting the gouernment of their keeper. Likewiſe, their ſecret hangeth forth more then at other times, and they wil leap vpon their fellows as if they were males: beſides after the manner of mares, they oftner make water then at other times.

Signes of a cowes deſire to the Bul.

The moſt cunning heardmen haue meanes to prouoke them to deſire the bul, if they be ſlack, firſt of all they withdraw from them ſom part of their meat, (if they be fat,) for that wil make them fitter to conceiue: then take they the genitals or ſtones of a bul, and hold it to their noſe, by ſmelling whereof they are prouoked to deſire copulation; and if that preuaile not, then take the tendreſt part of Shrimps, which is their fiſh, and beat them in water til they be an ointment, and therewith annoint the breaſtes of the Cow, after they haue bene wel waſhed vntil it worke vpon her: And ſome affirme, that the taile of an Eele put into her hath the ſame vertue; other, attribute much force to the wild willow, to procure luſt and conception.

Secrets to prouoke luſt in cattel

Columella

They are a great while in copulation, and ſome haue geſſed by certaine ſignes at the time of copulation, whether the calfe proue male or female; for ſay they, if the bul leap downe on the right ſide of the cow, it wil be a male, if on the left, it wil be a female, which coniecture, is no longer true, then when the cow admitteth but one bul, and conceiueth at the firſt coniunction, for which cauſe the Egyptians decipher a woman bringing forth a maiden child, by a bul looking to the left hand, and likewiſe bearing a man child, by a bul looking to the right hand.

Signes at the copulation to know whi ther the calfe wil be Male or Female.

They are not to be admitted to copulation before they be two yeare olde at the leaſt, or if it may be foure; yet it hath bene ſeene, that a heighfer of a yeare old hath conceiued, and that another of foure moneths old hath likewiſe deſired the Bul; but this was taken for a monſter, and the other neuer thriued.

One bull is ſufficient for fifteene kie, although *Varro* ſaith, that he had but two buls for threeſcore and tenkie; and one of them was two yeare olde, the other one. The beſt time for their copulation is about the time of the Dolphins appearaunce, and ſo continueth for two or three and fourtye daies which is about Iune and Iulye, for thoſe which conceiue at that time, will bring forth their young ones in a moſt temperate time of the year: and it hath bene obſerued, that an oxe immediately after his gelding, before he had forgotten his former deſire and inclination, his ſeed not dried vp, hath filled a cow, and ſhe proued with calfe.

They go with calfe ten monethes, except eighteene or twenty dayes; but thoſe which are calued before that time, cannot liue: and a cowe may beare euery yeare [if the country wherein ſhe liueth bee full of graſſe, and the calfe taken awaye from her at fifteene dayes olde.]

Ariſtotle

Meanes to cauſe the calf at the time of copulatiō to be eyther male or fem.

And if a man deſire that the calfe ſhould be a male, then let him tie the right ſtone of the Bull at the time of copulation; and for a female binde the left: Others worke this by naturall obſeruation; for when they would haue a male, they let their cattel couple when the North wind bloweth, and when a female, they put them togither when the ayre is ſoutherly. They liue not aboue fifteene yeares, and thereof ten times they may engender. The beſt time to calue in is Aprill, becauſe then the ſpring bringeth on graſſe, both for themſelues, and to increaſe milke for the young ones.

The length of theyr age.

They beare not but in their right ſide, although they haue twins in their belly, which happeneth very ſildome, and the beaſt immediately after hir deliuery, muſt be noriſhed with ſome good meat, for except ſhe be well fed, ſhee will forſake her young to prouide for her ſelfe: therefore it is requiſit to giue her vetches, Millet-ſeede, and milke mingled with water, and ſcorched corne; and vnto the calues themſelues, dried Millet in milk, in the maner of a maſh: and the kie muſt alſo be kept vp in ſtables, ſo as they may not touch their meat at the going foorth, for they are quickly brought to forſake and loath that which is continuall before them: and it is obſerued that when kie in the Summer time do in greater number aboue cuſtome goe to the bull then at other times, it betokeneth and foreſheweth a wet and rainy winter, for it cannot be (ſaith *Albertus*) that a beaſt ſo dry as is a cowe, can bee increaſed in moiſture, which ſtirreth vppe the deſire of procreation,

A ſecret in copulation.

except alſo ther be a mutation in the aire vnto abundance of moyſture. And to conclude this diſcourſe of a cow, in auntient time they were wont to cal light womē heighfers, harlots, and kine, by the reaſon of two famous harlottes of *Athens*, *Cuina* and *Salamachha*, & from this came the fiction of *Io*, whoſe fable is at large proſecuted by *Ouid*, how ſhe being the daughter of *Inachus*, was in a darkenes brought vpon hir by *Iupiter*, by him rauiſhed, which miſt being eſpyed by *Iuno*, ſhe diſcended to the earth, and *Iupiter* fearing his wiues iealouſy turned the ſaid *Io* into a heighfer, from which ſhape ſhe was afterward deliuered & married to *Oſiris* the king of *Egipt*, and after her death was worſhipped by the *Egyptians* for a god, and called *Iſis*, vnto whō they ſacrificed Geeſe which wer called *Sacra Iſiaca*. In the choiſe of kie, you muſt obſerue this direction, you muſt buy them in the month of March, let them be young, not paſt their firſt or ſecond calfe, their colour black or red, ſildom brown, or white, bright coloured, ſpecialy red, brown legs, blackiſh horns ſmooth and beutifull, high foreheades, great eies and blacke, hairy and griſle eares, flat Noſtrils like an Apes, but open and wide, their backe bone bending ſomewhat backewarde, blacke lips, long and thicke neckes, moſt broad faire creſts diſcending from the necke, wel ribbed, a great belly, the backe and ſhoulders verie broad, the Buttockes broad; with a long taile hanging downe to their heels, and theyr neather part in many places criſped or curled, wel ſet and compacted legs rough and ſhort: ſtraight knees, and their bunches hanging ouer: their ſmall feet, not broad but round, ſtanding in good diſtance one from other, not growing crooked or ſplay-footed, and their hoofes ſmooth and like one another euery way. Finally, it were a profitable thing to proſecute natures perfection in euery one of their ſeuerall parts, but I ſpare to ſpeake any more of the females, and returning again to the ſtory of oxen from which we haue digreſſed, leauing the readers who deſire to hear more of this diſcourſe of kie to other authors, whoe purpoſely deſcribe euery part more particularly.

Of the choiſe of Kie.

To begin therefore with their deſcription, becauſe among folded beaſtes they are of moſt dignity and worth, eſpecially in Italy, where the bounds of their beſt priuiledged & flouriſning citties, were firſt of all declared and layed out, by the plowing togither of an Oxe and a Cow in one yoake, *Mago Carthaginenſis* teacheth, that the time to prouide or buy oxen, is beſt in the time of March, becauſe then in their leane bodies, they which ſell them cannot couer their faults ſo well, as if they were fatter, and alſo if they ſhould be vnruly and ſtubborne, they may be the more eaſily tamed, before their fleſh increaſe their ſtrength.

The deſcription of Oxen in common.

Time beſt to prouide Oxē

Theyr notes or markes muſt be theſe, let them be young, hauing ſquare and great lims, a ſounde body, thicke and ſhort, hauing his muſcles ſtanding vp red and rounde, and all his body ſmooth, his hornes blacke, ſtrong, and large, without crooking or winding, after the faſhion of a halfe moone, great and rough eares, their eies and lips blacke, broad Noſtrils and flat vpward, a long thicke and ſoft necke, his creſt diſcending downe to the knee, a great breaſt, large ſhoulders, big belly, long ſtraight ſides, broad loynes, a ſtraite backe diſcending a little, and a round paire of buttockes, ſtraight, ſounde and ſinnewy, ſhort legs, good knees, great hoofs, and long tayles rough and griſly. And it is to be noted, that the oxen of a mans owne countrey breed, are better and to be preferred before ſtrangers, becauſe he is alredy naturaly fitted to the aire, food, water, and temper of the ſoile: for it is not good to bring them from the Mountaines to the valleyes, becauſe then they will grow lazie and fat, and ſo into diſeaſes; neither from the valleyes to the mountaines, becauſe they will quickly grow out of hart through want of their firſt deep and fat paſtur, and aboue all haue regard to match them equally in yoak, ſo as one may not overbeare the other. Oxen looſe their teeth at 2. or 3. year old, but not al as a horſe doth, their nerues are harder, but not ſo hard as a bulles, their fleſh is dry and melancholike, their horns are greater & larger then are a buls, for the ſame reaſon that Eunuchs and gelded perſons can neuer be bald: for copulation weakeneth the braine, only a Bul hath a ſtronger forehead then an oxe, becauſe the humour that ſhould grow forth into hornes, is hardned vnder the bone: and the horns of kie which are alſo bigger then a Buls; may thorough heat be made flexible with wax or water, and bend euery way: and if when they are thus made ſoft, you doe ſlit or cut them into foure, that is, euery horne in twoe, they will

Outwarde markes of good Oxen.

Their ſeurall parts.

will ſo growe afterwarde, as if euery beaſt had foure hornes, and ſometime thorough the thicknes of their ſcull, cloſing vp the part where the horne ſhould grow, and the ſmalnes of their vaines in that place to feede the hornes, there come no hornes at al, but remaine pouled; And it is reported that they haue a little ſtone in their head, which in the feare of death they breath out. Their teeth do al touch one another, and are changed twice, they chew the cud like ſheepe, wanting a rowe of their vpper teeth, that is foure of them, their eies are blacke and broade, and their heart full of ſinnewes, yet without any bony ſubſtance, although *Pliny* affirmeth that ſometimes in the harts of oxen and horſes are found bones.

The reaſon why ſome Oxen are polled. *Ælianus*

Ariſtotle

Their creſt called *Falea* commeth of *Pilus* their haire, and it is nothing elſe but longe ſtrakes in their haire, whereby the generoſity and ſtomacke of the beaſt is apparant. A cow hath two vdders vnder her lomes with fower ſpeans, like a goat and a ſheep, becauſe the concoction and iuice of their meat may better diſcend to the lower parts then to the vpper: their nauell is filled with many vaines, their haire ſhort and ſoft, their taile long, with harder haire then in the other parts of the body; their melt is long and not rounde, their rains are like the raines of a ſea-calfe, and by reaſon of their dry bodies they growe very fat, and this fat will not eaſily be diſſolued, but their manner of feeding maintaineth their ſtrength, for they which eat much are ſlowe in the chewing, and ſpeedie in the concoction, for they do better preſerue their fat which eate ſlowly, then thoſe that eat haſtily and with more greedineſſe.

Pliny

The parts of a Cow different from Oxen.

Galen.

The manner how Oxen feed fat.

It hath bene already ſhewed, that ſome oxen will eat fleſh and teare wild beaſts in pieces; and the people of *Praſias* giue to their yoaked or working oxen fiſh, and alſo in the prouince of Aden, where their horſſes, ſheepe, and oxen, eat dried fiſh, by reaſon that the abundance of heat doth drie vp their paſture: neither is any thing ſo plentiful among them as fiſh: the like is reported of the people *Horotæ*, and *Gedruſii*, and of *Moſynum* a citty of *Thracia*, and in *Friſland*; in the prouince of *Narbon*, there is an herbe growing in waters, which is ſo much deſired of their cattell, that they will thruſt their heads into the water aboue their eares, to bite that to the roots: and the Oxen of the Northerne Ocean Iſlands of Germany do growe ſo fat, that they are indangered to die thereby.

Herodotus.

Paul.venet.

The moſt common foode for oxen, is the ſame that is already ſpecified in the former diſcourſe of kie; namely, three leaued graſſe, clauer graſſe, all greene herbs, Hay, beans, Vetches, Chaffe, and in ſome places Barley and Straw. There is alſo a monethly dyet or food giuen to oxen, for in Ianuary and February, they giue them vetches, and Lupines, bruiſed in water among chaffe or peaſe ſo bruiſed and mingled, and where is want of ſuch pulſe, they may giue them preſſinges of Grapes dryed and clenſed, which is not turned into wine, and mingle them with chaffe for the cattell to eate, but the Grapes themſelues are much better before the preſſing, with their ſmall twigges or leaues, becauſe they are both meat and drinke; and will fat an oxe very ſpeedily.

The like may be added of Boughes, of Laurell, helme, and other leaues, and alſo nuts and Acornes, but if they be not wearied and fed with Acornes till they loath them, they will fall into ſcabs. In March and Aprill giue them hay, and from April vnto Iune giue them graſſe, and ſuch greene meat as may be found abroad; Afterward, all the Summer and Autumne, they may be ſatisfied with the leaues of Elme, bay, holme, and eſpecially, that kinde of oake which is without prickles, and therefore they cannot abide Iuniper: In Nouember and December, while the ſeede time laſteth, they muſt haue as much giuen them as they can deſire, either of the forenamed food, or elſe of ſome better if neede require; for it muſt be principally regarded, that the cattell fal not into leanneſſe in the winter time, for leanes is the mother of many ſickneſſes in cattel, and their vtter ouerthrow, and therefore the benefits by their full feeding are many, as may appeare by that cõmon prouerbe, *Bos ad acervum*, that is, [an oxe to a whole heape,] to ſignifie ſuch men as liue in all plenty and abundance. The like care muſt bee had of their drinke, for the Neatheard muſt diligently looke vnto their drinke, that it may be alway cleare, and it is reported of the riuers *Crathis* and *Sibaris*, that the cattell which drinke of their water doe turne white, whatſoeuer colour they had in former times.

The time of Oxens age

They will liue in ſtrength and perfection twelue yeares, and their whole life is for the moſt part but twenty, Kie liue not ſo long, the meanes to know their age is by their teeth and their horn, for it is obſerued that their teeth grow black in their age, and their horns waxe more circled as they grow in yeares, although I dare not affirme that euery circle betokeneth a yeares groweth, [as ſome haue written] yet I am aſſured the ſmooth horne ſheweth a young beaſt. Moreouer, although kie will endure much cold and heat both in Winter and Summer, yet muſt you haue more regard to your Oxen, and therefore it is required that they in the Winter cold weather be kept dry and houſed in ſtals, which muſt be of conuenient quantity, ſo as euery oxe may be lodged vppon ſtraw, the flooer made higher vnder their forefeete then their hinder, ſo as their vrine may paſſe away, and not ſtand to hurt their hoofes: and there be alſo allowed for the ſtanding and lodging of euery Oxe eight foot in bredth, and a length anſwerable. The like regard muſt be had to their maunger and rack, whereof the ſtaues muſt not ſtand aboue one foot, or rather leſſe from one another, that ſo they may not draw out their meat, and ſtampe it vnderfoot.

the medcins to preſerue an Oxe in ſtrength.

But all the diet and foode that the wit of man can ordaine, will do them no manner of good if regard be not had to their bodily health, and preſeruation of ſtrength, for which cauſe they muſt receiue an ordinary medicine euery quarter of the yeare, that is, in the end of the ſpring, Summer, Autumne, and Winter: which in ſome places is thus made and giuen in potion, they take of *Cypres*, and Lupine-leaues an equal quantity, beat them ſmall, then ſet them in water in the open ayre a day and a night, and afterward giue vnto euery one for three dayes together warmed as much as a wine pint.

Paxamus.

In other places they giue them to prevent ſicknes, a raw Egge, a handfull of ſalte in a pint of wine: and other put into the meat of oxen, the foame of newe oyle mingled with water, firſt a little at once vntill they be accuſtomed vnto it, and afterward more, and this they do euery fourth or fift day. *Cato* reciteth a certaine vowe or prayer, which the olde idolatrous Romanes were woont to make for the health of their cattell, to *Siluanus Mars*, which was on this manner. Firſt, they take three pound of greene wheat, and of Larde 4. poundes, and foure pound and a halfe of fleſhy ſinnewes, and three pintes and a halfe of wine, then put them into earthen pots with hony, & put in the wine by it ſelf, and this they did yearely, but no woman might knowe how it is made, or be preſent at the time of the preparation, and it being made muſt be preſently conſumed by fire: Vnto this ridiculous and ſuperſtitious ydle inuention, ſeruing more to expreſſe the folly of man, then to benefit either man or beaſt, I may adde that kind of ſacrifice made for beaſts, which *Pliny* calleth *Daps*, that was made in the ſpring time when the peare-tree did bloſſome, the maner whereof was thus. They did offer to *Iupiter Dapalis* a bowle of wine, on the ſame daye the heard-men and heards make their ſacrifice ſaying in this manner, *O Iupiter Dapales*, I offer vnto thee this cup of wine, in the behalfe of my ſelfe, family and cattell, if thou wilt perform that vnto them which belongeth to thee, be good to this wine beneath, be good to this my ſacrifice: Afterward the party waſhed his handes, and then dranke the wine ſaying; *O Iupiter Dapales* be good to this my ſacrifice, be good to this inferiour wine, and if thou wilt, giue part therof to *Veſta*: the ſacrifice being ended he took Millet-ſeed, Lentils, oxipanum, and garlick: *Thus farre Cato*, wherewith if any reader be offended, let him remember to pitty ſuch poore remedies, and commend his cattell to the true God, that ſaueth man and beaſt. The *Druides* of the Gauls, called a certain hearb growing in moyſt places *Samolum*: which being gathered by the left hand of them that were faſtinge, they gaue it for an Antidot to oxen and ſwine. And *Galen* telleth of another ſuperſtitious cure for oxen, when a man tooke the horne of a Hart, and layed it vppon the chappell of *Pan*, and ſet vpon it a burning candle which muſt not be forgotten, but alway thought vppon in the day time, calling vppon holy *Demuſaris*, which fooliſh people haue thought as it were by a witchcraft, to cure the euils of their cattell.

Vowes and ſuperſtitious medicins for the cure of Cattel.

The diſcouery of the ſicknes of Cattel and the perticular cure thereof.

But to let paſſe theſe and ſuch like trifles, let vs followe a more perfect deſcription and rule to cure all manner of diſeaſes in this cattel, whoſe ſafegard and health next to a mans, is to bee preferred aboue all other: and firſte of all the meanes whereby their ſickneſſe is diſcouered may be conſidered, as all Laſſitude or wearineſſe thorough ouer much labour, which appeareth by forbearing their meat, or eating after another faſhion then they

they are woont, or by their often lying downe, or elſe by holding out their tongue, all which and many more ſignes of their diſeaſes, are manifeſt to them that haue obſerued them in the time of their health, and on the other ſide it is manifeſt, that the health of an oxe may be known by his agility, life & ſtirring, when they are lightly touched or pricked, ſtarting, and holding their eares vpright, fulneſſe of their bellie, and many other wayes.

There be alſo hearbes which increaſe in cattell diuers diſeaſes, as herbs bedewed with Honie bringeth the Murrain, the iuice of black *Chamæleon* killeth yong kie like the chine, blacke *Helebore*, *Aconitum*, or Wolfe-bane, which is that graſſe in *cilicia*, which inflameth oxen, herbe henry, and others: It is alſo reported by *Ariſtotle*, that in a piece of *Thracia*, not far from that citty which is called the cittie of *Media*, there is a place almoſt thirty furlongs in length, where naturally groweth a kinde of barley, which is good for men, but pernitious for beaſts. The like may be ſaid of *Aegolothros*, *Orobanche* and *Aeſtur*, but I wil haſten to the particular deſcription of their diſeaſes.

In the firſt place is the *Malis* or *Glaunders* already ſpoken of in the ſtorie of the Aſſe, which may be known by theſe ſignes, the oxes haire will be rough and hard, his eies and necke hange downe, matter running out of the noſe, his pace heauie, chewing his cud little, his backe-bone ſharpe, and his meat loathſome vnto him: for remedie herof, take ſea-onoyns or Garlicke, Lupines or cypres, or elſe the foame of oile. And if a Beaſt eate hogges-dung, they preſentlie fall ſicke of the Peſtilence, which infecteth the hearbes and graſſe they breath on, the waters whereof they drinke, and the ſtals and lodgings wherein they lie. The humors which annoy the body of oxen are many, the firſt is a moiſt one called Malis, yſſuing at the noſe, the ſecond a dry one when nothing appeareth outwardlye onely the beaſt forſaketh his meat, the third an articular, when the fore or hinder legs of the beaſt halte, and yet the hoofes appeare ſound, the fourth is *Farciminous*, wherein the whole body breaketh forth into matry bunches & byles, and appear healed til they break fo orth in other places, the fiſt *Subtereutanrus*, when vnder the skinne there runneth a humour that breaketh forth in many places of the body: the ſixt a *Subrenall*, when the hinder legs halte by reaſon of ſome paine in the loines, the ſeuenth a Maunge or Leproſie, and laſtly a madneſſe or Phrenzy, all which are contagious, and if once they enter into a heard, they will infect euery beaſt if they be not ſeperated from the ſicke, and ſpeedy remedy obtained.

The diſeaſes which infeſt Oxen & Kye

The remedies againſt the laſt ſeuen are thus diſcribed by *Columella*. Firſt take *Oxipanum* and ſea-holy roots mingled with fennel-ſeede and meale of beaten wheat rath-ripe: put them in ſpring water warmed with hony nine ſpoonfuls at a time, and with that medicine annoint the breaſt of the beaſte, then take the blood of a ſea-ſnaile, and for want thereof, a common ſnaile, & put it into wine, and giue the beaſt in at his noſe, and it hath bene approued to worke effectuall. It is not good at any time to ſtirre vppe Oxen to running, for chafing will either moue them to looſenes of the belly, or driue them into a feauer, nowe the ſignes of a feuer are theſe: an immoderat heat ouer the whole body, eſpecially about the mouth, tongue, and eares, teares falling out of the eies, hollownes of their eyes, a heauy and ſtooping drowzie head, matter running out of his noſe, a hotte and difficulte breath, and ſometime ſighing and violent beating of his vaines and loathing of meat: for remedy whereof let the beaſt faſt one whole day, then let him be let blood vnder the taile faſting, and afterward make him a drinke of bole-wort ſtalkes ſod with oyle and lickquor of fiſh-ſauce, and ſo let him drinke it for fiue daies togither before he eat meat; afterward let him eat the tops of Lentils, and young ſmall vine braunches, then keepe his noſe and mouth clean with a ſpunge, and giue him colde water to drinke three times a day, for the beſt meanes of recouery are cold meates and drinkes, neither muſt the beaſt bee turned out of dores, till he be recouered: When an oxe is ſicke of a cold, giue him blacke wine and it will preſently helpe him.

Curſus bonis aut ciet aluũ aut febrim inducit.

If an Oxe in his meate taſt of hens doung, his belly wil preſently be tormented, and ſwell vnto death if remedie be not giuen: for this mallady, take three ounces of parſley ſeed, a pint and a halfe of Cummin, two pounds of honey, beat theſe togither and put it down his throat warme, then driue the beaſt vp and down, as long as he can ſtand, then let

as many as can ſtand about him rub his belly, vntil the medicine worke to purgation: and *Vegetius* addeth, that the aſhes of Elme wood well ſod in oyle, and put downe the beaſts throat, cureth the inflamation of hen-dung. If at any time it happen, that an oxe get into his mouth and throate a horſe-leech, which at the firſt will take faſt holde, and ſucke the place ſhe holds [be it mouth or throat] till ſhe haue kild the beaſt: if you canot take hold on her with the hand, then put into the oxes throat a Cane, or little hollow pipe, euen to the place where the leech ſucketh, and into that pipe put warme oyle, which as ſoone as the leech feeleth, ſhe preſently leaueth hold.

It fortuneth ſometimes that an oxe is ſtung or bitten with a Serpent, Adder, Viper, or other ſuch venimous beaſt; for that wound, take ſharpe Trifoly, which groweth in rocky places, ſtraine out the iuice and beat it with ſalte, then ſcarifie the wound with that oyntment, till it be wrought in. If a field-mouſe bite an Oxe, ſo as the dint of her teeth appear, then take a little commin and ſoft Pitch, and with that make a plaiſter for the wound: or if you can get another field-Mouſe, put her into oyle, and there let it remaine till the mẽbers of it be almoſt rotten, then bruiſe it & lay it to the ſore, and the ſame body ſhal cure, whoſe nature gaue the wound. Oxen are alſo much troubled with a diſeaſe called the hide-bound; for remedy whereof, when the beaſt is taken from his worke, and panteth, then let him be ſprinkled ouer with wine, and put peeces of fatte into his mouth: if then you perceiue no amendment, then ſeeth ſome Laurell, and therewith heat his backe, and afterward with oyle and wine ſcarifie him all ouer, plucking his skin vp from the ribbes, and this muſt be done in the ſunſhine, or elſe in a very warme place.

For the ſcabs, take the iuice of Garlicke, and rub the beaſt all ouer; and with this medicine may the biting of a Wolfe or a mad dogge be cured: although other affirme, that the hoofe of any beaſt with Brimſtone, oyle, Water, and Vineger, is a more preſent remedy; but there is no better thinge then butter and ſtale Vrine: When they are vexed with wormes, poure cold water vpon them, afterward annoint them with the iuice of onions mingled with ſalt.

If an oxe be wrinched and ſtrayned in his ſinnewes, in trauell or labour, by ſtumping on any roote or hard ſharpe thing, then let the contrary foot or legge be let blood, if the ſinnews ſwel: If his necke ſvvell let him blood, or if his necke be vvinding and vveake [as if it were broken] then let him blood in that eare to which ſide the head bendeth. When their neckes be bald, grind two tiles togither, a nevv one and a olde, and vvhen the yoake is taken off, caſt the pouder vpon their neckes, and afterwarde oyle, and ſo with a little reſt the haire vvill come againe.

When an oxe hangeth dovvne his eares and eateth not his meat, he is troubled vvith a *Cephalalgie*: that is, a paine in his head: for vvhich, ſeeth Thyme in vvine, vvith ſalt and Garlicke, and therevvith rub his tongue a good ſpace; alſo ravv barly ſteeped in Wine, helpeth this diſeaſe. Sometime an oxe is troubled vvith madneſſe, for vvhich men burne them betvvixt the hornes in the forehead, till they bleed, ſometime there is a Fly vvhich biting them continually, driueth them into madneſſe; for vvhich they are vvoont to caſt brimſtone, and bay ſprigs ſod in water in the paſtures where they feede, but I knovv not vvhat good can come thereby. When oxen are troubled vvith fleam, put a ſprig of black *Hellebore* throgh their ears, wherein let it remain til the next day at the ſame houre. Al the euils of the eyes are for the moſt part cured by infuſion of hony, and ſome mingle therevvith *Ammoniacke*, *Salt*, and *Boeticke*. When the pallat or roofe of their mouth is ſo ſwelled that the beaſt forſaketh meat, and bendeth one the one ſide, let his mouth be pared with a ſharpe inſtrument, or elſe burned or abated ſome other way, giuing them greene and ſoft meat til the tender ſore be cured: but vvhen the cheekes ſvvell, for remedy thereof, they ſell them avvay to the butcher for ſlaughter: it falleth out very often that there grow certaine bunches on their tongues, vvhich make them forſake their meate, and for this thing they cut the toong, and afterwvard rub the wound vvith garlicke and ſalt, till al the fleamy matter yſſue forth.

When their vaines in their cheeks and chaps ſwell out into vlcers, they ſoften and waſh them with vineger and lees, till they be cured. When they are liuer-ſicke, they giue them *Rubarbe*, *Miſhroms*, and *Gentian*, mingled togither. For the cough and ſhort breath,

they

they giue them twigs of vines, or Iuniper mingled with ſalt; and ſome vſe Betony.

There is a certaine hearbe called *Aſplenon* or *Citterach*, which conſumeth the Melts of Oxen, found by this occaſion: in *creete* there is a Ryuer called *Protereus*, running betwixt the two citties *Gnoſon* and *Gortina*, on both ſides thereof there were heards of cattell, but thoſe which fed neere to *Gortina* had no Spleene, and the other which fed neer to *Gnoſon* were full of Spleene: when the Phyſitians endeuored to finde out the true cauſe heereof, they found an hearbe growing on the coaſt of *Gortina*, which diminiſhed their Spleene; and for that cauſe called it *Aſplenon*. But now to come to the diſeaſes of their breſt and ſtomack, and firſt of al to begine with the cough, which if it be new, may be cured by a pint of Barly Meale with a raw Egge, and halfe a pint of ſod wine: and if the cough be old, take two pounds of beaten Hyſop ſod in 3. pints of water, beatē Lentils, or the roots of onyons waſhed and baked with Wheate meale giuen faſting, do driue away the oldeſt cough. For ſhortneſſe of breath, their Neat-heardes hang about their Necke deathes-hearb and hartſ-wort: but if their Liuers or lungs be corupted [which appeareth by a long cough and leannes] take the root of haſell, and put it through the Oxes eare; then, a like or equall quantity of the iuyce of Onyons and oyle mingled, and put into a pint of Wine, let it be giuen to the beaſt many daies together. If the Oxe be troubled with crudity, or a raw euill ſtomach, you ſhall know by theſe ſignes; he wil often belch, his belly will rumble, he will forbeare his meate, hanging down his eies, and neither chew the cud or licke himſelfe with his tongue: for remedy whereof, take two quarts of warme Water, thirty ſtalkes of *Bole-worts*, ſeeth them together till they be ſoft, and then giue them to the beaſt with vineger.

But if the crudity cauſe his belly to ſtand out and ſwell, then pull his tayle downeward with all the force that you can, and binde thereunto Mother-wort, mingled with ſalt, or elſe giue them a gliſter, or anoint a Womans hand with oyle, and let hir draw out the dung from his fundament; and afterward cut a vaine, in his tayle vvith a ſharp knife. When they be diſtempered with choler, burne their Legs to the hoofes vvith a vvhot Iron, and aftervvard let them reſt vpon cleane and ſoft ſtravv: vvhen their guts and intrals are payned they are eaſed vvith the ſight of a Duck or a Drake.

But vvhen the ſmall guts are infected, take fifteene *cypres* aples and ſo many gaules, mingle and beate them vvith their vvaight of old cheeſe in foure pints of the ſharpeſt Wine you can get, and ſo diuide it into foure parts, giuing to the beaſt euery day one quantity. The excrements of the belly doe depriue the body of all ſtrength and power to labour; wherefore vvhen they are troubled vvith it, they muſt reſt, and drinke nothing for three dayes together, and the firſt day let them forbeare meate, the ſecond day giue them the toppes of wilde Olyues, or in defect thereof, canes, or reedes; the ſtalkes of *Lantiſke* and *Myrtill*; and the thirde day a little Water, and vnto this ſome adde dryed Grapes in ſixe pintes of ſharpe Wine, giuen euery day in like quantity. When their hinder parts are lame through congealed blood in them, whereof there is no outward appearance, take a bunch of Nettles with their rootes and put it into their mouthes, by rubbing whereof the conderſate blood will remoue away.

When Oxen come firſt of all after Winter to graſſe, they fall graſſe-ſicke, and piſſe blood; for which they ſeeth together in water barley, bread, and larde, and ſo giue them altogether in a drinke to the beaſt: ſome praiſe the kernels of Walenuts put into Egge-ſhels for this cure, and other take the bloody water it ſelfe and blow it into the beaſtes Noſtrils; and heard-men by experience haue found, that there is no better thing then hearb-Robert, to ſtay the piſſing of blood: they muſt alſo be kept in a ſtall within doores, and be fed with dry graſſe and the beſt hay. If their hornes be annoynted with wax, oyle, and pitch, they feele no payne in their hoofes; except in caſes where any beaſt treadeth and preſſeth anothers hoofe; in which caſe, take oyle and ſod Wine, and then vſe them in a whot barley plaiſter or poultaſe layed to the wounded place: but if the plough ſhare hurt the Oxes foote, then lay thereunto ſtone-pitch, Greaſe, and Brimſtone, hauing firſt of all ſeared the wound with a whot Iron bound about with ſhorne wool.

Now to returne to the taming and inſtruction of Oxen. It is ſaid that *Buſiris* King of *Egypt* was the firſt that euer tamed or yoaked Oxen, hauing his name giuen him for that purpoſe,

purpoſe. Oxen are by nature meeke, gentle, ſlow, and not ſtubborne, bycauſe being depriued of his genitals he is more tractable, and for this cauſe it is requiſite that they bee alwaie vſed to hand, and to be familiar with man, that he may take bread at his hand, and be tyed vp to the racke, for by gentleneſſe they are beſt tamed, being thereby more willing and ſtrong for labour, then if they were roughly yoaked or ſuffered to run wild without the ſociety and ſight of men. *Varro* ſayth, that it is beſt to tame them betwixt fiue and three yeare old, for before three it is toſoone, bycauſe they are too tender; and after fiue it is too late, by reaſon they are too vnwealdy and ſtubborne.

how to tame or yoke wild Oxen.

But if any be taken more wild and vnruly, take this direction for their taming: firſt, if you haue any old tamed oxen, ioyne them together [a wilde and a tame] and if you pleaſe, you may make a yoake to holde the Neckes of three oxen; ſo that if the beaſt would rage and be diſobedient, then will the old one both by example and ſtrength draw him on, keeping him from ſtarting aſide, and falling down. They muſt alſo be accuſtomed to draw an empty cart, waine, or ſled through ſome towne or village, where there is ſom concourſe of people, or a plow in valloed ground or ſand, ſo as the beaſt may not be diſcouraged by the waight and ſtrength of the buſineſſe, their keeper muſt often with his owne hand giue them meate into their mouth, and ſtroke their Noſes, that ſo they may be acquainted with the ſmell of a man; and likewiſe put his hand to their ſides, and ſtroke them vnder their belly, whereby the beaſt may feele no diſpleaſure by being touched. In ſome countries, they waſh them all ouer with Wine for two or three dayes together, and afterward in a horne giue them wine to drinke, which doth wonderfully tame them, although they haue beene neuer ſo Wilde: other put their Neckes into engins, and tame them by ſubſtracting their meate: other affirme, that if a wilde oxe be tyed with a halter made of Wooll, he will preſently waxe tame: but to this I leaue euery man to his particular inclination for this buſineſſe; onely, let them chaunge their oxens ſides, and ſet them ſometime on the right ſide, and ſometime on the lefte ſide, and beware that he auoide the Oxes heele, for if once he get the habite of kicking, he wil very hardlye be refrained from it againe. He hath a good memory, and will not forget the man that pricked him whereas he wil not ſtirre at another, being like a man in fetters, who diſſembleth vengance vntill he be releaſed, and then paieth the perſon that hath grieued him. Wherefore it is not good to vſe a young oxe to a goad: but rather to awaken his dulneſſe with a whip.

Raſis.

The vnderſtanding of Oxen.

Guidus.
Aelianus

These beaſts do vnderſtand their owne names, and diſtinguiſh betwixt the voice of their keepers and ſtrangers. They are alſo ſaid to remember and vnderſtand numbers, for the King of *Perſia* had certaine Oxen, which euery day drew water to *Suſis* to water his Gardens, their number was an hundred veſſels, which through cuſtom they grew to obſerue, and therefore not one of them would halt or loyter in that buſineſſe, till the whole was accompliſhed: but after the number fulfilled, there was no goad, whip, or other meanes, could once make them ſtir, to fetch another draught or burthen. They are ſaid to loue their fellowes with whom they draw in yoake moſt tenderly, whom they ſeeke out with mourning if he be wanting. It is likewiſe obſerued in the licking of themſelues againſt the haire, (but as *Cicero* ſaith) if he bend to the right ſide and licke that, it preſageth a ſtorme; but if he bend to the left ſide, he foretelleth a calmy faire day: In like manner, when he lowgheth and ſmelleth to the earth, or when he feedeth fuller then ordinary, it betokeneth chang of weather: but in the *Autumn*, if ſheep or Oxen dig the earth with their feet, or lie downe head to head, it is held for an aſſured token of a tempeſt.

The loue of oxen to their yoke-fellow

of the licking of Oxen, natural obſeruations.

Their aptnes to go aſtray.

The anger of Oxen & kye.

They feede by companies and flockes, and their nature is to follow any one which ſtraieth away; for if the neat-heard be not preſent to reſtraine them, they wil all follow to their owne danger. Being angred and prouoked they will fight with ſtrangers very irefully, with vnapeaſeable contention: for it was ſeene in *Rhætia*, betwixt *Curia* and *Velcuria* that when the heardes of two villages mette in a certaine plaine together, they fought ſo longe, that of threeſcore, foure and twenty were ſlaine, and all of them wounded, [eight excepted] which the inhabytantes tooke for an ill preſage or miſchiefe of ſome enſuing calamitye, and therefore they would not ſuffer their bodyes to bee couered with earth: to auoyde this contention, skilfull Neate-heardes giue their Cattell

ſome

ſome ſtrong hearbes, as garlike and ſuch like, that the ſauour may auert that ſtriſe They which come about Oxen, Buls, and bugils, muſt not weare any red Garments, bycauſe their nature ryſeth and is prouoked to rage, if they ſee ſuch a colour.

Gillius Oxen prouoked by coulours.

There is great enmity betwixt Oxen and Wolues, for the Wolfe [being a fleſh-eating-creature] lyeth in waite to deſtroy them; and it is ſaid, that there is ſo great a natural feare in them, that if a Wolues tayle bee hanged in the racke or manger where an Oxe feedeth, he will abſtaine from eating. This beaſt is but ſimple, though his aſpect ſeeme to be very graue; and thereof came the prouerbe of the Oxen to the yoke, which was called *Ceroma*; wherewithall Wraſtlers and Prize-players were anointed, but when a fooliſh and heauy man was annoynted they ſaid ironically *Bos ad ceroma.*

Raſis.

Againe the folly of this beaſt appeareth by another Greeke prouerbe, which ſaith, that *An Oxe raiſeth duſt which blindeth his owne eyes*: to ſignifie, that fooliſh and indiſcrete men ſtirre vp the occaſion of their owne harmes. The manifold *Epithets* giuen this beaſt in Greeke and Latine by ſundry authors, doe demonſtratiuely ſhew the manifold conditions of this beaſt; as that it is called a Plower, Wilde, an earth tiller, brazen footed, by reaſon of his hard hooſes [*Cerebrons*] more brayne then wit; horned, ſtubborne, horne-ſtriking, hard, rough, vntamed, deuourer of graſſe, yoake-bearer, fearefull, ouertamed, drudges, vvry-faced, ſlovv, and ill fauored, vvith many other ſuch notes of their nature, ordination, and condition.

The naturall vſes of the ſeueral parts of Oxen.

How to fatte cattaile.

There remaine yet of this diſcourſe of Oxen, tvvo other neceſſary *Tractats*; the one naturall & the other morral. That vvhich is natural, contayns the ſeueral vſes of their particular parts: & firſt for their fleſh, which is held ſingular for noriſhment, for which cauſe, after their labour which bringeth leanneſſe, they vſe to put them by for fagination, or [as it is ſayd] in Engliſh for feeding, which in all countries hath a ſeuerall manner or cuſtom. *Sotion* affirmeth, that if you giue your cattell when they come freſh from their paſture, Cabbage leaues beaten ſmall with ſome ſharpe vineger poured among them, and afterward chaffe winowed in a ſiefe, and mingled with branne for fiue daies together, it will much fatten and encreaſe their fleſh, and the ſixth day ground barley, encreaſing the quantity by little and little for ſixe dayes together.

Now the beſt time to feede them in the Winter is about the cock-crowing, and afterward in the morning twy-light, and ſoone after that let them drinke: in the Summer let them haue their firſt meate in the morning, and their ſecond ſeruice at noone, and then drinke after that ſecond meate or eating, and their third meate before euening againe, and ſo let them drinke the ſecond time; It is alſo to be obſerued that their water in winter time be warmed, and in the Summer time colder. And while they feede you muſt often waſh the rooſe and ſides of their mouth, for therein will grow certaine Wormes which will annoy the beaſt and hinder his eating, and after the waſhing rubbe his tongue wel with ſalt. If therefore they be carefully regarded they wil grow very fat, eſpecially if they be not ouer aged or very young at the time of their feeding: for by reaſon of age their teeth grow looſe and fall out, and in youth they cannot exceede in fatneſſe bycauſe of their groweth: aboue all heighfers and barren Kye wil exceed in fatneſſe, for *Varro* affirmeth, that he ſaw a field Mouſe bring forth young ones in the fat of a cowe hauing eaten into her body ſhe being aliue: the ſelfe ſame thing is reported of a Sow in *Arcadia*: Kye will alſo grow fat when they are with calfe eſpecially in the middeſt of that time. The *Turks* vſe in their greateſt feaſtes and Marriages, to roſt or ſeeth an Oxe whole, putting in the oxes belly a whole Sovv, and in the Sowes belly, a Gooſe, and in the Gooſes belly an Egge, to note forth their plenty in great and ſmall things: but the beſt fleſh is of a young oxe, and the worſt of an olde one, for it begetteth an ill iuyce or concoction, eſpecially if they which eate it be troubled vvith a cough or reumy fleame, or if the party be in a conſumption, or for a woman that hath vlcers in her belly, the tongue of an oxe or cow ſalted and ſlit aſunder, is accompted a very delicate diſhe, vvhich the prieſtes of *Mercury* ſayd did belong to them, bycauſe they vvere the ſeruants of ſpeech, and hovvſoeuer in al ſacrifices the beaſts tongue vvas refuſed as a prophane member, yet theſe prieſts made choiſe thereof, vnder colour of ſacrifice to feede their dainty ſtomacks.

A ſtrange report of a fat Cow, if true.

The hornes of oxen by art of man are made very flexible and ſtraight whereof are made

made combes, haſts for kniues, and the ancients haue vſed them for cups to drinke in, and for this cauſe was *Bacchus* painted with hornes, and *Crater* was taken for a cup, which is deriued of *Kera* a horne: In like manner the firſt Trumpets were made of hornes as *Virgill* alludeth vnto this ſentence, *Rauco ſtrepuerunt cornua cantu*, and now a daies it is become familier for the carriage of Gun-pouder in warre. It is reported by ſome husbandmen, that if ſeede be caſt into the earth out of an Oxes horne (called in old time *cerasbola*) by reaſon of a certaine coldneſſe, it well neuer ſpring vp well out of the earth, at the leaſt not ſo well as when it is ſowed with the hand of man. Their skinne is vſed for ſhooes, Garments, and Gumme, becauſe of a ſpongy matter therein contayned, alſo to make Gun-pouder, and it is vſed in nauigation when a ſhot hath pierced the ſides of the ſhip, preſently they clap a raw Oxe hyde to the mouth of the breach, which inſtantly keepeth the Water from entring in: likewiſe they were wont to make Bucklers or ſhieldes of the hides of Oxen and Bugils, and the ſeuen-folded or doubled ſhield of *Aiax*, was nothing elſe but a ſhield made of an Oxe hyde, ſo many times layed one piece vpon another, which cauſed *Homer* to call it *Sacos heptaboeion*.

Of the teeth of Oxen I know no other vſe but ſcraping and making Paper ſmooth with them; their gall being ſprinkled among ſeede which is to be ſowen maketh it come vppe quickly, and killeth field-miſe that taſt of it, and it is the bayne or poyſon of thoſe creatures: ſo that they will not come neere to it, no not in bread if they diſcerne it; and birds if they eate corne touched with an Oxes gall put into hot water firſt of all, and the lees of Wyne, they wax thereby aſtoniſhed: likewiſe Emmets will not come vppon thoſe places where there remaineth any ſauour of this gall; and for this cauſe they anoynt heerewith the rootes of trees. The dung of Oxen is beneficiall to Bees if the Hyue bee annoynted therewith, for it killeth Spiders, Gnars, and drone-bees; and if good heede be not taken, it will worke the like effect vpon the Bees themſelues: for this cauſe they vſe to ſmother or burne this kinde of dung vnder the mouthes of the Hiues in the ſpring time, which ſo diſplayeth and diſperſeth all the little enemy-bees in Bee-hiues that they neuer breed againe. There is a prouerbe of the ſtable of *Angia*; which *Angia* was ſo rich in cattell, that he defiled the countrey with their dung, whereupon that prouerbe grew: when *Hercules* came vnto him he promiſed him a part of his countrey to purge that ſtable, which was not clenſed by the yearely labour of 3000. Oxen, but *Hercules* vndertaking the labour turned a Ryuer vpon it, and ſo clenſed all. When *Angia* ſaw that his ſtable was purged by art, and not by labour, he denyed the reward; and becauſe *Phyleus* his eldeſt ſonne reproued him for not regarding a man ſo well deſeruing, he caſt him out of his family for euer.

The manifold vſe of the members of Oxen and Kye in medicyne, now remaineth to be briefely touched. The horne beaten into pouder, cureth the cough, eſpecially the types or point of the horne, which is alſo receiued againſt the ptiſicke, or ſhort breath made into pils with Hony. The pouder of a Cowes horne mixed with vineger, helpeth the morphew, being waſhed or annoynted therewith. The ſame infuſed into the Noſtrils, ſtayeth the bleeding: likewiſe mingled with warme water and vineger, giuen to a *Splenetick* man for three dayes together, it wonderfully worketh vpon that paſſion: pouder of the hoofe of an Oxe with water put vpon the kings euill helpeth it, and with Water and Hony it helpeth the apoſtemes and ſwelling of the body: and the ſame burned and put into drinke, and giuen to a Woman that lacketh Milke, it encreaſeth milke and ſtrengtheneth hir very much. Other take the tongue of a cow, which they dry ſo long till it may be beaten into pouder, and ſo giue it to a woman in white wine or broath. The duſt of the heele of an oxe or ancle bone, taken in Wine and put to the gummes or teeth doe faſten them, and remoue the ache away: The ribbes of oxen beaten to pouder doe ſtay the fluxe of blood, and reſtrain the aboundance of monthly courſes in women. The ancle of a white cow layed forty daies and nightes into wine, and rubbed on the face with white linnet, taketh ſpots and maketh the skinne looke very cleare.

the medcins of the ſeueral parts of oxen and Kye

Raſis.

Fuchſius.

Where a man biteth any other liuing creature, ſeeth the fleſh of an oxe or a calfe, and after fiue dayes lay it to the ſore, and it ſhall worke the eaſe thereof. The fleſh being warme layed to the ſwellings of the body, eaſeth them: ſo alſo doe the warme blood and gall of the ſame beaſt.

The

The broath of beefe healeth the looſneſſe of the bellye, comming by reaſon of choler; and the broath of cowes fleſh, or the marrow of a cow, healeth the vlcers and chinkes of the mouth. The skinne of an oxe [eſpecially the leather thereof] worne in a ſhooe, burned and applyed to pimples in the body or face, cureth them. The skinne of the feete and Noſe of an oxe or sheepe, ſod ouer a ſoft and gentle fire, vntill there ariſe a certaine ſcumme like to glue from it, and afterward dried in the cold, windye aire, and drunk, helpeth [or at leaſt] eaſeth burſtneſſe very much.

The marrow of an oxe, or the ſewet, helpeth the ſtraynes of ſinnewes if they be anointed therewith. If one make a ſmall candle of paper and cowes marrow, ſetting the ſame on fire vnder his browes or eye-lids which are balde, without haire, and often annoynting the place, he ſhall haue very decent and comely haire grow thereupon. Likewiſe the ſewet of oxen helpeth againſt all outward poyſon: ſo in all Leproſies, botches, and ſcuruineſſe of the skinne, the ſame mingled with Gooſe greaſe, and poured into the eares, helpeth the deafeneſſe of them. It is alſo good againſt the inflammation of the eares, the ſtupidity and dulneſſe of the teeth, the running of the eyes, the vlcers and rimes of the mouth, and ſtiffeneſſe of the neck. If ones blood be liquid and apt to runne forth of the body, it may be well thickned and retayned, by drinking Oxe blood mingled with vineger: & the blood of a cow poured into a wound that bleedeth, ſtayeth the blood. Likwiſe the blood of Oxen cureth the ſcabs in Dogs.

Concerning their Milke, volumes may be written of the ſeuerall and manifold vertues thereof, for the *Arcadians* refuſed all medicine, onely in the ſpring time when their beaſts did eate graſſe, they dranke cowes Milke, being perſwaded, that the vertue and vigour of al good hearbs and fruits were receiued and digeſted into that liquor; for they gaue it medicinally to them which were ſicke of the Ptiſicke, of conſumption, of an old cough, of the conſumption of the raynes, of the hardneſſe of the belly, and of all manner poyſons which burne inwardly; which is alſo the opinion of all the Greeke Phyſitians: and the ſhell of a Walnut ſod in cow-milke and layed to the place where a ſerpent hath bitten, it cureth it, and ſtayeth the poyſon. *Plinie* A Hiſtory

The ſame being new and warme Gargarized into the throate, helpeth the ſoreneſſe of the kernels, and all payne in the arteries, and ſwelling in the throate and ſtomacke: and if any man bee in danger of a ſhort breath, let him take daylie ſofte pitch with the hearbe *Mummie*, and harts-ſuet clarified in a Cup of new Milke, and it hath beene proued very profitable.

Where the paynes of the ſtomacke come by ſadneſſe, Melancholy, or deſperation, drinke Cow-milke, Womans Milke, or Aſſes-milke, wherein a flint-ſtone hath beene ſodden. When one is troubled with a deſire of going often to the ſtoole, and can egeſt nothing, let him drinke cow-milke and Aſſe-milke ſod together; the ſame alſo heated with gads of Iron or Steele, and mingled with one fourth part of water, helpeth the bloody flix; mingled with a little Hony and a Buls gall, with cummin and gourds layed to the Nauell: and ſome affirme, that cow-milke doth help conception, if a woman be troubled with the white fluxe, ſo that hir wombe be indaungered, let her drinke a purgation for hir vpper partes, and afterward Aſſes milke, laſt of all let her drinke cow-milke and new wine, (for forty daies together if neede be) ſo mingled that the wine appeare not in the milke, and it ſhall ſtay the fluxe. But in the vſe of milke, the rule of *Hipocrates* muſt be continually obſerued, that it be not vſed with any ſharpe or tart liquor, for then it curdleth in the ſtomack, and turneth into corruption. The whay of cow-milke mingled with Hony and ſalt, as much as the taſt will permit and drunke, looſeneth the hardneſſe of the Belly.

The marrow of a cow mingled with a little meale, and with new cheeſe, wonderfully ſtayeth the bloody flixe. It is affirmed, that there is in the head of an oxe, a certaine little ſtone, which onely in the feare of death he caſteth out at his mouth, if this ſtone be taken from them ſuddenly by cutting the head, it doth make children to breed teeth eaſily, being ſoone tyed about them. If a man or woman, drinke of the ſame water, whereof an oxe drunke a little before, it wil eaſe the head-ache: and in the ſecond venter of a cow there is a round blacke *Tophus* found, being of no waight, which is accoimted very profitable to Wommen in hard trauailes of child-birth. The Liuer of an oxe or cow dryed, and

drunke

drunke in pouder, cureth the fluxe of blood. The gall of a cow is more forcible in operation then all other beaſtes gals whatſoeuer. The gall of an Oxe mixed with hony, draweth out any thorne or point of a needle or other Iron thing out of the fleſh where it ſticketh. Likewiſe it being mingled with alome and *Myrrhe* as thicke as hony, it cureth thoſe euils which creepe and annoy the priuy partes; laying vpon it afterward Beetes ſod in Wine.

It will not ſuffer the Kings euil to grow or ſpread it ſelfe if it be laied vpon it at the beginning. The hands waſhed in an oxes gall and water, are made white how blacke ſoeuer they were before time; and if pur-blind eyes be annoynted with the gal of a blacke cow, one may read any writing the more plainely: there is in the gal of an oxe a certaine little ſtone like a ring, which the Phyloſophers cal *Alcheron*, [and ſome *Guers* and *Naſſatum*] which being beaten and held to ones Noſe, it cleareth the eyes, and maketh that no humour do diſtil to annoy them: and if one take thereof the quantity of a lintell ſeed, with the iuyce of Beetes, it is profitable againſt the falling euil. If one be deafe or thicke of hearing, take the gal of an oxe and the vrine of a Goate; or the gall of a Gooſe: likewiſe, it eaſeth the head-ache in an Ague, and applyed to the temples prouoketh ſleepe, and if the breaſts of a woman be annoynted therwith it keepes her milke from curdling.

The melt of an oxe is eaten in hony for eaſing the paynes of the melt in a man, and with the skin that a calfe caſt out of his dammes belly, the vlcers in the face are taken away: and if twenty heads of Garlicke be beaten in an oxes bladder, with a pinte of vineger and layed to the backe, it will cure the melt. It is likewiſe giuen againſt the Spleene, and the cholicke made like a plaſter, and layed to the nauell til one ſweat.

The vrine of an Oxe cauſeth a cold ſtomacke to recouer, and I haue ſeen that the vrine of a cow, taken in Gargarizing, did cure intollerable vlcers in the mouth. When the bee hath taſted of the flower of the corne-tree, ſhe preſently dyeth by looſeneſſe of the belly, except ſhe taſt the vrine of a man or an Oxe.

There are likewiſe many vſes of the dung of Oxen made in Phyſicke, whereof authors are full, but eſpecially againſt the goute, plaſtering the ſicke member therewith whot and newly made: and againſt the Dropſie, making a plaſter thereof with Barley meale and a little Brimſton aſperſed, to couer the belly of a man: And thus much for the natural properties of this kind, now we will briefely proceed to the morall.

The morall and external vſe of Oxen both for labour & other induſtry.

The morall vſes of this beaſt, both in labour and other things doth declare the dignity and high account our forefathers made heereof, both in vintage, harueſt, plowing, carriage, drawing, ſacrificing, and making Leagues of truce and peace; in ſomuch as, that if this fayled, al tilage and vintage muſt in many places of the world be vtterly put down; and in truth, neither the Foules of the aire, nor the Horſſe for the battaile, nor the Swine and Dogges could haue no ſuſtenance but by the labor of Oxen: for although in ſome places they haue Mules, or Cammels, or Elephants, which help them in this labour, yet can there not be in any Nation a neglect of Oxen; and their reuerence was ſo great, that in auncient time when an offendor was to be fined in his cattel [as al amerciaments were in thoſe daies] the Iudge might not name an Oxe, vntil he had firſt named a Sheepe; and they fined a ſmal offence at two ſheepe and not vnder, and the greateſt offence criminal, at thirty oxen and not aboue, which were redeemed, by giuing for euery oxe an hundred Aſſes, and ten for euery ſheepe.

Varro.

It is ſome queſtion among the ancients, who did firſt ioyne Oxen together for plowing: ſome affirming, that *Ariſteus* firſt learned it of the *Nymphs*, in the *Iſland Co*: and *Diodorus* affirmeth, that *Dioniſius* Sonne of *Iupiter*, and *Ceres* or *Proſerpina*, did firſt of al inuent the plow. Some attribute it to *Briges* the *Athenian*, other to *Triptolemus*, *Oſiris*, *Habides* a King of Spaine; and *Virgill* affirmeth moſt conſtantly, that it was *Ceres* as appeareth by this verſe;

Heraclides

Prima Ceres ferro mortales vertere terram,
Inſtituit, &c.

Whereunto agreeth *Sernius*: but I rather encline to *Ioſephus*, *Lactantius*, and *Euſebius*, who affirme; that long before *ceres* was borne, or *Oſiris*, or *Hercules*, or any of the reſidue, their was a practiſe of plowing, both among the Hæbrewes and the *Egyptians*; and there-

therefore as the God of plowing called by the Romaines *Iugatinus* (becauſe of yoaking Oxen) was a fond aberration from the truth, ſo are the reſidue of their inuentions, about the firſt man that tilled with Oxen: ſeeing that it is ſaide of *Cain* and *Noah*, that they were husbandmen and tilled the earth. The Athenians had three ſeuerall plow-feaſtes which they obſerued yearely, one in *Scirus*, the other in *Rharia*, and the thirde vnder *Pelintus*: and they called their marriage feaſts plow-ſeaſons, becauſe then they endeuored by the ſeed of man to multiply the world, in procreation of children, as they did by the plow to encreaſe food in the earth. *Auguſtinus*

The Græcians had a kind of writing called *Bouſtraphedon*, which beganne, turned, and ended as the Oxen doe in plowing a furrow, continuing from the left hande to the right, and from the right hand to the left againe, which no man could read, but hee that turned the Paper or table at euery lines end. It is alſo certaine, that in auncient time, the leagues of truce and peace were written in an Oxes hide, as appeareth by that peace which was made by *Tarquinius*, betwixt the Romaines and the *Gabij*, the which was hanged vp in the Temple of Iupiter, as *Dioniſius* and *Pompeius Sextus* affirme (in the likeneſſe of a buckler or ſhield:) and the chiefe heads of that peace remained legible in that hide, vnto their time, and therefore the ancients called the Oxes hide a ſhield, in regard that by that concluſion of peace, they were defended from the wars of the *Gabij*.

And there were certaine people called *Homolotti* by *Herodotus*, who were woont to ſtrike vp their leagues of peace after Warre and contention, by cutting an Oxe into ſmal peeces, which were deuided among the people that were to be vnited, in token of an inſeperable vnion. There be that affirme, that a Teame or yoake of Oxen, taking ſix or eight to the Teame, will plow euery yeare, or rather euery ſeaſon a hyde of ground; that is, as ſome account, 20. Manſa, or in Engliſh and German account, 30. Acres: which hath gotten the name *Iugera* from this occaſion, as *Euſtathius*, and *varinus* report. When *Sychæus* the husband of *Dido*, who was Daughter of *Agenor* and ſiſter to *Pigmalion*, wandered too and fro in the world with great ſtore of treaſure, hee was ſlaine by *Pigmalion* ſecretly, in hope to get his wealth: After which time, it is ſaide that he appeared to his wife *Dido*, bidding her to ſaue her life from her cruell brother; who more eſteemed money then nature, ſhe fled into Lybia, taking with her ſome *Tyrians*, among whome ſhe had dwelled, and a competent ſum of money: who being come thither, craued of *Iarbas* King of *Nomades*, to giue her but ſo much land as ſhe could compaſſe in with an oxes hide, which with much ado ſhe obtained, and then did cut an Oxes skinne into ſmal and narrow thongs or liſtes, wherewithall ſhee compaſſed in ſo much as builded the large citty of *carthage*, and firſte of all was called the newe cittye, and the caſtle thereof *Byrſa*; which ſignifieth a Hyde. A Hiſtory

Euſtathius alſo reporteth another ſtory to the building of this citty, namely that it was called *carthage* of one of the Daughters of *Hercules*, and that when *Eliſa* and the other companions of *Dido* came thither to digge for the foundation of the citty, they found an Oxes head, whereupon they were diſcouraged to build there any more, ſuppoſing that *Omen* betokened euill vnto them, and a perpetuall ſlauery in labour and miſery, ſuch as Oxen liue in, but afterward they tryed in another corner of that grounde, wherein they found a Horſſes head which they accepted for a good ſignification of riches honor, magnanimity, and pleaſure, becauſe Horſſes haue al food and maintainance prouided for thē. Among the Egyptians they paint a Lyon for ſtrength, an Oxe for labor, and a horſe for magnanimity and corage, & the Image of Myrtha which among the Perſians ſignifieth the Sunne, is pictured in the face of a Lyon holding the hornes of a ſtriuing Oxe in both hands, whereby they ſignifie that the Moon doth receiue light from the Sunne, when ſhe beginneth to be ſeperated from her beames. *Clemens* *Gyraldus*

There is in the coaſtes of Babylon a gemme or precious ſtone like the hearte of an Oxe, and there is another called *Sarcites*, which repreſenteth the fleſh of an Oxe. The auncientes had likewiſe ſo great regarde of this Beaſt, that they would neither ſacrifice nor eate of a labouring Oxe; wherefore *Hercules* was condemned when he had deſired meate of *Theodomantis* in *Dyropia* for his hungry companion the Sonne of *Hyla*, becauſe by violence he tooke from him one of his Oxen and ſlewe him. A crowned Oxe was alſo among the Romanes a ſigne of peace, for the Souldiors which kept the Ca- *Pliny.*

Marcellus

ſtle of A*nathon* neere the riuer *Euphrates* againſt *Iulianus* and his Army, when they yeelded themſelues to mercy, they diſcended from the Caſtle, driuing before them a crowned Oxe: from this manifold neceſſity and dignity of this beaſt came the Idolatrous cuſtome of the Heathens and eſpecially the Egytians, for they haue worſhipped him inſtead of God calling him *Apis* and *Epaphus*: whoſe choyſe was on this ſort. He had on his right ſide an exceeding ſplendant white ſpot, and his Hornes crooking togither like the newe Moone, hauing a great bunch on his tongue, which they call *Cantharus*: neither do they ſuffer him to exceed a certaine number of yeares or grow very big, for theſe cauſes they giue him not of the water of *Nilus* to drinke, but of another conſecrated well, which hindereth his growth: and alſo when hee is come to his full age, they kill him, by drowning him in another conſecrated well of the Prieſts: which being done they ſeeke with mourning another (hauing ſhaued their heades) to ſubſtitute in his place, wherein they are neuer very long but they finde one, and then in a holy ſhippe ſacred for that purpoſe, they tranſport and conuey him to *Memphis*. And the Egyptians did account him a bleſſed and happy man, out of whoſe folde the Prieſtes had taken that Oxe-God. He hath two Temples erected for him, which they cal his chambers, where he giueth foorth his auguriſms, aunſwering none but children and youthes playing before his Temples: and refuſing aged perſons eſpecially Women, and if any not ſacred happen to enter into one of his Temples, he dieth for it, and if into the other it fore-ſheweth ſome monſtrous curſſed euent, as they fondly imagine.

Idolatry cõmitted with Oxen and Kye, of the choiſe of Apis.

The manner of his anſweres is priuately to them that giue him meat, taking it at theyr hands, and they obſerue with great religion that when *Germanicus* the Emperour came to aske counſell of him, he turned from him and would not take meate at his hande, for preſently after he was ſlaine. Once in a yeare they ſhew him a Cow, with ſuch markes as he hath, and alway they put him to death vpon the ſame day of the weeke that he was founde, and in *Nilus* neere *Memphis* there was a place called *Phiala* where were preſerued a Golden and a ſiluer diſh, which vpon the birth or caluing daies of *Apis*, they threw down into the riuer and thoſe daies were ſeauen, wherein they affirme that neuer man was hurt by Crocodils. The Egyptians do alſo conſecrate an Oxe to the Moone, and a Cow to *Vrania*. It is reported that *Mycerinus* K. of Egypt, fell in loue with his own Daughter: and by violence did rauiſh her, ſhee not able to endure the conſcience of ſuch a fact, hanged her ſelfe: whereupon the King her impure father, did bury her in a wooden Oxe, and ſo placed her in a ſecret place or chamber, to whome daily they offer many odours, but the mother of the maiden did cut off the hands of thoſe Virgins or women that attended on her Daughter and would not reſcue her from ſo vile a contempt. There were alſo many other picturs of Oxen, as in *Corcyra* and *Eretria*, and moſt famous was that of *Perillus* which he made and preſented to *Phalaris* the Tyraunt of *Agrigent*, ſhewing him, that if he would torment a man, he ſhould put him into that Oxe ſet ouer a fire, and his voice of crying ſhoulde bee like the loughing of a Heighfer, which thing being heard of the Tyraunt to ſhew his deteſtation of more ſtrange inuented torments then he had formerly vſed, he cauſed *Perillus* that preſented it vnto him to be put into it aliue, & ſo ſetting it ouer a fire, made experiment of the worke vpon the workeman, who bellowed like a Cow, and was ſo tormented to death for that damnable and daungerous inuention, which cauſed *Ouid* to write thus.

Herodotus a hiſtory

Of the pictures of Oxen.

Et phalaris Tauro violentus membra perilli:
Torruit, infœlix imbuit author opus.

When an Oxe or a Cow in auntient time did die of themſelues, (Viz:) if it were an Oxe, they buried him vnder the wals of ſome Citty, leauing his Hornes ſticking viſibly out of the earth, to ſignifie the place of his buriall, for when his fleſh was conſumed, they tooke it vp againe, and buried the bones in the Temples of *Venus* in other places: but the body of a deade cowe they caſt into ſome great Riuer neere adioyning. The Poets haue fained a certaine Monſter called *Minotaurus*, hauing in part the forme of a man, and in part the forme of a Bull; and they ſay that *Paſiphae* the Daughter of the ſonne and wife of *Minos* King of *creet* fell in loue with a Bull, and by the helpe of *Dedalus* ſhe was included in a wooden heifer couered with a cows hide, and ſo had copulation with the bul, and ſo came that monſter *minos* included in a laborinth, and conſtraind the *Athenians* who had ſlain his ſon *Androgeus* to ſend euery year ſeauen young men, and 7. maides to be giuen to that monſter

Of the monſter minotaurus

ſter to feede vppon, for hee woulde eate mannes fleſh. At laſt *Theſeus* ſonne of *Ægeus*, king of *Athens* came into that laborinth, and ſlewe that *Minotaure*, and by the helpe of *Ariadne* eſcaped out of the laborinth. Other relate the ſtory in this manner; that when the *Cretenſians* woulde haue expelled *Minos* from his kingdome, hee vowed that whatſoeuer likeneſſe firſte appeared out of the ſea for ſigne of victorie vnto him, he vowed ſacrifice it to the goddes, if hee did enioy his regiment: and thereuppon a goodly Bull came vnto him out of the ſea, wherewithall he was delighted: But after hee had recouered his kingdome in quiet, he kepte that Bull in his owne handes and ſacrificed another, and that by this Bull was the *Minotaure* begotten on his wife *Paſiphae*. But the trueth is, that when *Minos* was in daunger to looſe his kingdome, one *Taurus*, a valiant Prince and Captaine, came with a Nauie of good ſouldiours, and eſtabliſhed him in quiet. Afterwarde falling in loue with *Paſiphae* king *Minos* wife, he lay with her in the houſe of *Dædalus*: which *Dædalus* wrought with the Queen to giue him his pleaſure, and that the *Minotaure* was a monſter in *Creete* that had the face of an Oxe, and the other members like a man, ſuch an one was ſeene in *Ariſtotles* time. Although other take it for a fiction; becauſe the Romaines had it pictured in their enſignes of warre, vntill *Caius Marius* altered it to an Eagle, which remaineth to this day. *Alciatus* yeeldeth this reaſon why the Romans gaue ſuch an armes, to ſignifie that ſecrecy becommeth a captain, and that proud and crafty counſels do hurt the authors of them.

Limine quod cæco obſcura & caligine monſtrum,
Depictum Romana phalaux in prælia geſtat
Noſque monent debere ducem ſecreta latere.
Gnoſiacis clauſit Dædalus in latebris
Semiuiroque nitent ſigna ſuperba boue:
Conſilia authori cognita techna nocent.

It is reported alſo, that when *Cadmus* went from *Delphos* to *Phocis*, an Oxe did directe him in the way and was his guide; which Oxe was bought out of the heards of *Pelagon*, hauing in both his ſides a white ſpot: it muſt needs be vnderſtood of the moone, for *Cadmus* flying by night hauing the moone to ſhine vpon him (which is hyeroglyphically deciphered by the Oxe,) gaue him light and direction to another city. It were endles to proſecute the ſeuerall ſpeeches, prouerbs, alluſions, emblems, playes, prizes, hyeroglyphicks, and deuiſes, made vpon Oxen; whereby, not onely men and women, cities, regions, and people haue taken denomination from Oxen; but alſo ſome of the ſtarres in the firmament: therefore I will not proceede to thoſe deuiſes, but onely touche the ſacrifices made with Oxen, and ſo conclude this ſtory.

It cannot be denied that the prime inſtitution of ſacrifices, was from, by, and for the ordinance of god, to teach the world to woorſhip him in bloud for ſin, which coulde not be expiated but by the bloud of the onely immaculate ſon and lambe of god; and therefore I wil but remember how corruption polluted that ordinance, which was purely without idle cerimonies inſtituted by the euerlaſting god; and yet was by mans inuention made wretched, horrible, and damnable, through abuſe of the fact that otherwiſe by diuine conſtitution (as appeares in holy ſcripture) was heauenly, honourable, and bleſſed.

To begin therefore with the originall of that heatheniſh and paganiſh ſacrifice, inſtead of god the only true and deuine eſſence, to whom al ſacrifice and deuine worſhip was due, and whoſe creatures both men, oxen, and all other liuing and viſible things are, they offered vnto all the hoaſts of heauen, the ſun, and ſtars, the heathen gods *Iupiter*, *Mars*, *Minerua*, *Pandriſius*, and others: and if the ſacrifice were coſtly and ſumptuous, it was called *Hecatombe*. Now before their ſacrifice they made praiers, burnd incenſe, for odors preſented *Prothymes* (as they were termed) certaine preparations and cakes made of barley and ſalt, (called *Vlochyta*.) After which, the prieſte turned him ſometimes to the right hand, and ſometimes to the left, and then began to take the griſtle haires growing on the Oxes forehead betwixt his horns, making a taſt of them, and caſting them in the fire to begin the ſacrifice. Then did he giue into the hands of the people ſtanding by, little pots of wine likewiſe, to taſte for ſacrifice, and then hee which killed the beaſte drewe his knife, or axe, or cleauer, from the heade to the tayle of the beaſte. Nowe in euery ſacrifice they hadde

burning torches, which were lawfull for none to carry but for men, and not women; then the prieſt commaunded to kill the ſacrifice, which ſometime they did by knocking him on the head if the beaſt were to be ſacrificed to hell, and thoſe that weere therein, for they ſacrificed a barren Cowe, or a blacke Sheepe to thoſe ghoſtes. But if the ſacrifice were for heauen, and to the powers thereof, they lifted vp his heade and cut his throate: then put they vnder him their *Sphagian* veſſelles to receiue his bloud, and when the beaſt was falne downe, they flayed off his skinne.

Then did the Prieſt or *Flamen* deuide the intrals, that ſo he might make his auguriſme (the bowels being proued at the altar.) Hauing loked into the bowels, they took out of euery gutte, member and part, a firſt fruites, moulded them together in the meale of greene wheat corne, then was it giuen to the Prieſt, who put thereunto frankincenſe, herbe mary, and fire, and ſo burned them altogether, which was called a perfect hoſte. But if they ſacrificed to the gods of the ſea, then did they firſt of all waue the bowels of the beaſte in the ſea flouds before it was burned. The beſt ſacrifices were fatted and white Oxen or Kine, ſuch as had neuer been vnder yoake, for the beaſt vſed to labour was accounted vncleane: they neuer offered in ſacrifice one vnder thirty dayes olde, nor ouer fiue yeares by the lawes of the Prieſts. When the *Spartanes* ouercame their enimies by ſtratagem, they ſacrificed to *Mars* an oxe, but when by open force, they ſacrificed a cocke, for they eſteemed more of an vnbloudy then a bloudy victory. When a man ſacrificed a Cowe to *Minerua*, he was bound to ſacrifice a Sheepe and an Oxe to *Pandryſus*.

When the *Locrenſians* in a publike ſpectacle woulde make a ſacrifice, they wanted an Oxe, for which cauſe they gathered together ſo many ſticks of ſmall woode, as made the image of an Oxe artificially conioyned togither, and ſo ſetting it on fire burned it for an offering: whereuppon a *Locrenſian* Oxe, was an ironicall prouerbe for a ſacrifice of no weight or merrite. It is alſo reported that an Heyfer being brought to the altar of *Minerua* to be ſacrificed did there Calue, wherefore the Prieſts would not meddle with her, but let her goe away free, becauſe *Minerua* was the goddeſſe of procreation; holding it an impious thing to kill that in ſacrifice which had broughte foorth a young one at the altar: to conclude, as *Vegetius* ſaith, that on a time Iuſtice was ſo offended with men becauſe they imbrewed euery altar with the bloud of Oxen and cattell, that therefore ſhe lefte the earth, and retired back againe to dwell among the ſtarres: ſo will we in this diſcourſe ceaſe from any further proſecution of the morrall or natural deſcription of theſe beaſts, leauing their lawfull vſe to the neceſſity of mankinde, and their abuſiue idolatrous ſacrifices to him that loueth all his creatures, and will require at mans hand an account of the life and bloude of brute beaſtes.

OF THE CALFE.

The definition and name

A Calfe, is a young or late enixed Bull or Cow, which is called in Ebrew *Egel* or *Par*: and ſometimes *Ben-bakar*, the ſonne of an Oxe. Yet *Rabbi Salomon*, and *Abraham Eſra*, expound *Egel*, for a Calfe of one yeare old. The Sarazens of that word call a Calfe *Heſel*. The Grecians *Moſchos*, whereof is deriued *Moſcharios*, but at this day they call him *Mouskari*, or *Moſchare*. The Italians *Vitello*, the French *Veau*, the Spaniardes *Ternera* of *teneritudo*, ſignifying tenderneſſe, and ſomtimes *Bezeron* and *Vezerro*, the Germanes *Ein Kalb*, the Flemmings *Kalf*, and the Latines *Vitulus*, of the old worde *Vitulor*, ſignifying to be wanton, for Calues are exceedingly giuen to ſport and wantonnes; or as other ſuppoſe, from the greeke worde *Italous* came *Vitulus*, and therefore the Latines doe not alway take *Vitulus* for a young or newe-foaled beaſte, but ſometime for a Cow, as Virgill *Aeclog.*

The etymology of Vitulus.

Ego hanc vitulam (ne forte recuſes.)
Bis venit ad mulctram binos alit vbere fœtus. Depono.

and

And this word (like the Greeke *Moſchos*) ſignifieth male and female: whereunto by diuers authours both Greeke and Latine, are added diuers epithites by way of explication, both of the condition, inclination, and vſe of this yong beaſt; calling it wilde, ripe for the temples, vnarmed, weake, ſucklings, tender, wandring, vnhorned, and ſuch like. And becauſe the Poets faine that *Io* was turned into a Cow, and that the violet hearb was aſſigned by *Iupiter* for her meate, they deriue *viola*, a violet, from *Vitula* a Calfe, by a kind of grecian imitation. The epithits of a Calfe.

It is alſo certaine that the honour of this young beaſt hath giuen denomination to ſome men, as *Pomponius Vitulus*, and *Vitulus Niger Turamius*, and *Vitellius* was deriued from this ſtemme or theame, although hee were an Emperour. The like may be ſaide of *Moſchos* in Greeke, ſignifying a Calfe, for there was one *Moſchus* a Sophiſte that dranke nothing but water, and there was another *Moſchus* a gramarian of *Syracuſe*, whome *Athaneus* doeth recorde was a familiar of *Ariſtarchus*, and alſo of another, a poet of the *Bucolickes*; and this ſerueth to ſhewe vs, that the loue our auncestours bare vnto cattell, appeered in taking vppon them their names, and were not aſhamed in thoſe elder times, wherein wiſdome and inuention was moſt pregnable, to glory in their heards from which they receiued maintenance. But to the purpoſe, that which is ſaid of the ſeuerall parts of an Oxe and a Cowe, belongeth alſo to a Calfe; for their anatomy differeth not, becauſe they are conceiued and generated by them, and in them: and alſo their birth and other ſuch thinges concerning that, muſt be inquired in the diſcourſe of a Cow. *Varro.* Men named after calues

It is reported by an obſcure authour, that if the hooſe of a Calfe be not abſolued or finiſhed in the dammes belly before the time of caluing, it will dye. And alſo it muſt be obſerued, that the ſame diſeaſes which doe infeſte and harme an Oxe, do alſo befall Calfes, to their extreame perill: but they are to be cured by the ſame forenamed remedies. And aboue the reſidue, theſe young beaſts are trobled with wormes, which are ingendered by crudity, but their cure is to keepe them faſting till they haue well diſgeſted their meate, and then take lupines halfe ſod, and halfe rawe, beaten together, and let the iuice thereof be powred downe his throate; otherwiſe, take dry figges and fitches beaten together with *Santonica*, called Lauender cotten, and ſo put it downe the Calues throate as aforeſaid, or elſe the fatte of a Calfe and marrube with the iuice of leekes, will certainly kill theſe euels. It is the manner to regard what Calues you will keepe, and what you will make of and kill either for ſacrifice as in ancient time, or priuate vſe and to marke and name thoſe that are to be reſerued for breed and labour, according to theſe verſes. A ſecret by the hooſe. The diſeaſes of a calfe The cure of wormes To chooſe calus for ſtor

Poſt partum carain vitulos traducitur omnis
Et quos aut pecori malint ſubmittere habendo.
Continuoque notas & nomina gentis inurunt,
Aut aris ſeruare ſacris aut ſcindere terram
Et campum horrente fractis inuertere glebis.

And all theſe things are to be perfourmed immediatly after their weaning: and then in the next place you muſt regard to gelde the males, which is to be perfourmed in Iune, or as *Magus* ſaith in May, or at the fartheſt let them not be aboue a yeare olde, for elſe they will grow very deformed and ſmall: but if you libbe them after two yeares olde, they will proue ſtubborne and intractable, wherefore it is better to gelde them while they be yong ones, which is to be perfourmed not with any knife or yron inſtrumente, becauſe it will draw much bloud, and indanger the beaſt thorough paine, but rather with a clouen reed or ſticke, preſſing it together by litle and litle: but if it happen that one of a yeare or twoe yeares olde be to be libbed, then you muſt vſe a ſharpe knife, after you haue preſſed the ſtones into the coddes, and cut them out at one ſtroake, and for ſtanching of the bloud, let the cod, and the ends of the vaines be ſeared with an hot iron, and ſo the wound is cured as ſoone as it is made. The libbing of calues. *Ariſtotle Solon. varro*

And now the time for the effecting hereof, is beſt in the waine of the moone, either in the ſpring or autumne; but it is good to leaue as many of the vaines and nerues of the virile member vntouched and whole as may be, that ſo he may not looſe any condition of a male, except the power of generation. And if the wound be ouermuch giuen to bleede, lay vpon it aſhes with the ſpume of ſiluer, which is apt to ſtanch bloud in all green wounds;

Palladius. and that day let him not drinke and eate but a very little meate: for three daies after giue
ſation. him greene tops or graſſe, ſoft and eaſie to chewe, and at the third daies end, annoynt
Collumella the wound with liquid pitch, aſhes, and a little oyle, which will ſooner cure the ſcar and
keepe the flies from ſtinging or harming it. If at any time a cow caſt her calfe, you may
put vnto her another calfe, that hath not ſucke ynough from his owne Damme; and they
Varro. vſe in ſome countries to giue their calues Wheate-branne, and barley-meale, and ten-
der meate, eſpecially regarding that they drinke morning and euening. Let them not
lye together in the night with their Damme, but aſunder, vntill their ſucking time, and
then immediately ſeparate them againe, vnleſſe the cow be well fed when the calfe ſuck- 10
Food for Calues eth, hir ordinary foode will yeald no great trybute of Milke; and for this cauſe, you
muſt beginne to giue the calfe greene meate betimes. Afterward being weaned, you
may ſuffer thoſe young ones to feed with their Dams in the Autumne, which were calued
in the ſpring. Then in the next place, you muſt regard the taming of the beaſt, being
ready for labour, which is expreſſed in the former treatiſe of an Oxe.

Sacrifices of Calues. The auncients called *Victoria* by the name of the Goddeſſe *Vitula*, bycauſe they ſacri-
ficed vnto hir calues, which was termed a *Vitulation:* and this was vſuall for victory and
plenty, as is to bee ſeene at large in *Giraldus*, *Macrobius*, *Nonius*, *Ouid*, and *Virgill*: but
the heathens had this knowledge, that their Gods would not accept at their hands a lame
calfe for a ſacrifice, although it were broght to the altar, and if the taile of the calfe did not
Pliny *Cœlius* touch the ioyntes of his hinder legs, they did not receiue him for ſacrifice. And it is ſaid 20
Ioſephus A wonder. of *Æmilius Paulus*, when he was to goe againſt the *Macedonians*, hee ſacrificed to the
Moone in her declination eleuen calfes. It is very ſtrange, that a calfe being ready to be
ſacrificed at the Temple of *Ieruſalem*, brought forth a Lambe which was one fore-
ſhewing ſigne of *Ieruſalems* deſtruction. But *Ariſtole* declareth, that in his time, there was
Monſters of calues. a calfe that had the head of a child, and in *Luceria* a Towne of *Heluetia*, was there a calfe
which in his hinder parts was a Hart.

Nic: villagag When Charles the fifth went with his Armye into *Affrique* and ariued at *Larghera* a
Noble citty of *Sardinia*, there happened an exceeding great wonder, for an Oxe brought
forth a calfe with two heades, and the Woman that did owe the Oxe, preſented the calfe
to the Emperor, and ſince that time I haue ſeene the picture of a more ſtrange beaſt cal- 30
ued at *Bonna*, in the Biſnopricke of *Colen*, which had two heades, one of them in the ſide
not bigger then a Hares head, and two bodies ioyned together; whereof the hinder
partes were ſmooth and bald, but the taile blacke and hayrie: it had alſo ſeauen feete,
whereof one had three hooſes, this Monſter liued a little while, and was brought forth in
An: 1552. the 16. day of May, to the wonder and admiration of all them, who either
knew the truth, or had ſeene the picture.

The fleſh of calues Butchers are wont to buy calues for to kill and ſell their fleſh, for in all creatures, the
fleſh of the young ones are much better then the elder, becauſe they are moyſt and ſoft,
and therefore wil digeſt and concocte more eaſie: and for this cauſe Kids, Lambes, and 40
Calues, are not out of ſeaſon in any time of the yeare; and are good from fifteene daies
to two monthes old, being ornaments to the Tables of great Noble men, which cauſed
Fiera to make this *Diſtichon*:

Aſſiduos habeant vitulum tua prandia in vſus
cui madida & ſapida iuncta tepore caro eſt.

And principally the *Germanes* vſe the chawtherne, the head, and the feete, for the be-
ginning of their meales, and the other parts either roaſted, or baked, and ſometime ſod in
broath, and then buttered, ſpiced and ſauced, and eaten with Onyons.

Pliny. Of the medi cines. The Medicines ariſing from this beaſt, are the ſame that come from other his ſires be-
fore ſpoken off, and eſpecially the fleſh of a calfe doeth keepe the fleſh of a new wound, 50
(if it be applyed thereunto) from ſwelling, and being ſodden it is precious againſt the bi-
tings of a mans teeth: and when a mad Dogge hath bitten a man or a beaſt, they vſe to
pare the wound to the quicke, and hauing ſodden veale mingled with the ſewet and heele
Marcellus they lay ſome to the wound, and make the patient drinke of the broath: and the ſame
broath is Soueraigne againſt all the bitings of Serpentes. The hornes of a Calfe ſodde
ſoft, are good againſt all intoxicate poyſon, and eſpecially Hemlock. The poulder of

a Calues thigh drunke in Womans Milke, cureth all filthy running vlcers, and out of the braine of a calfe they make an oyntment, to looſen the hardneſſe of the belly. The marrow ſoftneth all the ioyntes, driueth away the bunches ariſing in the body; hauing an operation to ſoften, fill, dry and heate. Take Oyle, Waxe, ruſt, and the marrow of a Calfe, againſt all bunches in the face: and calues marrow with an equll quantity of whay, Oyle, Roſe-cake and an Egge, do ſoften the hardneſſe of the cheekes and eye-lids, being laied to for a playſter: and the ſame mixed with Cumin, and infuſed into the eares, healeth the paines of them; and alſo eaſeth the vlcers in the mouth. *Pliny* *Nicander* *Raſis.* *Marcellus*

The marrow with the ſewet compoſed together, cureth all vlcers and corruptions in the ſecrets of Men and Women. The fat pounded with ſalt, cureth the louzye euill, and likewiſe the vlcerous ſores in the head. The ſame mixed with the fat of a Gooſe, and the iuyce of Baſill or wild Cumyn; and infuſed into the eares, helpeth deafeneſſe and paines thereof. The fat taken out of the thigh of a Calfe, and ſod in three porringers of water and ſupped vp, is good for them that haue the flux: and the dung of a calfe fryed in a pan, layed to the buttocks and ſecrets, doth wonderfully cure the bloody flixe: alſo layed to the raines, prouoketh vrine, and ſod with rue, cureth all the inflamations in the ſeate of a man or woman. The ſewet of a calfe with *nitre* aſwageth the ſwelling of the cods, being applied to them like a plaiſter; and the ſewet alone, doth cure the pieling of the Nayles. The liuer with ſage leaues cut together, and preſſed to a liquor, being drunke, eaſeth the paine in the ſmall of the belly. The gall mingled with poulder of a Harts horne, and the ſeede of Marioram, cureth Leproſies and ſcurfes, and the gall alone annoynted vpon the head, driueth away nittes. The melt of a calfe is good for the melt of a man, and for vlcers in the mouth; and glew made of his ſtones, as thicke as hony, and annoynted vpon the leprous place, cureth the ſame, if it be ſuffered to dry thereupon. *Pliny.* *Marcellus* *Leonellus* *pliny.*

With the dung of calues they perfume the places which are hurt with Scorpions, and the aſhes of this dunge with vineger, ſtayeth bleeding: *Marcellus* magnifieth it aboue meaſure, for the cure of the gout, to take the fime of a calfe which neuer eate graſſe, mixed with lees of vineger, and alſo for the deafeneſſe of the eares, (when there is paine with al) take the vrine of a Bul, Goate, or calfe, and one third part of vineger well ſod together, with the herbe *Fullonia*, then put it into a flagon with a ſmall mouth, and let the necke of the patient be perfumed therewith.

Of the ſuppoſed Beaſt CACVS.

THere be ſome of the late writers, which take the *cacus* ſpoken of by *Virgill* in his eight book of *Æneids*, to be a wilde Beaſt, which *Virgill* deſcribeth in theſe words:

Hic ſpelunca fuit vaſto ſubmota receſſu:
Solis inaccenſam radijs ſemperque recenti
Ora virum triſti pendebant pallida tabo.
Ore vomens ignes magna ſe mole ferebat,
nequeunt expleri corda tuendo
Fectori ſemiferi atque extinctus faucibus ignes,
Semihominis caci: facies quam dira tegebat
cæde tepebat humus foribuſque affixa ſuperbis:
Huic monſtro vulcanus erat pater, &c.

That is, *cacus* was halfe a beaſt and halfe a man, who had a caue in the earth againſt the Sunne, his Denne repleniſhed with the heades of men, and hee himſelfe breathing out fire, ſo that the earth was warmed with the ſlaughter of men ſlaine by him, whoſe ſlaughter he faſtened vpon his owne doores, being ſuppoſed to be the ſonne of *Vulcan*. And there be ſome that affirme this *Cacus*, to haue waſted and depopulated all *Italy*, and at length when *Hercules* had ſlaine *Geryon*, as he came out of Spaine thorough Italy with the Oxen which he had taken from *Geryon*, *Cacus* drew diuers of them into his caue

Caue by their tailes: but when *Hercules* miſſed daily ſome of his Cattell, and knewe not which way they ſtrayed, at laſt he came to the Denne of *Cacus*: and ſeeing all the ſteppes ſtand forward by reaſon the Cattell were drawne in backeward, he departed; and going away, he heard the loughing of the Oxen for their fellowes, whereby he diſcouered the fraud of *Cacus*: whereuppon he preſently ranne and tooke his club, the monſter being within his Caue, cloſed vp the mouth thereof with a wonderfull great ſtone, and ſo hid himſelfe for feare: but *Hercules* went to the toppe of the Mountaine and there digging downe the ſame, vntill he opened the Caue, then leaped in ſuddenly and ſlew the Monſter, and recouered his Oxen.

But the truth is, this forged *Cacus* was a wicked ſeruant of *Euander*, which vſed great robbery in the Mountaines, and by reaſon of his euill liſe was called *cacus*, for *Cakos* in Greeke ſignifieth euill. He was ſaid to breath forth fire becauſe he burned vp their corne growing in the fields, and at laſt was betrayed of his owne ſiſter; for which cauſe ſhe was deified, and the Virgins of *Veſta* made Sacrifice to her: and therefore it ſhall be ydle to proſecute this fable any farther (as *Albertus Magnus* doth) it being like the fable of *Alcida*, which the Poets faine was a bird of the earth, and being inuincible burned vp al *Phrygia*, and at laſt was ſlaine by *Minerua*.

OF THE CAMELL.

Of the name

ALthough there be diuers ſorts of Camels, according to the ſeuerall Countryes, yet is the name not much varied, but taken in the generall ſence for the denomination of euery particular. The Hæbrewes call it *Gamal*; the Chaldæans *Gamela*, and *Gamele*: The Arabians, *Gemal*: *Gemel Alnegeb*: *Algiazar*. The Perſians, *Schetor*: the Saracens, *Shymel*; the Turkes call a company of Camels trauailing together, *Carauana*. The Italians and Spaniardes cal a Camell *Camello*, the French *chameau*, the Germanes *Rameltbier*, all deriued of the Latine *Camelus*, and the Greeke *camelos*. The Illyrians, call it *Vuelblud*: and the reaſon of the name *camelos* in Greeke is, becauſe his burden or load is layed vpon him kneeling or lying, deriued (as it may ſeeme) of *camptein Merous*, the bending of his knees and ſlowneſſe of pace; wherefore a man of a ſlow pace, was among the Egyptians deciphered by a camell. For that cauſe, there is a Towne in *Siria* called *Gangamela*; that is, the houſe of a camell, erected by *Darius* the Sonne of *Hiſtaſpis*, allowing a certaine prouiſion of food therein for wearied and tyred camels. The epithites giuen to this beaſt are not many among Authors, for he is tearmed by them rough, deformed, and thirſting; as *Iuuenall*.

artemidorus. The Etymologie of the word.

Horus

Deformis poterunt immania membra, cameli:

And *Perſius* in his fifth Satyre ſaith;

Tolle recens primus piper è ſitiente camelo.

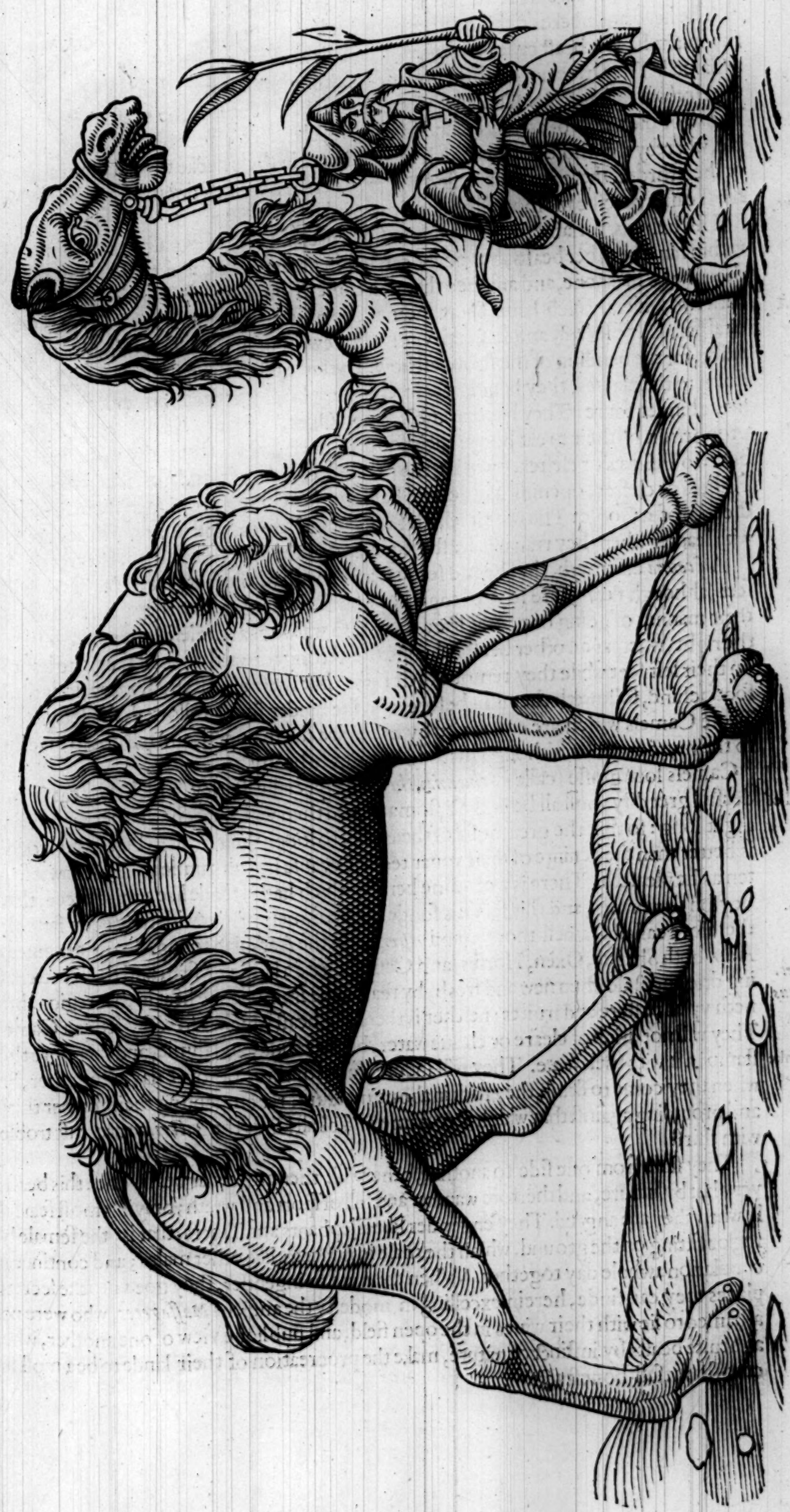
There are of them diuers kindes, according to their countries wherein they breed: as in *India*, in *Arabia*, and in *Bactria*: All thoſe which are in *India*, are ſaide by *Didimus* to be bred in the Mountaines of the *Bactrians*, and haue two bunches on their backe, and one other on their breaſt, whereupon they leane: they haue ſometimes a Bore for theyr ſyre, which feedeth with the flocks of ſhe-camels; for as Mules and Horſſes will couple together in copulation, ſo alſo will Bores and camels: and that a camell is ſo ingendred ſometimes, the roughnes of his haire like a Boares or Swines, and the ſtrength of his body, are ſufficient euidences; and theſe are worthily called *Bactrians*, becauſe they were firſt of all conceiued among them, hauing two bunches on their backes; whereas the *Arabian* hath but one. The colour of this camell, is for the moſt part browne, or puke? yet there are heards of white ones in India.

The kinds of Camels.

The generation of Bactrian Camels.

The parts & colour of theſe camels.

Ptolomeus Lagi brought two ſtraunge thinges into Egypt, a blacke camell, and a man which was the one halfe white and the other halfe blacke in equall proportion, the which cauſed the Egyptians to wonder and maruaile at the ſhape and proportion of the camell, and



and to laugh at the man: whereupon it grew to a prouerbe, a Camell among the Egyptians, for a matter fearefull at the firſt, and ridiculous at the laſt.

The ſeuerall parts of a camell, *Pliny*

The head and necke of this beaſt is different in proportion from all others, yet the Ethyopians haue a beaſt called *Nabim*, which in his neck reſembleth a Horſe, and in his hed a Camell. They haue not teeth on both ſides, although they want hornes (I meane both the *Arabian* and *Bactrian* Camell:) whereof *Ariſtotle* diſputeth the reaſon, in the thirde Booke of the partes of creatures, and fourteenth chapter. Their necks are long and nimble, whereby the whole body is much relieued; and in their necke toward the neather part of their throte, there is a place called *Anhar*, wherein a Camell dooth by ſpeare or ſword, moſt eaſily receiue his mortall or deadly wound.

Siluaticus.

His belly is variable, now great, now ſmall like an Oxes; his gall is not diſtinguiſhed within him like other beaſts, but onely carried in great veynes, and therefore ſome haue thought he had none, and aſſigned that as a cauſe of his long life. Betwixt his thighes he hath two vdders, which haue foure ſpeanes depending from them like a Cowes. His genital part is confected, and ſtandeth vpon a ſinnew, inſomuch as thereof may a ſtringe be made, for the bending of the ſtrongeſt bow. The tayle is like the taile of an Aſſe, hangging down to their knees, they haue knees in euery leg, hauing in their former legs 3. bones, & in the hinder foure. They haue an ancle like an Oxes, and very ſmall buttockes, for the proportion of their great body: their foot is clouen, but ſo, that in the vnder part it hath but two Fiſſures or cleftes, opening the breadth of a finger, and in the vpper part foure Fiſſures or cleftes, opening a little, and hauing a little thing growing in them like as is in the foot of a Gooſe: The foot it ſelfe is fleſhy like a Beares, and therefore they are ſhod with leather when they trauaile, leaſt the gauling of their feet cauſe them to tyre.

Ariſtotle *Pliny.*

Auicenna affirmeth, that he had ſeene Camels with whole feet, like a Horſſes, but their feet (although fleshy) are ſo tyed together with little lunges, that they neuer weare; and their manner of going or pace is like a Lyons, ſo walking, as the left foot neuer outgoeth the right, whereas all other beaſts change the ſetting forward of their feet, and leane vpon their left feet while they remoue their right; but theſe alter ſtep after ſtep, ſo as the left foot behind, followeth the right before, and the hinder foote followeth the lefte before. Thoſe Camels which are conceiued by Bores are the ſtrongeſt, and fall not ſo quickly in to the myre as other, although his load be twice ſo heauy.

The food of Camels

Camels loue graſſe (called *Schœnnanthi*) and eſpecially Barley, which they eat vp wonderfull greedily vntill all be in their ſtomach, and then will they chewe thereupon all the night long: ſo that the greatneſſe of their belly to lodge their meat in before concoction is better then the benifite of their vpper teeth, becauſe he can ruminate and chaw it ſo often as he pleaſeth. There is a certaine herbe, which hath a ſeede like a mirtle ſeed, that is poyſon to wormes, and this ſeede is foode for Cammels; wherewith they grow fatte. It is therefore called Camell-thorne, and *Aſtergar* in the Aarabian toung. In the prouince of *Aden* both Sheepe, Oxen, Horſes, and Camels, eate a kinde of fish, and them better being drie and ſtale, then new and fresh, by reaſon the immoderate heat in that region, burneth vp all paſture and fruites: neither is there any beaſt which is ſo eaſily fed as a Camell. They will not drink of cleare or cleane water, but of muddy and ſlimie, and therefore they ſtamp in it with their feete. They will indure thirſt for three or foure dayes together, but when they come to drink, they ſuck in aboue meaſure, recompenſing their former thirſt, and prouiding againſt that which is to come, and of all kinds the *Bactrians* are leaſt trobled with thirſt.

Siluaticus.

Paul. venet. *Philoſtratus* *Celsus.*

Their drinke muſt not be cleare.

They ſtale from one ſide to another, otherwiſe then any other beaſts doe: this beaſt is very hot by nature, and therfore wanton and full of ſport and wrath; braying moſt fearfully when they are angred. They engender like Elephants and Tigers, that is; the female lying or ſitting on the ground, which the male imbraceth like other males; and continue in copulation a whole day together. When they are to ingender, they goe vnto the ſecretſt places they can finde, herein excelling in modeſty the ancient *Maſſagetes*, who were not aſhamed to lie with their wiues in the open field, and publique view of one another, wher as bruite beaſts by inſtinct of nature, make the procreation of their kinde to be a moſt ſecret-ſhamefull-honeſt action.

Their procreation

At the time therefore of their luſt, they are moſt vnruely and fierce, yeilding to none, no not to their owne keepers: the beſt time of their copulation is in September, for in *Arabia*, they begin to ingender in the third yeare of their age, and ſo within ten or eleuen moneths after ſhe is deliuered of young, being neuer aboue one at a time, for twins come not in her greate belly; ſo ſhe goeth a yeare before ſhe conceiue againe, although her young be ſeperated or weaned, before which time they doe not commonly. Vnto their former modeſty for their copulation, we may adde another deuine inſtinct, and moſt true obſeruation about the ſame, for the male will neuer couer his mother, or his ſiſter: wherfore it is ſincerely reported, that when a certaine Camel-keeper [deſirous to trie this ſecret] hauing the male, ſonne to a female which he alſo kepte, he ſo couered the female-mother-Camell in all parts of her body except her ſecrets, that nothing coulde be ſeene of her, and ſo brought her luſtfull ſon to couer her; which according to his preſent rage he perfourmed. As ſoone as he had done it, his maiſter and owner pulled away the maske or diſguiſe from the damme, in the preſence of the ſonne, whereby he inſtantly perceiued his keepers fraud, in making him vnnaturally to haue copulation with his owne mother. In reuenge whereof he ranne vppon him, and taking him in his mouth, liſt him vp into the ayre, preſently letting him fall with noiſe and cry vnderneath his murdring and manquelling feete; where, with vnappeaſable wrath and bloud deſiring lyuor, he preſſed and trode to pieces the inceſt marriage-cauſer, twixt him and his deareſt mother; and yet not herewith ſatisfied, like ſome reaſonable creature, depriued of heauenly grace, and caried with deadly reuenge againſt ſuch vncleannes, being perſwaded that the gilt of ſuch an offence could neuer receiue ſufficient expiation by the death of the firſt deuiſer, except the beguiled party ſufferd alſo ſom ſmart of penalty; adiudged himſelfe to death, and no longer worthy to liue by natures benifite, which had ſo violated the wombe that firſt conceiued him; and therfore running to and fro, as it were to finde out a hangman for himſelfe, at laſt found a ſteepy rocke, from whence he leaped downe to end his life; and although he could not preuent his offence, yet he thought it beſt to cleanſe away his mothers adultery with the ſacrifice of that bloud which was firſt conceiued in that wombe wherein hee had defiled.

Celius. Auicen.

These camels are kept in heards and are as ſwift as horſes, according to the meaſure of their ſtrength, not onely becauſe of their nimbleneſſe, but alſo becauſe their ſtrides and reach doth gather in more ground: for which cauſe they are vſed by the Indians for race, when they goe to fetch the golde which is ſaid to be kept by the *Formicæ Lions*, which are not much bigger then Foxes: yet many times doe theſe Lions ouertake the camels in courſe and teare the riders in pieces They haue bene alſo vſed for battell or warre [by the *Arabians* in the *Perſian* warre:] but their feare is ſo greate of an Horſe, that (as *Xenophon* ſaith) in the inſtitution of *cyrus*, when the armies came to ioyne, neither the camel would aproach to the Horſe, or the horſe to the camell; whereupon it is accounted a baſe and vnprofitable thing for a man to nouriſh camels for fight, yet the *Perſians* for the fighte of *Cyrus* in *Lidia*, euer nouriſhed camels and horſes together, to take away their feare one from another. Therfore they are vſed for carriage which they will perfourme with greate facility, being taughte by their keepers to kneell and lie downe to take vp their burthens, which by reaſon of their height a man cannot lay on them; alwaies prouided, that he will neuer goe beyond his ordinary lodging and baiting place, or endure more then his vſuall burthen; and it hath beene ſeen that one of theſe *Bactrian* camels, hath carried aboue ten Minars of corne, and aboue that a bed with fiue men therein. They will trauell in a day aboue forty ordinary miles, for as *Pliny* ſaieth, that there was from *Thomna* to *Gaza* ſixty and two lodging places for camels, which was in length one thouſand, fiue hundred, thirty and ſeauen miles.

The pace & agility of camels

Herodotus.

Of the labor and employment of Camels.

Pliny.

They are alſo vſed for the plough in *Numidia*, and for this cauſe are yoaked ſometimes with horſes, but *Heliogabalus* like as the *Tartarians*, yoaked them together not onely for priuate ſpectacles and playes, but alſo for drawing of waggons and chariots. When they deſire to haue them free and ſtrong for any labor in the field, or war, they vſe to geld both the male and the female, the manner whereof is in this ſorte. The male by taking away his ſtones, and the female by ſearing her priuie parts within the brimme and laps thereof with

Diodorus

with a hotte yron, which being ſo taken away, they can neuer more ioyne in copulation, and theſe are more patient in labor and thirſt, and likewiſe better endure the extreamitie of ſand in thoſe parts, hauing this skill that if the miſts of raine or ſand, do neuer ſo much obſcure the way from the rider, yet doeth shee remember the ſame without all ſtaggering.

Plony.

Of the vſe of their naturall parts. *Ælianus.*

The vrine of this beaſte is excellent for the vſe of fullers, of the haire called Buber or camels Wooll, is cloath made for apparell, (called *camelotta* or camels haire,) and the haire of the *caſpian* camels is ſo ſofte, that it may bee therein compared with the ſofteſt Mileſian Wooll, whereof their Princes and prieſtes make their garmentes: and it is very proable, that the garmentes of Saint Iohn Baptiſt was of this kinde. In the cittie of *Calacia* (vnder the great *cham*) and in the prouince of *Egrigaia*, is cloathe made of the haire of camels, and white wool (called *Zambilotti*) ſhewing moſt glorioufly, but the beſt of this kind are in the land of *Gog* and *Magog*.

Baytius.

The fleſh of a camell not to be eaten. *Diodorus* *Leo Affric:*

It is forbidden in holy Scripture to eate a Camell, for although it chew the cud, yet is not the hoofe altogether cloven: and beſides, the fleſh thereof is harde of diſgeſtion, and the iuyce thereof verye naught, heating the body aboue meaſure; yet many times haue men of baſe condition and minds eaten thereof, as in Arabia, and in the kingdome of *Fezzen*: & *Athæneus* affirmeth, that the king of Perſia was wont to haue a whole Camel roſted for his owne table at his royall feaſtings: and *Heliogabalus* likewiſe cauſed to bee prepared for himſelfe the heeles of Camels, and the ſpurs of cockes and Hennes, pulled off aliue, and whole Oſtriches and Camels; ſaying, (though falſely) that God commaunded the Iewes to eat them. Camels milke is wholeſome for meat, becauſe it is thinneſt of all other, and becauſe thereof it breedeth fewer obſtructions, and is good for ſoftening of the belly: for the naturall diſpoſition of this beaſt, it is partly already related, whereby the ſingular vſe thereof may be collected: yet there are certaine prouerbes and ſtories thereof, farther expreſſing their qualities.

Lampridius.

A hiſtorie of their naturall diſpoſition. *Celius*

It is diſdainefull, and a diſcontented creature: whereupon it is fained of the Poets, that they beſought Iupiter to giue them Hornes, with which petition he was ſo offended, that he tooke from them their eares, and therefore in that, thoſe are reproued, which are ſo far in loue with other things they want, that they deſerue to looſe the things they haue. Likewiſe the wantonnes thereof appeareth by the prouerbe of a dauncing Camell, when one taketh vpon him more then his skill will ſerue to diſcharge: yet hath not this Beaſt beene free from ignominy, for when the Emperor *Iuſtinian* had founde the Treaſon of *Arſaces* the *Armenian*, he cauſed him to ride thorough the citty vpon a Camell, to be ſhamed for his offence, although in former times it was a kind of triumph and honor to be caried vpon a Camell, lead thorough a citty.

Celius.

Solinus.

In the lake of *Aſphaltites* wherein all things ſinke that come in it, many Camels and Buls ſwim thorough without daunger. The Arabians ſacrifice a camell to the vnknowne God, becauſe camels go into ſtrange countries, and likewiſe ſacrifice their Virgins before they be maryed, becauſe of the chaſtity of this beaſt, and the *Sagarentes* with great obſeruance, keepe the combat of camels, in the honour of *Minerua*.

Sacrifices of Idolatry *Gyraldus.* *Ælianus.*

Of the feare and hatred of camels. *Herodotus* *Solinus.* *Porphyrius*

Theſe Beaſts are hated of Horſſes and Lyons, for when *Xerxes* trauaild ouer the riuer *Chidorus*, through *Pæonia* and *Creſtonia*, in the night time the Lyons deſcended into the campe and touched no creatures therein, except the camels, whome they deſtroyed for the moſt part.

The length of their life *Pliny.*

A camell will liue in the ſoile wherein he is bred fifty or an hundred yeares, and if hee be tranſlated into any other Nation he falleth into madneſſe, or ſcabs, or the gowt, and then they liue not aboue thirty yeares. There is a kind of graſſe that groweth by the high waies in the countrey of Babylon, that killeth Camels when they taſt thereof.

The medicines in the bodies of camels. *Porzettus* *Cardanalis* *Auicenna.*

There are alſo medicinall properties in camels, for by reaſon hee is of a hotte and dry temperament. if a man infected with poyſon be put into the warme belly of a camell newly ſlaine, it looſeneth the power of the poyſon, and giueth ſtrength to the naturall parts of the body. The fat taken out of the bunch and perfumed, cureth the Hemmorhoids, and the blood of a camell fryed, is pretious againſt the bloody flix or any other looſenes of the belly, the braine dryed and drunke with Vineger, helpeth the falling euill. The gall drunke with Hony, helpeth the Quinzy: and if it be laide to the eye-browes and forehead,

head, ſod in three cups of the beſt hony, it cureth the dimnes of the eyes, and auoydeth the fleſh that groweth in them: and if the haires of a Camels taile be wounde together like a ſtring, and tyed to the left arme (*Pliny* affirmeth) they will deliuer one from a quartan Ague. *Marcellus*

The milke of camels newly deliuered of young, helpeth obſtructions, and all ſhortnes of breath, and is alſo good againſt the Dropſie and hardnes of the melt. Alſo when one hath drunke poyſon, this is a good Antidote and amendeth the temper of the body. The fime of Camels dryed to duſt with oyle, will criſpe or curle the haire, and ſtay bleeding at the noſe, and the ſame hot, is good againſt the Gout.

The vrine is moſt profitable for running ſores, there haue bene which haue preſerued it fiue yeares together and vſed it againſt hardnes of the belly, waſhing alſo therewith ſore heads, and it helpeth one to the ſence of ſmelling, if it be held to the noſe, likewiſe againſt the Dropſie, the Spleane, and the Ring-worme.

Of the Camell DROMEDARIE.

A Camell is called of the Græcians *Dromos*, by reaſon of the ſwiftnes of his race, and alſo an Arabian camell, which hath all things common with the former Bactrian camell, except, firſt in the ſhape, for ſhe hath but one bunch on the back, and many Nations, as the Italians, French, Germans, and Spaniards, vſe the word *Dromedary*, onely without addition; The Græcians neuer name it without the addition of a camel. Therefore this is a kinde of camell of leſſe ſtature, but much ſwifter; for which cauſe, it is deriued from running. It cheweth the cud like a Sheepe, and the other camell: the French king had ſent him from the great Turke two of theſe, white coloured, and I my ſelfe haue ſeene one of them, being fifteene cubits high, wanting ſome nine inches, and about ſix cubits in length, hauing the vpper lip clouen in the middle like a Hare, and two broad nailes on his feet, which in the vpper part appeared clouen, but vnderneath they were whole and fleſhy without diuiſion, and round in proportion like a pewter diſh: It hath alſo a harde bunch on his breſt, whereon it leaned, ſitting down and riſing: and alſo vpon either knee one: theſe are ſaide to liue fifty yeares, but the *Bactrians* an hundred: they were vſed for drawing of Charriots, and great preſents for Princes, and when they goe to warre euery one carrieth two Archers, which ſit vpon him, backe to backe, ſhooting forth their darts, one againſt the front of the enimy, and the other againſt the proſecutours and followers. *Diodorus*

They are able to go an hundred miles in a day, bearing a burthen of 15. hundred waight, yea ſometimes two thouſand, bending vpon his knee to take vp his load and rider, which receiued, he riſeth vp againe with great patience, being obedient and ruleable, yet kicking when his angry, which is very ſeldome; and therefore *Terence* did ſignificantly deſcribe a good ſeruant by the name of *Dromo*, deriued from *Dromas* a runner: and for the concluſion of the Hiſtory of theſe two ſortes of camels, I will heere adde the relation and memorable obſeruations of *Iohannes Leo Afer*, in his ninth booke of the deſcription of Affricke, in his owne words following.

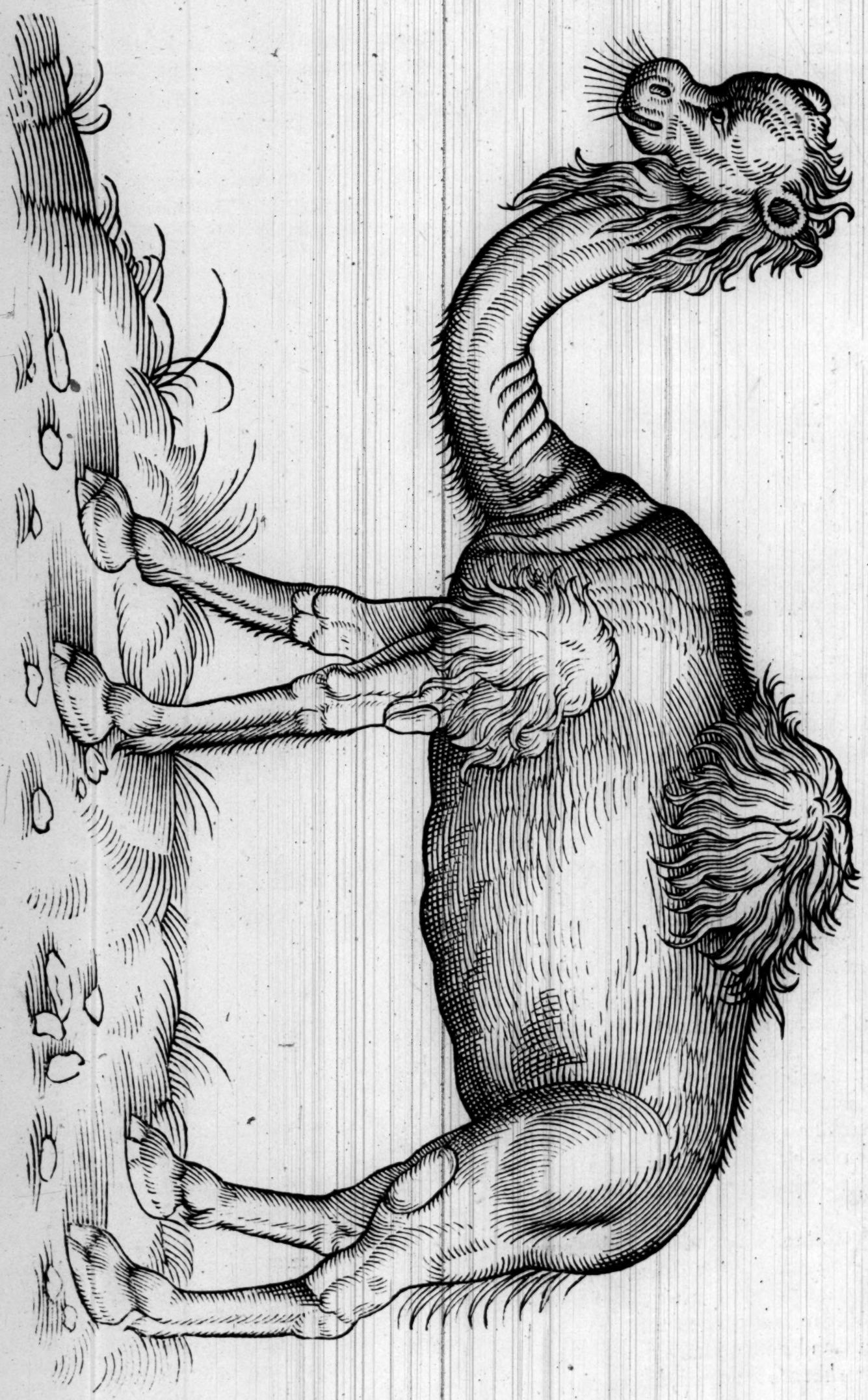
The deſcription of a Dromedary, and the Etymologie of his name.

Didymus. Iſidorus. A Hiſtory.

Ælianus.

A relation of Ioh. Leo Afer, out of his ninth Booke of the deſcription of Affricke.

A Camell is a gentle and pleaſaunt-tame beaſt, whereof there are plenty in *Affrica*, eſpecially in the deſertes of *Lybia*, *Numidia*, and *Barbarie*: by which the *Affricans* eſtimate their owne wealth, for when they contende who is the richeſt Prince or Noble man amonge them, they ſay he was worth or hath ſo many thouſande Camels, and not ſo many thouſand crownes. And he that hath Camels, liueth amonge them like a Gentleman, becauſe hee can at his pleaſure traiuaile into the deſertes, and



fetch Marchandize from farre, which the greateſt prince or Noble man cannot without them, by reaſon of the drought of thoſe places. And of theſe kinde of creatures, there are to bee ſeene in all partes of the worlde, both in *Aſia*, *Affricke*, and *Europe*, for the *Tartarians*, *Cordians*, *Dalemians*, and *Turconians* vſe them in Aſia, and the Turkiſh princes conuey all their carriages vpon them in Europe: Likewiſe doe all the Arabians in Affricke. But it muſt be obſerued, that the Affrican Camels, are much more woorth then the Aſian, for they can endure trauaile for fortye and fifty daies togither, with very little or no meat, except ſometimes in the euening when they are vnloaded, they go to the hedges, thornes, and other greene places, and there eat any ſmall thing they meet withall, as leaues and ſuch like, wherewith they remaine ſatisfied, whereas the Aſians can performe no ſuch iourney, except they be kept fat and well fed: and it hath beene proued by good experience, that one of the Affricans hath trauailed fifty daies without meat, firſt wearing away the fat in their bunchy backe, then about their skinne and breaſt, and laſtly about their ribbes, neuer giuing ouer till it was not able to beare one hundred waight.

But the Aſians, muſt alway carry prouender to ſuſtaine their beaſtes, neuer trauailing but they haue one camell loaden with meat, for the other loaden with carriage, and ſo indure a double charge: and when the Affricans go to any Martes or fayres being to returne emptie and vnloaded, they take no thought for their Camels food. Of theſe camels there be three kindes, one of them called *Hugiun*, (being broad and tall) and therefore apt to beare packes and burthens, but not before they be foure yeare olde, and after their ordinary loade, is one thouſand waight of Italian meaſure, being taught by the ierking of a ſmall rod, on the breſt and knees, to lie downe for their burthens and afterward to riſe vp againe. And the Affricans do vſe to geld their camels, reſeruing but one male for the couering of ten females.

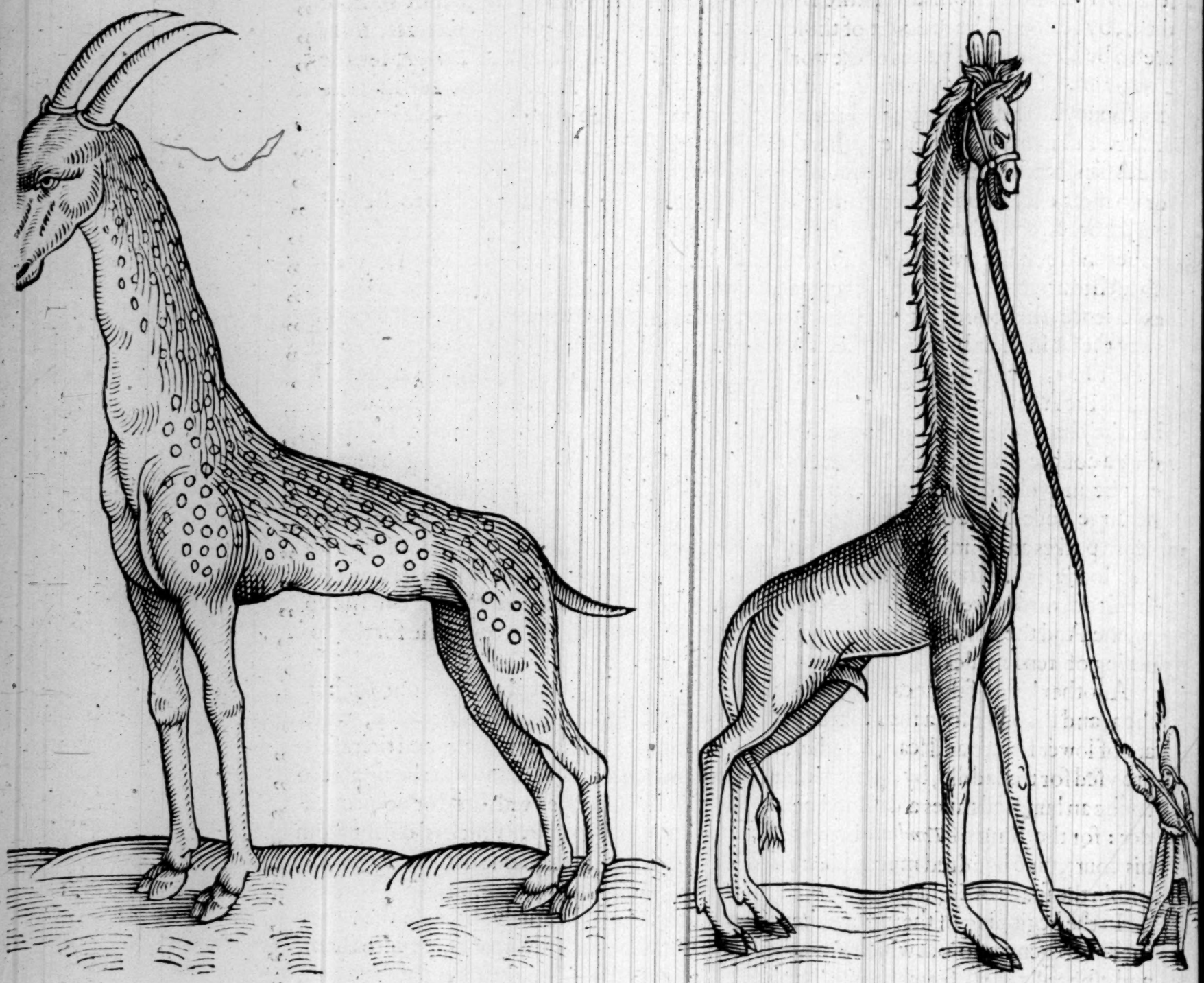
Another kind of their camels they cal *Bechetos*, ſuch as haue two bunches, one for burthen, and the other for a man to ride vppon: and the third ſort are called *Ragnahil*, which are of lower ſtature and leaner bodies then the reſidue, vnfit for burthen, and therefore are vſed for the ſaddle, by all the Noble men of *Numidia*, *Arabia*, and *Libia*: being able to runne an hundred miles a day, and performing long iourneyes with little or no prouender: for the King of *Tombuto* being to ſend to *Dara*, or *Selmeſſa*, (which is diſtant from his court, nine hundred miles) his meſſenger performeth it vpon one of theſe *Ragnahils*, within the ſpace of eight dayes.

In the beginning of the ſpringe they are moſt frolicke and vnruely, becauſe then they incline to generation: at which time, they rage and fall vpon many that come vnto them, and eſpecially thoſe from whome they haue receiued blowes, remembring at that time, and requiting their former iniuries, vppon ſuch as wronged them, whome if they can take in ther mouth, they lift them vp into the ayre, and then caſt them downe againe vnder their feet, and tread vpon them, in which diſtemperd venerous fury, they remain forty daies.

They can eaſily endure thirſt, fiue, nine, or fifteene daies, in neceſſity; neither will their keeper giue them drinke at three daies thirſt, for feare to harme them. As theſe camels are pleſant & profitable, ſo alſo they ſeem to participate with the nature of mã; for they being wearied, no ſpur or ſtroke can make them haſten to their iourneyes end, therfore in Ethyopia and Barbary, they ſing certaine ſongs behind the Beaſt, which ſo reuiue their decaied ſprits, that they ſet forward ſo faſt, forgetting their tyred lims, to their iourneyes end, that their keepers can hardly follow.

I haue alſo ſeene in *Alcair*, a camell, that could dance at the ſound of a Timbrell, being thereunto taught when he was young by this meanes; firſt he was brought into a roome like a ſtable, the pauement wherof was made hot by a fire vnderdeath it, and without doors ſtood a muſitian playing on his timbrell, the camell not for loue of the muſick, but for the heat vnder his feete, lifted vp firſt one foot, and then another, as they doe which daunce, and ſo the heat increaſing, he likewiſe did lift vp faſter, whereunto he was accuſtomed for the ſpace of ten moneths, at euery time one houre and a halfe, during which time the timbrell ſtill ſounded; ſo that at laſt, vſe framed nature to ſuch a ſtraine, that he hearing a timbrell, he inſtantly remembred the fire that was wont to puniſh his feet, and ſo preſently would leap to and fro like a dancer in publick ſpectacle, to the admiration of all beholders.

Thus farre Leo Afer.



THis beaſt is called in Hæbrew *Zamer. Deut.* 14. which the Arabians tranſlate *Saraphah*, and ſometime *Gyrapha*, *Gyraffa*, and *Ziraſa*, the Chaldæans *Deba*, and *Ana*, the Perſians *Seraphah*, and the Septuagint Græcians, *Camelopardalis*, which word is alſo retained by the Latines, whereunto *Albertus* addeth *Oraſius*, and *Oraſius*. The Ethyopians cal it *Nabin*, from whence commeth *Anabula*, and *Pauſanias* tranſlateth it an Indian Sheepe, ſo indeed *Anabula* may be Engliſhed a wild Sheepe.

Of the name

Iuli. Capital.

Pliny.

There were tenne of theſe ſeene at Rome, in the daies of *Gordianus* the Emperor, and before that time, *Cæſar* being Dictatour. And ſuch an one was ſent by the *Sultan* of *Babilon* to the Emperor *Fredericke*, ſo that it is without queſtion that there is ſuch a beaſt, which is engendred of a Camell and a female *Libard*, or *Panther* as *Horace* ſaith:

A Hiſtory. *Iſidorus.*

Diuerſum confuſa genus pathera camelo.

The generation and deſcription.

But the ſame which the Latines call *Panthera* the Græcians call *Pardalis*. The head thereof is like to a camels, the necke to a Horſſes, the body to a Harts; and his cloven Hoofe is the ſame with a cammels: the colour of this Beaſte is for the moſt parte Red and white, mixed together, therefore very beautifull to behold, by reaſon of the variable

and

and interchangeable skinne, being full of ſpottes: but yet they are not alway of one colour. He hath two litle hornes growing on his head of the colour of tyron, his eies rowling and frowing, his mouth but ſmall like a Harts, his toung is nere three foot long, and with that he will ſo ſpeedily gather in his meate, that the eies of a man will faile to behold his haſt, and his necke diuerſly coloured, is fifteene foote long, which he holdeth vp higher then a Camels, and far aboue the proportion of his other parts. His forfeete are much longer then his hinder, and therefore his backe declineth towards his buttocks, which are very like an aſſes. The pace of this beaſt differeth from all other in the world, for he doth not moue his right and left foote one after another, but both together, and ſo likewiſe the other, whereby his whole body is remoued at euery ſtep or ſtraine.

Leo Affric: Oppianus. Heliodorus.

theyr manner of going.

Theſe beaſtes are plentifull in Ethiopia, India, and the Georgian region, which was once called Media. Likewiſe in the prouince of *Abaſia* in *India*, it is called *Surnoſa*, and in *Abaſia Surnappa*, and the latter picture here ſet down, was truely taken by *Melchior Luorigus* at Conſtantinople, in the yeare of ſaluation 1559. By the ſight of one of theſe, ſent to the great Turke for a preſent: which picture and diſcription, was afterwarde ſent into Germany, and was imprinted at Norimberge. It is a ſolitary beaſte and keepeth altogether in woodes, if it be not taken when it is young: they are very tractable and eaſie to be handled, ſo that a childe may leade them with a ſmall line or cord about their heade, and when any come to ſee them, they willingly and of their owne accorde, turne themſelues round as it were of purpoſe to ſhewe their ſoft haires, and beautifull coulour, being as it were proud to rauiſh the eies of the beholders.

The countris breeding theſe beaſts.

Their naturall diſpoſition and mildneſſe.

The skinne is of great price and eſtimation among merchants and princes, and it is ſaid that vnderneth his belly, the coulourable ſpots are wrought in faſhion of a fiſhers net, and the whole bodie ſo admirably intercouloured with variety, that it is in vaine for the witte or art of man, once to go about or endeauour the æmulous imitation thereof. The taile of this beaſte is like the taile of an Aſſe, and I cannot iudge that it is either ſwifte for pace, or ſtrong for labour, and therefore well tearmed a wilde Sheepe, becauſe the fleſh hereof is good for meat, and was allowed to the Iewes by God himſelfe for a cleane beaſt.

The skinne.

OF THE ALLOCAMELVS.

Caliger affirmeth, that in the land of the Giants, ther is a beaſt which hath the heade, necke, and eares, of a Mule, but the body of a Camell; wherefore it is probable, that it is conceiued by a Camell and a Mule: the picture whereof is before ſette downe, as it was taken from the ſight of the beaſt, and imprinted with a diſcription at Middleborough in the yeare 1558. which was neuer before ſeen in Germany, nor yet ſpoken of by *Pliny*.

They ſaid that it was an Indian Sheepe, out of the region of *Peru*, and ſo was brought to Antwerpe, ſixe thouſand miles diſtant from that nation. It was about two yardes high, and fiue foote in length, the neck was as white as any Swan: the colour of his other parts was yellowiſh, and his feet like an Oſtrige-Camels: and although it were a male, yet it did render his vrine backward: it was afterwarde giuen to the Emperour by *Theodoric Neus*, a citizen of the nether Colen. It was a moſt gentle and meek beaſt like the *Camelopardall*, not paſt foure yeare olde: wherefore I thought good to expreſſe it in this place, becauſe of the ſimilitude it hath with the manners of the fourmer beaſte, al though it want hornes and differ in ſome other members.

Of another Beaſt called Campe.

Iodorus Siculus maketh relation, that when *Dioniſius* with his Army trauailed thorough the deſert and dry places, annoyed with diuers wild beaſts, he came to *Zambirra* a citty of *Lybia*, where he ſlewe a beaſt bred in thoſe partes called *Campe*, which had before that time deſtroyed many men, which action did purchaſe him among the inhabitantes a neuer dying fame, and that therefore there might remaine a continuall remembrance to all poſterity of that fact, he raiſed vp there a monument of the ſlaine beaſt to ſtand for euermore.

OF THE CAT.

Of the name

A Cat is a familiar and well knowne beaſt, called of the Hæbrewes *Catull*, and *Schanar*, and *Schunara*; of the Græcians *Aeluros*, and *Kattes*, and *Katis*, of the Saracens, *Katt*, the Italians *Gatta*, and *Gotto*. The Spaniards, *Gata* and *Gato*, the French, *Chat*; the Germanes, *Katz*; the Illyrians, *Kozka*; and *Furioz*, (which is vſed for a Cat by *Albertus Magnus*) and I coniecture, to be either the Perſian, or the Arabian worde. The Latines call it *Feles*, and ſometimes *Murilegus*, and *Muſio*, becauſe it catcheth Myſe, but moſt commonly *Catus*, which is deriued of *Cautus*, ſignifying wary:

The nature and etymology of a Cat.

Ouid ſaith, that when the Gyantes warred with the Goddes, the Goddes put vpon them the ſhapes of Beaſts, and the ſiſter of *Apollo* lay for a ſpy in the likenes of a cat, for a cat is a watchfull and warye beaſt, ſildome ouertaken, and moſt attendaunt to her ſport and prey; according to that obſeruation of *Mantuan*:

Non ſecus ac muri catus, ille, inuadere pernam,
Nititur, hic rimas oculis obſeruat acutis.

Their vſe among the Egyptians

And for this cauſe did the Egyptians place them for hallowed Beaſts, and kept them in their Temples, although they alledged the vſe of their skinnes for the couer of ſhieldes, which was but an vnreaſonable ſhift, for the ſoftneſſe of a cats skinne is not fit to defend or beare a blow: It is knowne alſo, that it was capitall among them, to kill an *Ibis*, an Aſpe, a Crocodill, a Dogge, or a Cat: inſomuch as, that in the daies of King *Ptolæmey*, when a peace was lately made betwixt the Romaines and the Egyptians; and the Roman Ambaſſadors remaining ſtill in Egypt, it fortuned that a Romane vnware killed a cat, which being by the multitude of the Egyptians eſpied, they preſently fell vpon the Ambaſſadors houſe, to raze downe the ſame, except the offender might be deliuered vnto them, to ſuffer death: ſo that neither the honour of the Roman name, nor the neceſſity of peace, could

A hiſtorie.

Cælius

coulde haue reſtrained them from that fury, had not the King himſelfe & his greateſt Lords come in perſon, not ſo much to deliuer the Roman Cat-murderer, as to ſauegard him from the peoples violence; and not onely the Egyptians were fooles in this kind, but the Arabians alſo, who worſhipped a cat for a God; and when the cat dyed, they mourned as much for her, as for the father of the family, ſhauing the hair from their eye-lids, and carrying the beaſt to the Temple, where the Prieſts ſalted it and gaue it a holy funerall in *Bubaſtum*: (which was a burying plaſ for cattes neer the Altar) wherin may appeare to al men, in what miſerable blindneſſe the wiſeſt men of the world, (forſaking, or depriued of the true knowledge of God are,) more then captiuated, ſo that their wretched eſtate cannot better bee expreſſed then by the words of S. Paule, *When they thoght to be wiſe, they becam fools.*

Once cattes were all wilde, but afterward they retyred to houſes, wherefore there are plenty of them in all countries: *Martiall* in an Epigram, celebrated a *Pannonian* cat with this diſtichon: Of the tameing of Cattes and their countreys.

Pannonicas nobis nunquam dedit vmbria cattas,
Mauult hæc dominæ mittere dona pudens.

The Spaniſh blacke cats are of moſt price among the Germaines, becauſe they are nimbleſt, and haue the ſofteſt haire fit for garment. The beſt cats

A cat is in all partes like a Lyoneſſe, (except in her ſharpe eares) wherefore the Poets faine, that when *Venus* had turned a cat into a beautifull woman (calling her *Aeluros*) who forgetting her good turne, contended with the goddeſſe for beauty: in indignation wherof, ſhe rerurned her to her firſt nature, onely making her outward ſhape to reſemble a lyon, which is not altogither idle, but may admoniſh the wiſeſt, that faire & foule, men and beaſts, hold nothing by their owne worth and benefit, but by the vertue of their creator: Wherefore if at any time they riſe againſt their maker, let them looke to looſe their honour and dignity in their beſt part, and to returne to baſenes and inglorious contempt, out of which they were firſt taken, and howſoeuer their outwarde ſhape and condition pleaſe them, yet at the beſt they are but beaſts that periſh, for the Lyons ſuffer hunger.

Cats are of diuers colours, but for the moſt part gryſeld, like to congealed yſe, which commeth from the condition of her meate: her head is like vnto the head of a Lyon, except *Sipontinus*

except in her ſharpe eares: her fleſh is ſoft and ſmooth: her eies gliſter aboue meaſure, especialy when a mā commeth to ſee a cat on the ſudden, and in the night, they can hardly be endured, for their flaming aſpect. Wherfor *Democritus* deſcribing the *perſian ſmaradge* ſaith that it is not tranſparent, but filleth the eie with pleaſāt brightnes, ſuch as is in the eies of Panthers and cats, for they caſt forth beames in the ſhaddow and darkenes, but in the ſunſhine they haue no ſuch clearnes, and thereof *Alexander Aphrodiſe* giueth this reaſon, both for the ſight of Cattes and of Battes, that they haue by nature a moſt ſharpe ſpirit of ſeeing.

Of the ſeueral parts.

Albertus compareth their eye-ſight to carbuncles in darke places, becauſe in the night, they can ſee perfectly to kill Rattes and Myce: the root of the herbe *Valerian* (commonly called *Phu*) is very like to the eye of a Cat, and whereſouer it groweth, if cats come thervnto, they inſtantly dig it vp, for the loue thereof, as I my ſelfe haue ſeene in mine owne Garden, and not once onely, but often, euen then when as I had cauſed it to bee hedged or compaſſed round about with thornes, for it ſmelleth marueilous like to a cat.

The Egyptians haue obſerued in the eies of a cat, the encreaſe of the Moone-light, for with the Moone they ſhine more fully at the ful, and more dimly in the change and wain, and the male cat-doth alſo vary his eyes with the Sunne; for when the ſunne ariſeth, the apple of his eie is long; toward noone it is round, and at the euening it cannot beſeene at all, but the whole eie ſheweth alike.

Gillius.

The tongue of a cat is very attractiue, and forcible like a file, attenuating by licking the flesh of a man, for which cauſe, when she is come neere to the blood, ſo that her own ſpittle be mingled therewith, she falleth mad. Her teeth are like a ſaw, and if the long haires growing about her mouth (which ſome call *Granons*) be cut away, she looſeth hir corage. Her nailes sheathed like the nailes of a Lyon, ſtriking with her forefeete, both Dogs and other things, as a man doth with his hand.

Pliny.

The game & food of cats.

This beaſt is woonderfull nimble, ſetting vpon her prey like a Lyon, by leaping: and therefore she hunteth both rats, all kind of Myce, & Birds, eating not onely them, but alſo fish, wherewithall she is beſt pleaſed. Hauing taken a Mouſe, she firſt playeth with it, and then deuoreth it, but her watchfull eye is moſt ſtrange, to ſee with what pace and ſoft ſteps, she taketh birds and flies; and her nature is to hide her own dung or excrements, for she knoweth that the ſauour and preſence thereof, will driue away her ſport, the little Mouſe being able by that ſtoole, to ſmell the preſence of hir mortall foe.

Pliny.

A ſecret.

To keepe Cats from hunting of Hens, they vſe to tie a litle wild rew vnder their wings, and ſo likewiſe from Doue-coates, if they ſet it in the windowes, they dare not approach vnto it for ſome ſecret in nature. Some haue ſaid that cats will fight with Serpentes, and Toads, and kill them, and perceiuing that ſhe is hurt by them, ſhe preſently drinketh water and is cured: but I cannot conſent vnto this opinion: it being rather true of the Weaſell as ſhalbe afterward declared. *Ponzettus* sheweth by experience that cats and Serpents loue one another, for there was (ſayth he) in a certain Monaſtery, a Cat norished by the Monkes, and ſuddenly the moſt parts of the Monkes which vſed to play with the Cat fell ſicke: whereof the Phyſitians could find no cauſe, but ſome ſecret poyſon, and al of them were aſſured that they neuer taſted any: at the laſt a poore laboring man came vnto them, affirming that he ſaw the Abbey-cat playing with a Serpent, which the Phyſitians vnderſtanding, preſently conceiued that the Serpent had emptied ſome of her poyſon vppon the cat, which brought the ſame to the Monkes, and they by ſtroking and handeling the cat, were infected therewith; and whereas there remained one difficulty, namely, how it came to paſſe, the cat her ſelfe was not poiſoned thereby, it was reſolued, that foraſmuch as the Serpentes poiſon came from him but in playe and ſporte, and not in malice and wrath, that therefore the venom thereof being loſt in play, neither harmed the Cat at al, nor much endaungered the Monkes: and the very like is obſerued of myce that will play with Serpents.

Of their loue and hatred

Cats will alſo hunt Apes, and follow them to the woods, for in Egypt certaine Cattes ſet vpon an Ape, who preſently tooke himſelfe to his heeles and climed vp into a tree, after when the cattes followed with the ſame celerity and agility: (for they can faſten their clawes to the barke, and runne vp very ſpeedily:) the Ape ſeeing himſelfe ouermatched

Ælianus.

with

with number of his aduerſaries, leaped from branch to braunch, and at laſt tooke hold of the top of a bough, whereupon he did hang ſo ingeniouſly, that the Cats durſt not approch vnto him for feare of falling, and ſo departed.

The nature of this Beaſt is, to loue the place of her breeding, neither will ſhe tarry in any ſtrange place, although carried very farre, being neuer willing to forſake the houſe, for the loue of any man, and moſt contrary to the nature of a Dogge, who will trauaile abroad with his maiſter; and although their maiſters forſake their houſes, yet will not theſe Beaſtes beare them company, and being carried forth in cloſe baskets or ſackes, they will yet returne againe or looſe themſelues. A Cat is much delighted to play with hir image in a glaſſe, and if at any time ſhe behold it in water, preſently ſhe leapeth down into the water which naturally ſhe doth abhorre, but if ſhe be not quickly pulled forth and dryed ſhe dieth thereof, becauſe ſhe is impatient of al wet. Thoſe which will keepe their Cattes within doores, and from hunting Birds abroad, muſt cut off their eares, for they cannot endure to haue drops of raine diſtil into them and therfore keep themſelues in harbor. Nothing is more contrary to the nature of a Cat, then is wet and water, and for this cauſe came the Prouerbe that they loue not to wet their feet. It is a neate and cleanely creature, oftentimes licking hir own body to keepe it ſmooth and faire, hauing naturally a flexible backe for this purpoſe, and waſhing hir face with her fore feet: but ſome obſerue, that if ſhe put her feete beyond the crowne of her head, that it is a preſage of raine, and if the backe of a cat be thinne the beaſt is of no courage or value. They loue fire and warme places, whereby it falleth out that they often burne their coates. They deſire to lie ſoft, and in the time of their luſt (commonly called cat-wralling) they are wilde and fierce, eſpecially the males, whoe at that time (except they be gelded) will not keepe the houſe: at which time they haue a peculiar direfull voyce. The maner of their copulation is this, the Female lyeth downe and the Male ſtandeth, and their females are aboue meaſure deſirous of procreation, for which cauſe they prouoke the male, and if he yeeld not to their luſt they beate and claw him, but it is onely for loue of young and not for luſt: the meale is moſt libidinous, and therefore ſeeing the female will neuer more engender with him, during the time hir young ones ſucke, hee killeth and eateth them if he meet with them, (to prouoke the female to copulation with him againe, for when ſhe is depriued of her young, ſhe ſeeketh out the male of her own accord,) for which the female moſt warily keepeth them from his ſight. During the time of copulation, the female continually cryeth, whereof the Writers giue a double cauſe; one, becauſe ſhe is pinched with the talants or clawes of the male in the time of his luſtfull rage, and thother, becauſe his ſeed is ſo fiery whot, that it almoſt burneth the females place of conception. When they haue litered or as we commonly ſay kittened, they rage againſt Dogges, and will ſuffer none to come neere their young ones. The beſt to keep are ſuch as are littered in March, they go with young fifty daies, and the females liue not aboue ſixe or ſeuen yeares, the males liue longer eſpecially if they be gelt or libbed: the reaſon of their ſhort life is their rauening of meate which corrupteth within them.

The loue of home.

Albertus. A way to make Cats keepe home.

A coniecturall ſecret.

Their copulation.

Ariſtotle

Ælianus.

Choyſe of young Cats.

They cannot abide the ſauour of oyntments but fall madde thereby; they are ſometimes infected with the falling euill, but are cured with *Gobium*. It is needeleſſe to ſpend any time about her louing nature to man, how ſhe flattereth by rubbing her skinne againſt ones Legges, how ſhe whurleth with her voyce, hauing as many tunes as turnes, for ſhe hath one voice to beg and to complain, another to teſtifie her delight & pleaſure, another among hir own kind by flattring, by hiſſing, by puffing, by ſpitting, inſomuch as ſome haue thought that they haue a peculiar intelligible language among themſelues. Therefore how ſhe beggeth, playeth, leapeth, looketh, catcheth, toſſeth with her foote, riſeth vp to ſtrings held ouer her head, ſometime creeping, ſometimes lying on the back, playing with one foot, ſomtime on the bely, ſnatching, now with mouth, & anon with foot, aprehending greedily any thing ſaue the hand of a man with diuers ſuch geſtical actions, it is needeleſſe to ſtand vpon; inſomuch as *Coelius* was wont to ſay, that being free from his Studies and more vrgent waighty affaires, he was not aſhamed to play and ſport himſelfe with his Cat, and verily it may well be called an idle mans paſtime. As this beaſt hath beene familiarly nouriſhed of many, ſo haue they payed deare for their loue, being requited

Gillius Celius alu. Mundella Their diſeaſes.

The hurt that commeth by the familiarity of a cat.

requited with the loſſe of their health, and ſometime of their life for their friendſhip: and worthily, becauſe they which loue any beaſts in a high meſure, haue ſo much the leſſe charity vnto man.

Therefore it muſt be conſidered what harmes and perils come vnto men by this beaſt. It is moſt certaine that the breath and ſauour of cats conſume the radicall humour and deſtroy the lungs, and therefore they which keepe their cats with them in their beds haue the aire corrupted and fall into ſeuer hectickes and conſumptions. There was a certaine company off Monkes much giuen to nouriſh and play with Cattes, whereby they were ſo infected, that within a ſhort ſpace none of them were able either to ſay, reade, pray, or ſing, in all the monaſtery; and therefore alſo they are dangerous in the time of peſtilence, for they are not onely apt to bring home venomous infection, but to poyſon a man with very looking vpon him; wherefore there is in ſome men a naturall diſlike and abhorring of cats, their natures being ſo compoſed, that not onely when they ſee them, but being neere them and vnſeene, and hid of purpoſe, they fall into paſſions, fretting, ſweating, pulling off their hats, and trembling fearefully, as I haue knowne many in Germany, the reaſon whereof is, becauſe the conſtellation which threatneth their bodies which is peculiar to euery man, worketh by the preſence and offence of theſe creatures: and therefore they haue cryed out to take away the Cats.

Abynzoar.

Alex. benidict.

The like may be ſayd of the flesh of cats, which can ſildome be free from poyſon, by reaſon of their daily foode eating Rats and Mice, Wrens and other birds which feede on poyſon, and aboue all the braine of a cat is moſt venomous, for it being aboue meaſure dry, ſtoppeth the animall ſpirits, that they cannot paſſe into the ventricle, by reaſon whereof memory faileth, and the infected perſon falleth into a phrenzy. The cure whereof may he this, take of the Water of ſweete Marioram with *Terra lemnia* the waite of a groate mingled together, and drinke it twice in a month, putting good ſtore of ſpices into all your meate to recreate the ſpirits withall, let him drinke pure Wine, wherein put the ſeede of *Diamoſchu.* But a cat doth as much harme with her venemous teeth, therefore to cure her biting, they preſcribe a good diet, ſometime taking Hony, turpentine, and Oyle of Roſes melt together and laied to the wound with *Centory*: ſometime they waſh the wound with the vrine of a man, and lay to it the braines of ſome other beaſt and pure wine mingled both together.

of a cats fleſh

Ponzettus. Alexander.

The haire alſo of a cat being eaten vnawares, ſtoppeth the artery and cauſeth ſuffocation: and I haue heard that when a child hath gotten the haire of a cat into his mouth, it hath ſo clouen & ſtucke to the place that it could not be gotten off again, and hath in that place bred either the wens or the kings euill: to conclude this point it appeareth that this is a dangerous beaſt, & that therfore as for neceſſity we are conſtrained to nouriſh them for the ſuppreſſing of ſmall vermine: ſo with a wary and diſcreet eie we muſt auoyde their harmes, making more account of their vſe then of their perſons.

Matheolus

In *Spaine* and *Gallia Narbon*, they eate cats, but firſt of al take away their head and taile, and hang the prepared fleſh a night or two in the open cold aire, to exhale the ſauour and poyſon from it, finding the fleſh thereof to be almoſt as ſweete as a Cony. It muſt needes be an vncleane and impure beaſt that liueth onely vpon vermin and by rauening, for it is commonly ſaid of a man when he neezeth, that he hath eaten with Cats: likewiſe the familiars of Witches do moſt ordinarily appeare in the ſhape of cats, which is an argument that this beaſt is dangerous in ſoule & body. It is ſaid that if bread be made wherin the dung of cats is mixed, it wil driue away Rats and Mice. But we conclude the ſtory of this beaſt with the medicinal obſeruations, and tary no longer in the breath of ſuch a creature compounded of good and euil. It is reported that the fleſh of cats ſalted & ſweetned hath power in it to draw wens from the body, & being warmed to cure the Hemorrhoids and paines in the raines and backe, according to the verſe of *vrſinus*:

Perottus.

Et lumbus lumbis præſtat adeſus opem.

Aylſius preſcribeth a fat cat ſod for the gout, firſt taking the fat, and annoynting therewith the ſicke part, and then wetting Wooll or Towe in the ſame, and binding it to the offended place.

Galenus.

The medicinall vertues of a cat.

For the paine and blindneſſe in the eye, by reaſon of any skinnes, Webs, or nailes, this

this is an approued medicine. Take the head of a blacke Cat, which hath not a ſpot of another colour in it, and burne it to pouder in an earthen pot leaded or glazed within, then take this poulder and through a quill blow it thrice a day into thy eie, and if in the night time any heate do thereby annoy thee, take two leaues of an Oke wet in cold water and binde them to the eye, and ſo ſhall all paine fly away, and blindnes depart although it hath oppreſſed thee a whole yeare, and this medicine is approued by manye Phyſitians both elder and later.

The liuer of a cat dryed and beate to poulder is good againſt the ſtone: the dung of a female cat with the claw of an Oule hanged about the necke of a man that hath had ſeuen fits of a quartane Ague, cureth the ſame: a neezing poulder made of the gall of a black cat, and the waight of a groate thereof taken and mingled with foure crownes waight of Zambach, helpeth the conuulſion and wryneſſe of the mouth: and if the gall of a Cat with the black dung of the ſame cat, be burned in perfume vnder a woman trauailing with a dead child, it will cauſe it preſently to come forth: and *Pliny* ſaith that if a pin, or thorne, or fiſh bone, ſticke in ones mouth, let him rub the outſide againſt it with a little cats dung, and it will eaſily come forth. Giuen to a Woman ſuffering the fluxe, with a little Rozen and Oyle of Roſes, it ſtayeth the humour; and for a Web in the eie of an horſe euening and morning, blow in the poulder of cats dung, and it ſhall be cured.

Galen.

Sextus

Aetius.
Raſis.
Albertus
Plony.

OF THE WILDE CAT.

ALl Cats at the beginning were Wilde, and therefore ſome doe interpret *ijm. Eſay.* 34. for wilde cats; and the Germans call it *Bonumruter*, that is, a tree-rider, becauſe ſhe hunteth Birds and foules from tree to treee. The Spaniard calleth it *Gato-montes*, and in ſome places of France it is called *chat-curetz*. There are great ſtore of them in *Heluetia*, eſpecially in the Woods, and ſometime neere the Waters, alſo being in colour like tame cats but blacker, ſuch as in Englang is called a *Poolcat*. I ſaw one of them, which was taken in September, and obſerued, that it was in length from the forehead to the toppe of the taile, foure full ſpannes, and a blacke line or ſtrake all along the backe, and likewiſe ſome blacke vpon the Legges; betwixt the breaſt and the necke there was a large white ſpot, and the colour of her other parts was dusky, red, and yellow, eſpecially about the buttocks, the heeles of her feet were blacke, her tayle longer then an ordinary houſe cats, hauing two or three blacke circles about it, but toward the top all blacke.

They abound in *Scandiuania*, where the Linxes deuoure them: otherwiſe they are hunted with Dogges, or ſhot with Gunnes, and many times the countrey men ſeeing one in a tree, doth compaſſe it about with multitude, and when ſhe leapeth downe kill hir with their clubs, according to the verſe of *Neuerſianus*:

Olaus mag:

Felemque minacem Arboris in trunco,
Longis perfigere telis.

In the prouince of *Malabar*, theſe cattes liue vpon trees, becauſe they are not ſwift to run, but leape with ſuch agility, that ſome haue thought they did flye: and verily they do flie, for they haue a certaine skin, which when they lie in quiet, cleaueth or ſhrinketh vp to their bellies, but being ſtirred, the ſame ſpreadeth from their forefeet to their hinder, like the Wing of a Bat; by vertue whereof, they ſtay vp themſelues in the aire, paſſing from tree to tree like a foule: as alſo doth the *Pontique* mouſe, as ſhall be declared afterward.

The skinnes of wild cats are vſed for garments, for there is no skinne warmer, as by experience appeareth in *Scithia* and *Moſcouia*, where their women are clothed with the furre of cats, but eſpecially for buskins and ſleeues with their haire turned inward, not only againſt cold but for medecine, againſt contracted ſinnewes, or the gout. The fat of this beaſt is reſerued by ſome for heating, ſoftening, and diſplaying tumours in the fleſh: and

and whatſoeuer *Raſis* or any other ſaid of the houſe Cat before in the medicinall partes, that alſo appertaineth to this, except as in all other, ſo it falleth forth heerin, that the vertues of the wild kind is more effectuall then the tame.

There are ſome among the *Rhætians* and *Germans*, which eate the fleſh heerof accounting it delicate, hauing firſt cut off the head and taile: they cannot abide the fume of rue, or of bitter almonds; there is nothing memorable, in the nature of this beaſt that I can learne, except that which is related by *Aetius*, that when men are bitten by Crocodils, this beaſt by a naturall inſtinct hating a Crocodill, will come about the wounded perſons, otherwiſe fearing the preſence of man.

We may heerunto adde the beaſt which is bred in *Armerica* called *Heyratt*, ſpoken of by *Theuetus*: which name ſignifieth a beaſt of Hony, and the reaſon is, becauſe it deſireth hony aboue meaſure, for it will climbe the trees, and comming to the caues of Bees, it will with ſuch dexterity, take out the Hony with their nailes, that it neither hurteth the Bees or receiueth harme by them. It is about the bigneſſe of a Catte, and of a Cheſſe-nut colour.

OF THE COLVS.

The name.

Of the colour.

a miraculous thing in her drinke. *Strabo lib. 7.*

Of the countries of their breede.

Of their hunting and taking.

THere is among the *Scithians* and *Sarmatians* a foure-footed wild Beaſt called *Colus*, and of ſome *Sulac* in Latine; of the Polonians *Sothac*, of the Moſcouites *Seigak*, of the Tartarians *Akkijk* and *Snak*, of the Turkes *Akomi*, being in quantity and ſtature betwixt a Ramme and a Hart, and dusky white colourd, but the young ones yellow: of a ſingular ſwiftneſſe and celerity in courſe. Her manner is to drinke by the holes in her Noſtrils, whereby ſhe ſnuffeth vp aboundance of Water and carrieth it in her head, ſo that ſhee will liue in dry paſtures remote from all moiſture a great ſeaſon, quenching her thirſt by that Ciſterne in her head.

They are moſt plentifull to be found in *Tartaria*, in *Pontus*, where are ſo many plaines that a man can ſee nothing but heauen and earth: likewiſe they are found in *Moſcouia*, in *Podocia*, & about the Ryuer *Neprus*, and *Boriſthenes*: they can neuer be taken but by weriſomneſſe; wherefore if men follow them with Pipes and Timbrels, playing vpon them, they ſo weary themſelues with leaping and running to and fro, being compaſſed in by multitudes

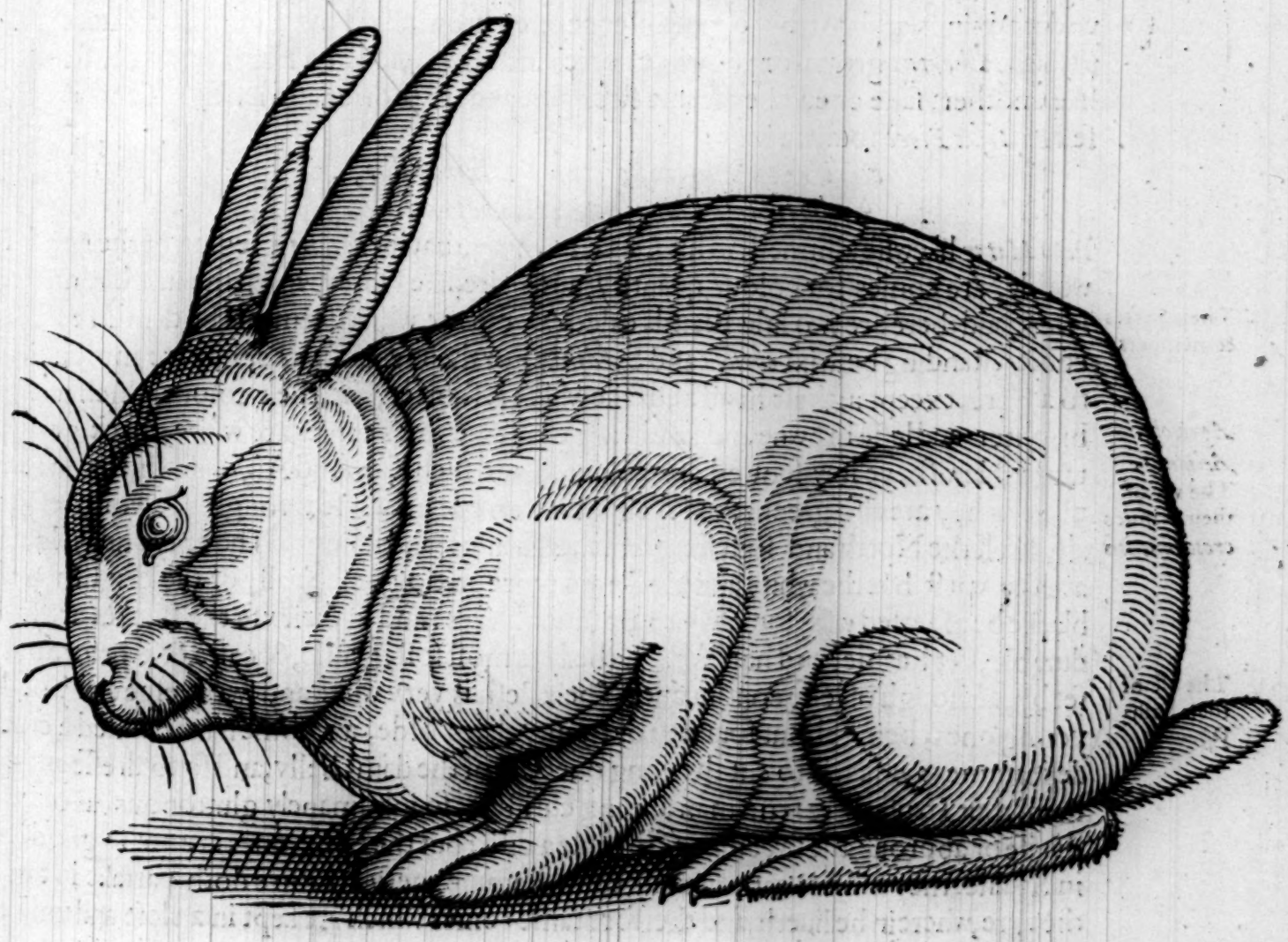
tudes of men, that they fall downe for weakeneſſe, and ſo are taken. They liue in flockes together, ſometimes fiue hundred; and after Eaſter in the ſpring, two hundred in a troupe: hauing a Snout like a Hogs, they endure much hunger but no cold.

In March they dig vp with their Hornes, a certaine roote, whereof they eate, and preſently their luſt for generation encreaſeth vnto rage; inſomuch that for ſatisfieng therof they continue in that act both male & female, vntil they loſe all ſtrēgth of body, lying halfe dead on the earth by the ſpace of 24. houres, not able to goe or ſtand: during which time, they are often taken aliue, but when they come againe to themſelues, they rather dy then endure to be tamed. Of their procreation.

The fleſh of them is very ſweete and wholſome, they conceiue and bring forth for the moſt parte twinnes or two at a time; their greateſt enemie is a Wolfe (for in the Winter and ſnow they hunt and kil them.) Their hornes are about foure palmes in length, growing vpright or bending very little & very ſharp, wherewithall they can pierce the belly of a Horſe or other beaſt that ſtandeth ouer them: at the roote, they are about ſixe ynches compaſſe, and ſo growing leſſe and leſſe to the top; one of them waigheth about nine ounces; the blade toward the point is tranſparent, being held againſt the light or ſunne, becauſe it is white and thin, but the neather part is dusky and thicker, and therefore it is not penetrable by the eie of man. There are about 14. circles like rings compaſſing about the horne, one aboue another, but the vppermoſt is not perfect. This horne is of great price, being a preſent for any Noble man, for in Turkey they are ſold for ſixe *Craconian* ſhillings; yet I know no other vſe of them, but either to make hafts for kniues, or elſe hornes for Spectacles.

This beaſt liueth altogether in the plaines, except in ſnow, and then he runneth into the Woods; where he may be taken more eaſily, and killed with the ſtroke of a Staffe. When the *Tartarians* know in what plaines they lye, their King commeth and with a multitude of men compaſſeth them and wearieth them by muſicke as aforeſaid. All this was related to me, by one that had killed of them aboue two hundred with his owne hand, (ſaith that right honorable and moſt learned Gentleman *Iohannes Bonarus Baoron* of *Balſzee* a *Polonian.*) *Mat: michou*

OF THE CONY.



AMong the diuers kinds of Hares, conies haue the third rank, being therfore called in Latine *Lepuſculi* (as it were litle hares) & ſometime *Leberidæ* as it wer a Leueret or young Hare, as well as *Cuniculus*: whereof the reaſon is, that it maketh holes in the earth, for *Cuniculus* was a Latin word for a hole or caue in the earth, before it was taken for a cony. *Scaphan* in the ſingular, & *Schephanim* in the plural *Leuit.* 11. and *Pſal.* 104. is taken in Hæbrew for a cony or conies, & not for a Hedg-hog, as the *Septuaginta* tranſlate, or for a *Porcuſpine*, although they liue alſo in caues and ſecret places of the earth; and therfore *Choerogrillus* or *Choerogillus* or *Choerogryllinus* cannot ſignifie a cony: as the *Septuagints* tranſlate *Scaphan*, but a Hedg-hog, as the word deriued from the face of a Hog doth moſt euidently declare, which can by no means agree with a Cony. In the 14. of Deut. the word. *Scaphan* is ioyned with a Hare, becauſe it is a beaſt neere of kind vnto it, for it is euident, that both of them chew the cud, howſoeuer a cony hath not a ſimple clouen foot in to two parts. A cony alſo is called *Adapes*, becauſe of the roughnes of his feet; The Chaldee calleth it *Thapſa*, the Arabians *Uebar*, the Perſian *Beganzerah*, & the Arabians following ſomtime the Greeke, call it *Alraneb*, that is, Hares. The Græcians call it vulgarly *Skele* and *Daſipos Couniclos*, *Scunax*, and *Lagis*, *Georychios* a Hare digging, liuing in the earth. The Italians call it *conigli*, the French *counin*; the Spaniards *coneio*; the Germans, *Kinnigle* or *Kunel*, and ſometime *Kunlein*; the Illyrians *Kralik* or *Krolijk*.

Strabo
Of the name
Platina.
Hermolaus.
Polibius
Grapaldus
The etymology of the name.

There are few countries wherein conies doe not breed, but the moſt plenty of all is in England, they are alſo in an Iſland where are but few men neere vnto *Dicæarcha*, or as it is now called *Puteoli* in Italy. Likewiſe in all Spain, eſpecially in thoſe parts neere vnto *Lombardy*, whereupon *Appius* in *Varro* did write to one of his acquaintance which had tarryed long in Spain, that he thoght he was there folowing or hunting of conies, becauſe as their multitude is great, ſo it would aske long time to take them. Among the *Baleares* are alſo great ſtore of conies, and once they ſo abounded there, that the people wer conſtraind to entreat at the handes of *Auguſtus*, a military company of Pioners to deſtroy them, and when *Camillus* was beſieging the citty *Veij* in Italy, he learned of the conies, which had vndermined a whole citty in Spain, likewiſe to take and ouerthrow that citty by their example of vndermining, whereupon *Martiall* ſaid:

Their count.
Munſterus
Athæneus.
Pliny.
Varro.

Monſtrauit tacitas hoſtibus ille vias.

Vegetius ſaith, that the prouerbe *cuniculos agere* tooke his beginning, when one by ſecret vnderminings and not by open violence ouerthroweth a Towne or nation. There are alſo ſaith *Albertus* great ſtore of wilde conies in *Bohemia*, ſo like a Hare as one beaſt may be like another, ſaue onely they ſeeme ſtronger, and are ſhorter and leſſer- which thing cauſed *Baptiſta Fiera* to write thus:

Credideram leporem ſic forma ſimillima fallit,
Ambo ſuperfætant, dente vel aure pares.

Pet. Matyr likewiſe affirmeth in his Ocæan *Decades*, that in *curiana* a region of the new foũd worlde, are conies for colour, quantity, and haire, like Hares, which the inhabitantes call *Vitias*, and there are two litle Iſlands caled *cuniculariæ*, which ſeeme to be denominated of conies, ſtanding betwixt *corſica* and *Sardinia*. For their ſeueral parts, they are moſt like vnto a Hare, except in their head and taile which is ſhorter, and their colour which is alway brighter, and leſſe browne and ſandy: or elſe ſometimes conies are white, black, gryſeld, tauny, blewiſh, yellow-ſpotted, aſh-coloured, and ſuch like. And *Alyſius* ſaith, that in ſome places, they are alſo greene, and their skinnes are of great vſe through the world, eſpecially in all the North and Eaſt for garments, facings, and linings. The gray and yellowiſh are the worſt, but the white and blacke are more pretious, eſpecially of the Engliſh, if the blacke be aſperſed with ſome white or ſiluer haires: and in their vſe the Buckes are moſt durable, yet heauier and harſher. The belly is moſt ſoft, gentle, & eaſie, & therfore more ſet by, although of leſſe continuance. Their fleſh is very white and ſweet, eſpecially of the young ones, being about fourteen or twenty daies olde, and ſome haue deuiſed a cruell delicate meat, which is to cut the yong ones out of the dams belly, and ſo to dreſſe and eat them, but I truſt there is no man among chriſtians ſo inhumanely gluttonous, as once to deuiſe or approue the ſweetnes of ſo foule a diſh: but the tame ones are not ſo good, for in Spaine, they will not eat of a tame cony, becauſe euery creature doth partake in taſt of the ayre, wherein he liueth, and therfore tame conies which are kept in a cloſe and vnſweet

Their partes & members.
Agricola.
Aelianus.
The vſe of their skinues
crescennensis
The vſe of their fleſh.
Pliny.

ayre, by reaſon of their owne excrementes, cannot taſt ſo well, or be ſo wholeſome as thoſe which run wilde in the mountaines and fields, free from all infection of euill ayre,

They loue aboue all places the rockes, and make Dennes in the earth, and whereas it is ſaid, Pſal. 104. that the ſtony rocks are for the cony, it is not to be vnderſtood as though the feet of the cony could pierce into the rocke, as into the earth, and that ſhe diggeth hir hole therein as in looſer ground; but that finding among the rocks holes, already framed to her hand, or elſe ſome light earth mingled therewith, ſhe more willingly entreth thereinto, as being more free from raine & floods then in lower and ſofter ground: for this cauſe they loue alſo the hils and lower grounds and woods where are no rocks, as in England which is not a rocky countrey, but whereſoeuer ſhe is forced to liue, there ſhe diggeth hir holes, wherein for the day time she abideth, but morning & euening commeth out from thence, and ſitteth at the mouth thereof. The places of their abod

In their copulation they engender like Elephants, Tigres, and Linxes, that is, the male leapeth on the backe of the female, their priuy parts being ſo framed to meet one another behind, becauſe the females do render their vrine backward: their ſecrets and the ſeed of the male are very ſmall. They begin to breed in ſome countryes, being but ſixe moneths old, but in England at a yeare old, and ſo continue bearing euery moneth, at the leaſt ſeuen times in one yeare, if they litter in March, but in the winter they do not engender at al; and therefore the authors ſay of theſe and Hares, that they abound in procreation, by reaſon whereof, a little ſtore wil ſerue to encreaſe a great borough. Their young being littered are blind and ſee not til they be 9. dayes old, and their dam hath no ſuck for them, til she hath bene ſix or ſeauen houres with the male, at the leaſt for ſixe houres after she cannot ſuckle them, greatly deſiring to go to the Bucke, and if she be not permitted preſently, shee is ſo farre diſpleaſed, that she wil not be ſo inclined againe for 14. daies after. Their copulation and procreation. *Tho. Gypſon.* *Tho. Gypſon.*

I haue bin alſo credibly informed by one that kept tame conies, that he had Does which littered three at a time, and within fourteene daies after, they littered foure more. Their ordinary number in one litter is fiue, and ſometimes nine, but neuer aboue: and I haue ſeene that when a Doe hath had nine in her belly, two or three of them haue perished and bene oppreſſed in the wombe by ſuffocation. The males will kill the young ones, if they come at them like as the Bore-cats, and therefore the female doth alſo auoid it carefully, couering the neſt or litter with grauell or earth, that ſo they may not be diſcouered: there are alſo ſome of their females very vnnaturall, not caring for their yong ones, but ſuffer them to periſh, both becauſe they neuer prouide a warme littour or neſt for them, as alſo becauſe they forſake them being littered, or elſe deuoure them. For the remedy of this euill, he that loueth to keepe them for his profit, muſt take them before they be deliuered, and pull off the haire or fleſh vnderneath their belly, and ſo put it vpon their neſt, that when the young one commeth forth, it may not periſh for cold, and ſo the dam will be taught by experience of paine to do the like her ſelfe: *Thus farre Thomas Gypſon an Exgliſh phyſitian.* The cruelty of the males and of ſome females.

For Conies you may giue them Vine-leaues, Fruits, Herbes, Graſſe, Bran, Oatmell, Mallowes, the parings of Apples; likewiſe Cabadges, Apples themſelues, and Lettuce; and I my ſelfe gaue to a cony blew wolfe-baine, which ſhe did preſently eat without hurt, but Gallingale and blind Nettle they will not eat. In the winter they wil eat hay, oats and chaffe, being giuen to them thrice a day: when they eat greenes they muſt not drinke at all, for if they do, it is hazzard but they will incurre the Dropſie: and at other times they muſt for the ſame cauſe drink but litle, and that little muſt be alway freſh. It is alſo dangerous to handle their yong ones, in the abſence of the dam, for hir iealouſie will eaſily perceiue it, which cauſeth her ſo to diſdain thē, that either she biteth, forſaketh, or killeth them. Foxes wil of their own acord hunt both Hares & conies, to kil and eat them. Their meat and food

the danger in their meat & drinke

Touching their medicinall properties, it is to be obſerued that the brain of conies hath bin eaten for a good Antidot againſt poyſon: ſo alſo the Hart which is hard to be diſgeſted, hath the ſame operation that is in triacle. There is alſo an approued medicine for the Squinancy or Quinſie: take a liue cony, & burn her in an earthen pot to pouder, then take a ſpoonful of that pouder in a draught of wine, and drink the moſt part thereof, and rubbe your throat with the reſidue, and it ſhal cure with ſpeed and eaſe, as *Marcellus* ſaith. The fat is good againſt the ſtopping of the bladder and difficulty of vrine being anointed at a fire vpon the hairy place of the ſecrets (as *Alex. Benedictus* affirms.) Other things, I omit concerning this beaſt, becauſe as it is vulgar, the benefits thereof are commonly known. *Albertus* the medicins in a Cony.

Of the Indian little Pig-Cony.

I Receiued the picture of this Beast from a certain Noble-man, my louing friend in *Paris*, whose partes it is not needefull to describe, seeing the ymage it selfe is perspicuous and easie to be obserued. The quantity of this beast doth not exceede the quantity of a vulgar Coney, but rather the body is shorter, yet fuller, as also I obserued by those two, which that noble and learned Physitian *Ioh. Munzingerus* sent me. It hath 2. little low ears, round and almost pild without hair, hauing also short legs, 5. claws vpon one foot behind and six before: teeth like a mouse, but no taile, and the colour variable. I haue seene of them all white, and all yellow, and also different from both those: their voyce is much like the voice of a pigge, and they eat all kinds of Herbes, Fruites, Oats, and Bread; and some giue them water to drinke, but I haue nourished some diuers moneths together, and neuer giuen them any water, but yet I gaue them moyst foode, as Herbes, Apples, Rapes, and such like, or else they would incurre the Dropsie.

Their flesh is sweet for meat, of a yellowship colour, like the Lard of Swine, and therefore not so white as is our vulgar Cony: they do not dig like other Coneys, and for the farther description of their nature, I will expresse it in the wordes of *Munzingerus* aforesaid; for thus he writeth.

"ONe of the males is sufficient in procreation for seuen or nine of the females, and by that means they are made more fruitful, but if you put them one male to one femal, then will the venereous salacity of the male procure abortment. It is affirmed, that they go threescore daies with young before they litter, and I saw of late one of them beare 8. at one time in her wombe, but three of them were stifled. They bring forth in the winter, and their whelpes are not blind as are the conies. They are no way so harmefull as other are, either to bite or dig, but more tractable in hand; howbeit vntamable. If two males be put to one female, they fight fircely, but they will not hurt the Rabbets. As the male is most libidinous, so doeth he follow the female with a little murmuring noyse, bewraying his appetite for generation, without wrath, and these are also called Spanish conies, by *Peter Martyr*, whose nature except in their abundant supreſætation commeth nearer to Hogs then Conies.

Of

OF THE FALLOW DEERE,
commonly called a Bucke and a Doe.

THere are ſome beaſtes (ſaith *Pliny*) which nature hath framed to haue hornes grow out of their head, like fingers out of a hand, and for that cauſe they are called *Flaticerotæ*: ſuch is this vulgar fallow Deere, being therefore called *ceruus palmatas*, that is a palmed Hart, by reaſon of the ſimilitude the horne hath with the hand and fingers. The Germaines call this beaſt *Dam*, and *Damlin*, and *Damhirtz*. The Italians *Daino*, and *Danio*; the French, *Dain*, and *Daim*. The Spaniards *Gamo*, and *Cortza*; the Græcians vulgarly at this daie *Agrimi*, and *Platogna*, and Ariſtole *Prox*: The Latines *Dama*, and *Damula*, becauſe (*ae manu*) that is, it quickly flyeth from the hand of man, hauing no other defence but her heeles; and the female *proca*, and the Polonians *Lanij*. It is a common beaſt in moſt countries, being as corpulent as a Hart, but in quantity reſembleth more a Roe, except in colour. the name. Gaza

Of their hornes, color and other parts.

The males haue hornes which they looſe yearely, but the females none at al: their colour diuers, but moſt commonly branded, or landie on the backe, like the furrow of a new plowed fielde, hauing a black ſtrake downe all along the backe, a taile almoſt as long as a Calues, their bellies and ſides ſpotted with white, which ſpots they looſe in their old age, and the females doe eſpecially vary in colour, being ſometimes all white, and therefore like vnto Goats, except in their haire which is ſhorter. The horns of this beaſt are carried about euery where to be ſeene, and therefore this is alſo likely to be the ſame beaſt which *Ariſtotle* called *Hippelaphus* as ſome would haue it; yet I rather thinke that *Hippelaphus* was like to that rare ſeene horſſe which *Francis* the firſt of that name king of France, had preſented vnto him for a gift: which was engendred of a horſe and a Hart, and therefore can haue no other name then *Hippelaphus*, ſignifieng a Horſſe-hart.

What Hippelaphus is

In the blood of theſe kind of Deere are not ſtrings or *Fibres*, wherefore it doth not congeale as other doth, and this is aſſigned to be one cauſe of their fearefull nature; they are alſo ſaide to haue no gall: in their hornes they differ not much from a Hartes (except in quantity) and for their other parts they much reſemble a Roe-bucke: their fleſh is good for nouriſhment, but their blood doth increaſe aboue meaſure melancholy, which cauſed *Hiera* to write thus of it, after his diſcourſe of the Roe.

Ariſtotle
A ſecret in the blood.

Damula adusta magis ſi matris ab vbere rapta eſt,
Haec prior in noſtro forte erit orbe locus:

For the preparation or dreſſing of a Bucke, we ſhall ſay more when wee come to the deſcription of a Hart. *Albertus* tranſlateth the word *Algazell* a fallow Deere, and ſayeth that the fleſh thereof is very hurtfull, being cold and dry and bringeth the Hemmorhoides if it be not well ſeaſoned with Pepper, Cinnamon, muſtard ſeed, and hony, or elſe Garlick, which cauſed *Iuuenall* to cry out vpon the exceſſe of richmen for their feaſts and delicate fare, being compared with the ancients which liued vpon fruits, in theſe words folowing as they are left in his eleuenth Satyre.

Olmi ex quouis arbore menſa fiebat,
At nunc diuitibus cœnandi nulla voluptas:
Nil Rhombus nil dama ſapit putere videntur
Vnguentum atque roſæ, &c.

Of the medicines

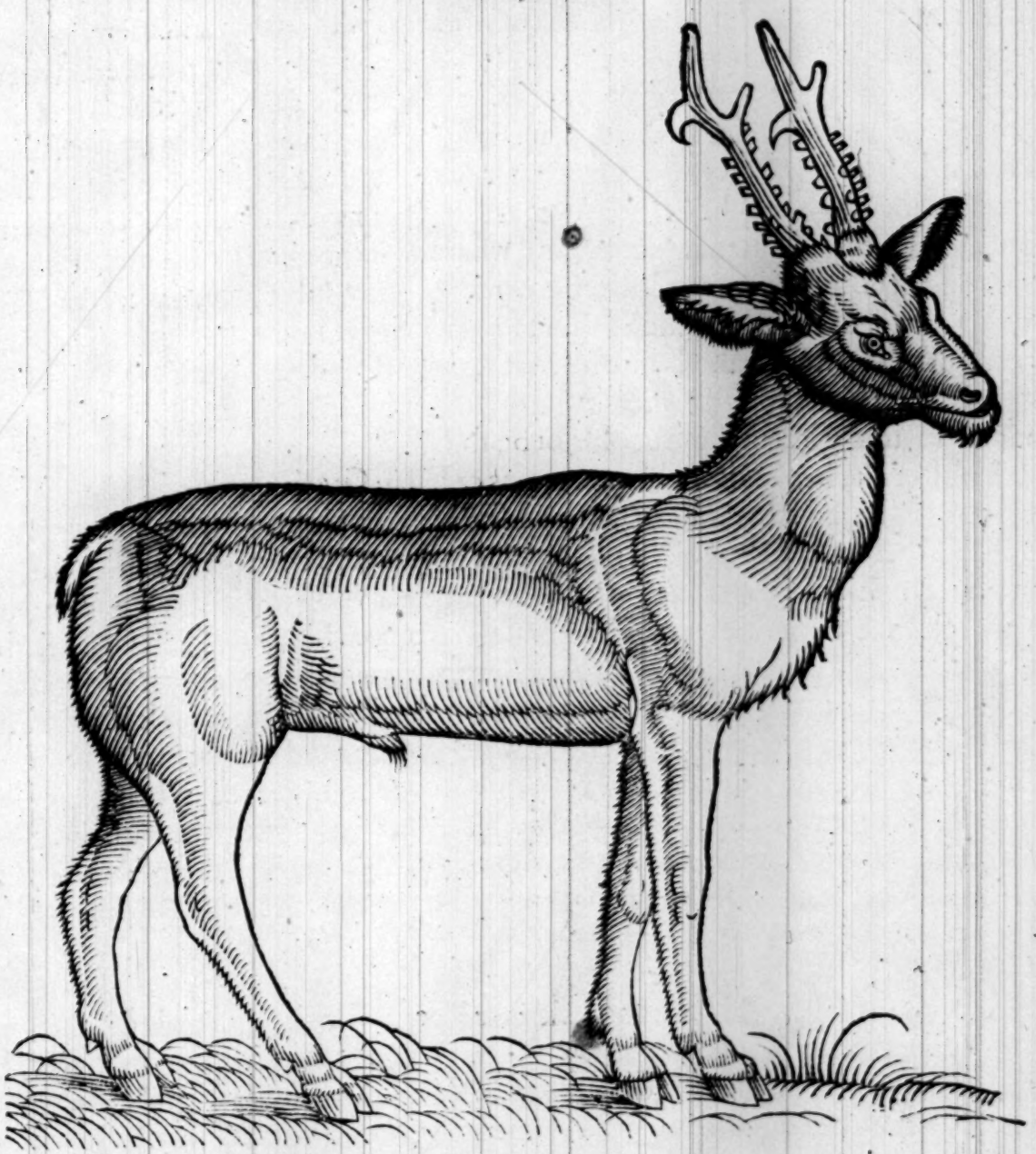
The dung or fime of this Beaſt mingled with oyle of Myrtles, increaſeth haire, and amendeth thoſe which are corrupt. If the tongue heereof be perfumed vnder a leech or ticke that ſticketh in the throat of man or beaſt, it cauſeth the leech to fall off preſently; and the pouder of ſuch a tongue helpeth in a Fiſtula, ſome of the late writers do preſcribe the fat of a moul, of a Deere, and of a Beare mingled togither to rub the head withall for increaſe of memory.

Of the ſecond kind of Deere the ROE-BVCKE.

THere is ſo great difference among writers about the name of this beaſt, that it is a difficult and hard matter to ſet downe certainely, in the prime and original tongues, the true and perfect denomination thereof, yet I will endeauour to goe as neere the marke as can be, by laying togither all the probabilities that I find in other, or obſerue by my ſelfe. To begin therefore with the Hæbrew as the fountaine of all the reſidue, they call it *Zebi*, and the feminin herof *Zebiah*, and therefore in Deut. 14, it is permitted to the Iewes to eate: and the plurall of the Maſculine is *Zebaim*, and of the feminine *Zebaoth*. The Chaldee tranſlation calleth it *Thabia*, which in the Acts of the Apoſtles cap. 9. is called *Tabitha*, & is interpreted *Dorcas*, a Roe: and ſure it is probable that the Hæbrewes ſo call a Roe, becauſe of the outward beauty thereof, being full of ſpots vppon a ground or skin of another colour, ſhewing with great delight pleaſant to the beholders, which cauſed *Martiall* to write this Diſticon

The ſeuerall names.

The repreſentation both of Male and Female.



Delitium paruo donabis dorcada nato,
Iactatis solet hanc mittere turba togis.

The Persians call this beast *Ahu*. The Arabians, *Thabiu*, which commeth neere to the *chaldee* word, the Germans *Reeh* or *Rech*, and the male *Rech-bocke*, and the female *Rech-geise* The Illyrians *Serna* or *Sarna*; the French *Chireau*, & *cheureulsauuage*. The Spaniard, *Zorito*, or *cabronzillo-montes*, the Italians *capriolo*, and *cauriolo* for the male, and *capriola*, and *cauriola* for the female.

The Græcians *Dorcas* as the Septuagints do euery where translate, which *Strabo* termeth corruptly *Zorces*, also *Dorx Kemas*, *Nebrous*, and vulgarly at this day *Zarkadi*; and *Dorcalis Dorcadion*, for a little Roe. The Latines do also vse the worde *Dorcas* in common with the *Græcians*, and beside *caprea* and *capreolus* for a little Goat, for I do not thinke that any learned man, can finde any difference betwixt *caprea* and *capreolus*, except in age and quantity. The reason of these two latter names is, because of the likenesse it hath with a Goat, for Goats as we shal shew in their description haue many kinds distinguished from one another in resemblaunce, but in the hornes a Roe doth rather resemble a Hart, for the female haue no hornes at all.

The reason of the latine name.

These beasts are most plentifull in Affricke, beyond the Sea of *carthage*, but they are of another kind then those which *Aristotle* denied to be in *Affrica*: there are also in Egypt, & in *Germany*, and in the *Heluetian* Alpes. Likewise in *catadupa* beyond *Nilus*, in *Arabia*, in *Spaine*, and in *Lycia*: and it is to be obserued that the *Lycian* Roes doe neuer goe ouer the Syrian Mountaines. *Aelianus* doth deliuer these thinges of the Lybian Roes, which for the colour and parts of their body may seeme to belong to all. They (saith hee) are of an admirable velocity or swiftnes, but yet inferiour to the Lybian horses, their belly is parted with blacke strakes and drops, and the other parts of their body are of a red yellowish colour, they haue long feet, but longer eares, their eies blacke, and their horns are an ornament to their heads. Their

Auicen.
The Countries breeding Roes.
Marcellus
Albertus.
Plinij.
Strabo
Their nature and seueral parts.

Their ſwiftneſſe doth not onely appeare vpon the earth but alſo vpon the Waters, for with their feet they cut the waters when they ſwim as with oares; and therefore they loue the lakes & ſtrong ſtreames, breaking the floods to come by freſh paſture, as ſweet ruſhes and Bul-ruſhes. Their hornes grow onely vpon the males, and are ſet with ſixe or ſeauen braunches, but the females haue none, and therfore alſo they differ in horne from the fallow-deere: ſo as they cannot be called *Platycerotæ*, for their Hornes are not palmed like a hand, and although they be branchy, yet are they ſhorter: they differ not much from the common Deere, but in their horne: and whereas the hornes of other beaſtes are hollow toward the roote, whereunto entreth a certaine bony ſubſtance, the hornes of theſe (as alſo of the vulgar Bucke and the Elke) are ſolide, without any ſuch emptineſſe; onely, they are full of pores. It hath alſo beene beleeued, that a Roe doth not change her hornes, becauſe they are neuer found; whereas in truth, they fall off yearly as doth a Harts, but they hide them, to the intent they ſhould not be found.

Stumpfius

Albertus

Pliny.
Pauſanias.
Bellonius.
Edlebach.

It hath likewiſe beene thought, a Roe was called in Greeke *Dorcas*, becauſe of the quicknes of hir ſight, and that ſhe can ſee as perfectly in the night as in the day; and not onely for her ſelfe, but the learned Phyſitians haue obſerued, a certaine viſcous humour about hir bowels, which being taken forth and annoynted vpon a mans eies, which are darke, heauy, and neere blind, it hath the ſame effect to quiken his eie-ſight. It is alſo ſaid of them that they neuer winke, no not when they ſleepe, for which conceit, their blood is preſcribed for them that are pur-blind. The taile of this beaſt is ſhorter and leſſer then is the fallow-Deeres, inſomuch as it is doubtfull whether it be a taile or not.

Of their eie-ſight.

Origen ſuper cant.
Textor.

pliny.

Cardanus

They keepe for the moſt part in the Mountaines among the rocks, being very ſwift, and when they are purſued by Dogs, (*Martiall* ſaith) they hang vpon the rocks by their horns to deceiue the dogs, after a ſtrange manner ready to fall and kill themſelues, and yet haue no harme, whether the Dogs dare not approch as appeareth in this *Epigram:*

The place of their aboade

Pendentem ſumma capream de rupe videbis
Caſuram ſperes, decipit illa canes:

yet this doth better agree with the wild Goat then with the Roe, as ſhall be manifeſted in due time.

Ælianus ſaith, that the *Cynoproſopy*, men with Dogs faces liue vpon the fleſh of Roes and Bugles, in the wilderneſſe of Egypt: and alſo it is vſuall to conclude them in Parks, for they wil agree very naturally with Hares and Swine; wherfore in the Lordſhip which *Varro* bought of *Piſo*, it was ſeene how at the ſound of a Trumpet, both Roes and Boares, would come to their vſuall places for meate: and although they bee naturally very wilde, yet will they quickly grow tame and familiar to the hand of man, for *Blondus* did nouriſh many at Rome. Being wilde they are hunted with Dogs, ſhot with Guns, taken in nets, but this falleth out ſildome, becauſe they liue moſt among the rocks.

Their concord with other beaſts

Columella

of their taking.

They are moſt eaſily taken in the woods. When they are chaſed, they deſire to run againſt the wind, becauſe the coldneſſe of the aire refreſheth them in their courſe, and therefore they which hunt them place their Dogs with the wind, for ſometimes againſt the hunters minds, do what t' ey can to the contrary, ſhe taketh hir courſe that way: but Harts when they heare the barkings of Dogs, run with the wind, that the ſauor of their feet may paſſe away with them. They are often take by the counterfaiting of their voice, which the hunter doth by taking a leafe and hiſſing vpon it.

Belliſarius

Creſconius

They are very good meate (as *Philoſtratus* affirmeth) and that the *Indians* dreſſe at their feaſts whole Lyons and Roes for their gheſts to eate, and the *Sophiſts* in their banket which is deſcribed by *Athæneus*, had Roes therein: and therefore *Fiera* preferreth it before the fallow-deere, alledging the agreement that is betwixt it and the body of man, being dreſſed according to Art.

The vſe of their fleſh.

Hic optata feret nobis fomenta calore,
Vda leui modicis mox que coquenda focis.

Simion Sethi
Auicenna.
Trallianus

And therefore alſo affirmeth, that it excelleth all wilde beaſtes whatſoeuer, being not onely fitte for nouriſhment but for the ſicke, as for them that haue the Chollicke, or the falling euill, or the *Timpanie*, and therefore they are beſt at a yeare olde or vnder. Likewiſe, their broath with Pepper, Louеage, ſeede of Rue, Parſley, Hony, Muſtardſeed and Oyle; and for ſauce to the meate they take Pepper, Rue, Hony melted, and an onyon: ſometime alſo they ſeeth the hanches or hippes, and make Paſties of the ſides and ribbes.

Apicius

It

It is a Beaſt full of feare, and therefore the fleſh thereof although it be very dry; yet will it engender ſome melancholy; of the feare *Martiall* ſaith thus: Of the diſpoſition & paſſion.

Tam deſpar aquilæ columba non eſt.
Hec dorcas rigido fugar leoni. As the

Doue from the Eagle, and the Roe from the Lyon, which afterward grew vnto a Prouerbe. It hath alſo ſome *Epethets* among Authors, which doe confirme their diſpoſition ful of feare: as flying, weake, wanton, and ſuch like; yet will they fight one with another ſo fiercely, that ſometime they kill each other.

They feare alſo the Wolfes, whereof came the prouerbe, that firſt of all the Roes wil be ioyned to the Wolfes, to expreſſe an incredible matter. They haue alſo beene vſed for Sacrifice to *Diana*, for the *Saphrtæ* Women in *Patras*, did lay vpon hir great altar whole Harts, Bores, Roes and other beaſts aliue: and the *Coptitæ* did eate the Males; but religiouſly worſhipped the females, not daring to eate them, becauſe they beleeued that *Iſis* loued them dearely. Their enemies in nature. Sacrifices of Roes. *Pauſanias.* *Ælianus*

Of theſe Beaſts came the Iſlands *Capreæ* beyond *Surrentum* into *Campania*, where *Tiberius* had a famous Caſtle, and was ennobled by his preſence; but ſince the decay thereof, it is now celebrated for the multitude of quailes that are found therein.

The remedies or medicines comming from this Beaſt are theſe: firſt, the fleſh of them eaten, is good againſt all paines in the ſmall guts, for it dryeth and ſtayeth the belly. *Pliny* affirmeth, that the teeth of a Dragon tyed to the ſinnewes of a Hart in a Roes skinne, and wore about ones necke, maketh a man to be gratious to his ſuperiors, and them to be fauorable and pitifull to him in all his ſupplycations: And if the white fleſh in the breſt of an *Hiæna*, and ſeuen haires thereof with the genitall of a Hart, be tyed in a piece of a Roes skinne, and hanged about a Womans necke, it maketh that her wombe ſhall ſuffer no abortements; but theſe things are triuiall, and not to be beleeued but at pleaſure. I know that the taile of a Dragon tyed to the Nerues of a Hart in a Roes skinne, the ſewet of a Roe with Gooſe-greaſe, the marrow of a Hart and an onyon, with Rozen & running lime, doe wonderfully help the falling euill, (if it be made into a plaiſter.) The medicines ariſing from a Roe. *Marcellus*

Sextus ſaith, that if one giue the braine of a Roe drawen or preſſed through a ring to an infant, it will preſerue him for euer from the falling ſickneſſe and apparitians. The Liuer of a Roe ſod in ſalt Water, and the eyes of a purblind man held ouer the fume or reak thereof, are cured of their blindneſſe: and ſome ſeeth it in a little cup, and annoynt the eies with the ſcumme or froth comming from it. The ſame liuer being burned to poulder, and the duſt caſt on a man bleeding, ſtaieth the yſſue or fluxe. The gall of this beaſt mixed with Wine, and the meale of Lupines the waight of a groate, and Hony, take away the ſpots of the face & the ſame gal mixed with water, helpeth a ſun-burned face, and freckles: The ſame with Hony Atticke, taketh away the dimnes from the eies, & with the iuyce of a gourd annoynted vpon the eie browes, cauſeth that where the haire hath beene pulled off, that it neuer ſhal grow againe; and this gall is alway the better for the age thereof, and as *Hypocrates* did preſcribe, it muſt be kept in a ſiluer pipe or boxe.

For the tingling of the eares, take with this gall the Oyle of Roſes, with the iuyce of an Onyon beaten together, and inſtilled warme into the eares for a preſent remedy: ſo alſo, with the oyle of Roſes onely, it helpeth the payne in the teeth, and with the hony atticke, all ſwellings and paines in the iawes or chappes, putting thereto Myrrhe, ſaffron, and Pepper. The ſame gall with a little hoggs-bread, and the poulder of burnt Alumme with Anyſe ſeede, made into a ſuppoſitory, procureth looſenes, if the party haue not the Hemerrhoides. *Sextus*

Alſo the gaull taken with hony and the iuyce of Eglantine, cureth the exulceration of the virile member by annoynting it. The Spleene being drunke, helpeth windineſſe, and the melt is commended againſt the chollicke and the biting of ſerpents. *Aetius.*

Againſt the laundiſe they take the dung of a Roe dryed and ſifted, and drinke it in wine: the ſame alſo ſo drunke, cureth the Ague: and bycauſe the Roe-bucke doth wonderfully loue his female, there be ſome that affirme, that if a woman eate the bladder of a Roe, it will likewiſe make her husband to loue her exceedingly. *Galen.*

There

OF THE FIRST KIND OF TRAGE-

laphus which may be called a Deere-goate.

Plinius.

THere is another kind ſo like a Deere (although conceiued of a Bucke-Goate and a female Hart) that I cannot but expreſſe the figure and briefe narration thereof in this place. It is like a Deere (except the beard and the briſtles growing about the ſhoulders) and *Pliny* affirmeth that they are found about the riuer *Phaſis*, in *Arabia* and *Arachotæ*, which is a Citty of *India* ſo called of *Arachotus* a riuer iſſuing from *Caucaſus* which the Græcians call *Tragelaphos*, and the Germans *ein Brandhirſe*, and ſome thinke this beaſt to be mentioned by the name of *Ako* in *Deut.* 14. This doubtles is the ſame beaſt which *Ariſtotle* calleth *Hippelaphus*, becauſe he attributeth the ſelfe ſame things to it that *Pliny* aſcribeth to this, both for the beard, the briſtles, and deepe haire about the ſhoulders, which hangeth downe like the mane of a horſe.

of the generation of this beaſt.

Athenæus The countries of this beaſt and the name heereof.

The

The ſimilitude both in proportion and quantity holdeth with a Hart in the feete which are clouen, and that the female thereof doth want homes. The hornes of the male are like the hornes of a Roe. Therefore howſoeuer ſome haue imagined that there is no ſuch Beaſt to be found in the world, they are rather to be pitied then confuted, for it is not to be doubted, that neither the auncients nor other euer haue ſeene all the diuers and marualous ſhapes of Beaſtes, which are to be found in many remote and far diſtant places of the world, eſpecially in *Arabia* and *India*, where are many deſarts; and therefore the reaſon why they affirme this, *is becauſe they neuer ſaw any ſuch*, and ſo it is to be vnderſtood: for the rare pictures of theſe beaſts called in ancient time *Canathra*, whereupon children were carried in Pageants and ſhewes, gaue them occaſion to think that theſe were but mens deuiſes, and that God neuer ordained ſuch creatures. *Georgius Fabritius* which ſent me this Picture, doth among other thinges write vnto me very probably that this kinde is onely diſtinguiſhed from other in forme, name, and ſtrength, and not in kind: and this being more ſtrange and leſſe knowne among men, was called by the Græcians *Tragelaphus*, being greater then the vulgar Deere, deeper haired, and blacker in colour, and this (ſaith he) is taken in the ridings or forreſts of *Miſena*, bordering vppon *Bohemia*, and the common ſort of hunters hold opinion, that by reaſon it loueth to lie where Coles are made, and in their duſt, feeding vpon ſuch graſſe as groweth in thoſe places, that therefore the Germanes call it *Brandhirze*, and ſo the Foxes which reſemble them in colour, are called *Brandfuſche*.

Zenophon. Plutarch. Cœlius

Of the parts.

Of the countries of this beaſt.

It is for certaine that theſe are greater and ſtronger then Harts, their vpper part of the backe being blacke, and the neather neere the belly not White (as in a Hart) but rather blackiſh; but about his genitals very blacke. I haue ſeene the hornes to haue ſeauen ſpires or braunches, growing out of one of them, being palmed at the top. Theſe are like to thoſe which are called *Achæines* in Greeke, by reaſon of their paine and ſorrow: and *Kummerer* in Germane, by cauſe they liue in continuall ſorrow for their young ones, while they are not able to runne out of their dennes, belike fearing by ſome inſtinct of nature, leaſt their tender and weake age, ſhould betray them to the hunters, before they be able to runne away.

Agricola Of their ſtrength and colour.

A ſecret in their paſſion.

THE FIGVRE OF ANOTHER
Tragelaphus or Deere-goate, expreſſed by BELLONIVS.

THere is another *Tragelaphus* (ſaith he) whereof I finde no name among the French: it wanteth a beard, and the Haire thereof reſembleth an *Ibex-goate* (whoſe deſcription followeth afterward among Goates:) the hornes heereof are like a Goats, but more crooked and bending, compaſſing behinde as a Rammes doe, which he neuer looſeth. His face, Noſe, and eares, are like a ſheepes, the skinne of his Cods being very thicke and hanging downe. His Legs are white like a ſheepes, his taile white; his haires are ſo long about his necke and ſtomacke, that you would thinke it were bearded. His haire on the ſhoulders and breſt blacke, and it hath two gray ſpots on his flanks on either ſide: the Noſtriles are blacke, the beake or face White; ſo alſo is the belly beneath, but the deſcription heereof ſeemeth rather to agree with a *Pygargus*, or *Muſmon*, of which I ſhall ſpeake afterward.

The deſcription of his ſeuerall parts.

I doe rather approue the relation of another of this kinde, which was ſent vnto me by that moſt learned Engliſh Phyſition *Iohn Cay*, which as he writeth vnto me, was brought in the yeare 1561. out of the Countrey of *Mauritania*, which was clouen-footed and liueth for the moſt part in the Mountaine partes of that Countrey, being in quantity betwixt a fallow-deere and a Hart, the body more like a Hart, and the ſide branded and hanging downe: a ſhorter and thicke necke, the colour in the Winter blacke, and red, ſet one with another

another, the beard like a Goate, but more deuided and turned backeward; his haire very long euen to his knees, a mane full of briſtles, ſtretched out in length through his whole necke, but eſpecially about the toppe of the ſhoulder blades, where it ſtandeth like bunches, being in colour darker then in other parts of the body; and the hinder Legges are couered with longer and harder haires downe to the paſterne, (as I thinke) for no other cauſe but to defend them from harme in his leaping: and the hoofe of this beaſt was more ſtrange (for being clouen as is ſaide before) the outward hoofe of his fore-legges is longer and greater then the inward, and contrary in the hinder: and the inward cloue thereof is longer and greater, and the outward ſmaller and ſhorter, ſo as on either ſide you would thinke one of them was the hoofe of a Goate, and the other of a Hart, both of them hollow and without ſoales; whereof I can giue no other reaſon, then the pleaſure of nature, which hath ſo prouided, that whereas this beaſt liueth among the rockes, and ſharp places of the Mountaines, his foote-ſteps are by his hollow hoofes more firme and ſtable, becauſe by that means, the ſtones and ſharp pointed rocks entreth into them to ſtay them vp from ſlyding: but it is more ſtrange in the females hoofes, for they haue vpon the top and vpper face of them three or foure pleaſant impreſſions (as it were of carued or imbrodered flowers, if a man marke them earneſtly,) which I think are giuen vnto them only for ornament and delight.

A ſecret in the hoofe.

Either ſexe looſe euery yeare their hoofes, and Harts doe their Hornes, that nature may ſhew their reſemblance in their feet to a Hart, as he doth in their head to a Goat. His eare is short like a Goats, but his eie, genitall, ſtones, and taile, like a Harts, though ſomwhat shorter. The hornes like a Rammes, crooked and diſtinguished in the middle, by a blacke line all their length, which is two Roman feete and one finger, and in compaſſe at the roote, one foot, one palme, and a halfe, ſtanding one from another, where they differ moſt not aboue one foote, three palmes, one finger and a halfe. The rugged circles going about them, toward the top are bunchy, and toward the bottom or roote they are low, with beaten notches or impreſſions.

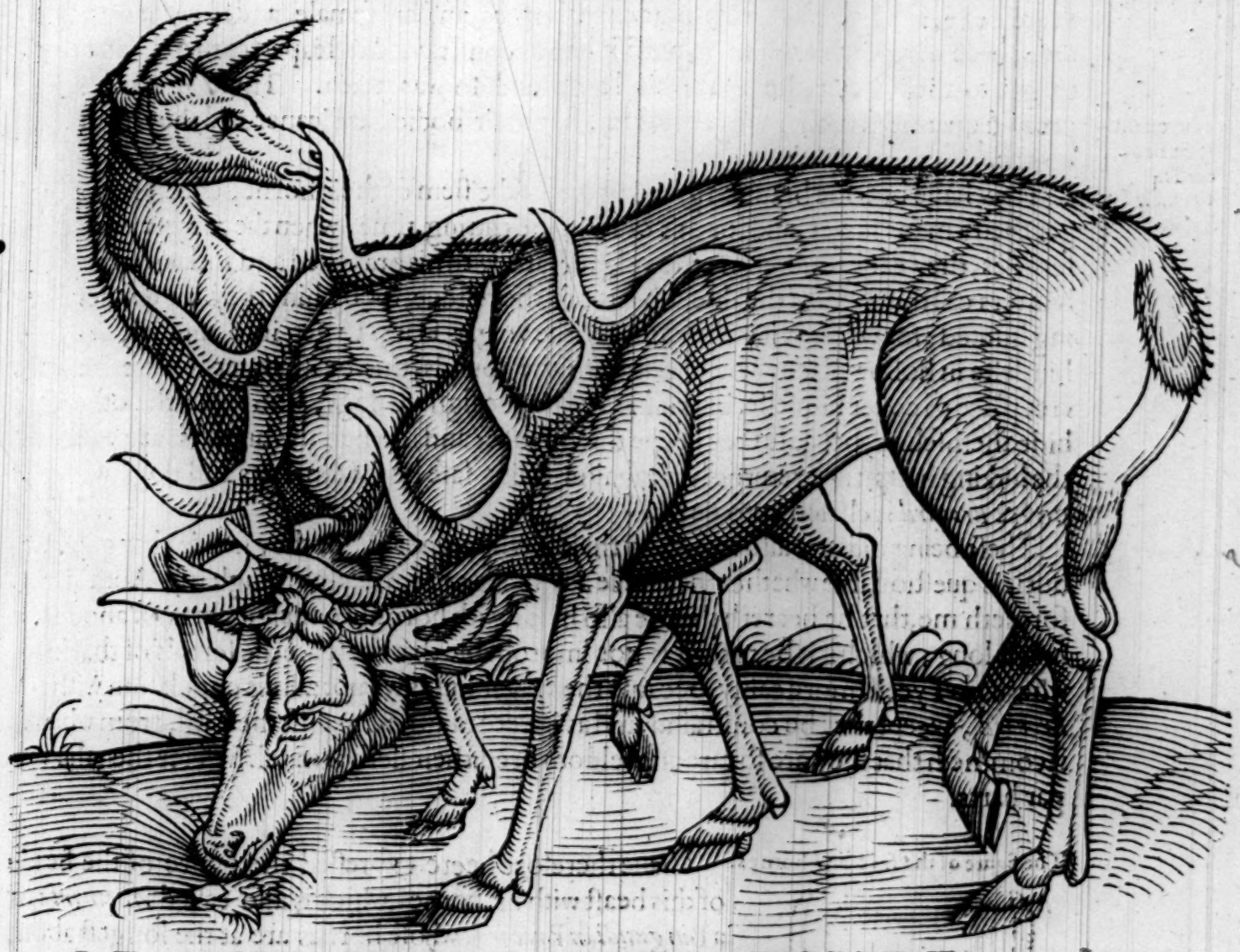
Their quantity in length and breadth.

They are not at the top diſtant one point from another, aboue one foote and a palme. The length of their face, from the Crowne to the tip of the Noſe, one foote, and three fingers: the breadth in the forehead where it is broadeſt, two palmes and one finger.

The height of this beaſt not aboue three foote and a halfe, except where his mane ſtandeth, and the whole length heereof from the crown of the head to the taile is foure feet and a halfe and two fingers.

It hath onely teeth beneath on the neather chap, and thoſe in number not aboue ſixe, neither did I obſerue any defect in them. It cheweth the cud like other clouen-footed beaſts. The Noſtrils are blacke, from whom the vpper lip is deuided by a long perpendicular line. It is a gentle, pleaſant and wanton beaſt, in the diſpoſition, rather reſembling a Goate then a Hart, deſiring the ſteepeſt and ſlipperyeſt places whereon it leapeth, and from whence (it is reptored) that it doth caſt downe it ſelfe headlong vpon the hornes naturally, that by them it may breake the violence of his fall or leape, and then ſtayeth his body vpon the fore-knees. Of the deſcription of this beaſt.

It will runne apace, but it is moſt excellent in leaping, for by leaping it aſcendeth the higheſt Mountaines and rockes. The females are greater then the males, but not in Horne or Haire, it eateth Graſſe, Oates, Cheaſiill, Hay, and Bread, they bring forth twinnes euery time: and this we call in England a *Barbary-Deere*. Thus farre *Doctor Cay*.



OF THE HART AND HINDE.

THe male of this beaſt is called in Hæbrew *Ajal Deut.* 14. and the Arabians doe alſo retaine that word in their tranſlations, the Perſians cal him *Geuazen*, the Septuagints *Elaphos*, the Græcians at this day *Laphe Pelaphe*, and Saint Ierom for the Latins *Cèruus*, the Chaldees *Aielah*, the Italians *Ceruo*, the Spaniards *Cieruo*, the French *Cerf*, the Germans *Hirtz* or *Hirs* and *Hirſch*, the Plimmings *Hert*, the Polonians *Gelen*, the Illirians *Ielüelü*. The female or Hinde likewiſe termed in Hæbrew *Aial*, and ſometime *Alia* and *Aielet*, the Latines and Italians *Cerua*, the Spaniards *Cierua* the Germans *Hinde* and *Hindin*, and the Germans more ſpecially *Hin* and *Wilprecht*, the French *Biche*, and the Polonians *Lanij*. The young faunes or calfes of this Beaſt they call in Latine *Hinnuli*, the Græcians *Anebros*, the Hæbrewes *Ofer*, the Germans *Hindcalb*.

The names of a Hart.

The names of a Hinde

The nams of a hinde-calfe

Alſo it is not to be forgotten, that they haue diuers other names to diſtinguiſh their yeares and countries, as for example: when they begin to haue hornes, which appeare in the ſecond yeare of their age like Bodkins without braunches, which are in Latine called *Subule*, they are alſo cald *Subulones* for the ſimilitude they haue with bodkins, and the Germans cal ſuch an one *Spirzhirtz* which, in Engliſh is called a *Spittard*, and the Italians *corbiati*, but the french haue no proper name for this beaſt that I can learn vntil he be a three yearing, and then they call him (*ein Gabler*) which in Latine are called *Furcarij*.

Ariſtotle. *Pliny.* Of Spittards & Subulous.

And indeed I was once of this opinion that theſe *Subulones* were only two-yearing Harts, vntil I conſulted with a *Sauoyen* of *Seguſium*, who did aſſure me from the mouths of men traind vp in hunting wild beaſts from their youth, that there are a kind of *Subulones* which they call alſo *Brocardi* with ſtraight and vnforked hornes except one branch, in the mountaine of *Iura* neare the lake *Lemanus*, and that theſe alſo do liue among other Hartes, for there was ſeene neere a monaſtry called the Roman Monaſterie by certaine hunters, in the yeare 1553. a vulgar Hart with branched hornes, and his female, and likewiſe with a *Subulon* or *Brocarde*, which when in purſuit he was conſtrained to leape from rocke to rock, to get to the Water, he brake his legge and ſo was taken. Theſe *Brocards* are as great in quantity as other vulgar Hartes, but their bodies are leaner and they ſwifter in courſe.

Of Brocardes.

The quantity of Brocards.

They haue but one braunch growing out of the ſtem of their horne, which is not bigger then a mans finger, and for this cauſe in the rutting time, when they ioyne with their females, they eaſily ouercome the vulgar Hart, with his branched and forked hornes. The hunters call this *Brocard* the ſhield-bearer to the reſidue, for by him they are deliuerd being hunted: for whereas it is the nature of the vulgar Hart, to get into ditches, and hide himſelfe in hollow places when he heareth the hounds, this beaſt neuer coueteth any ſecret place to couer himſelfe, but runneth ſtil in the ſight of dogs, who leaue the other that hide themſelues, becauſe they keepe this on foot: and ſo when the hunters are paſſed by the lurking harts, they returne back againe, being ſafe both from nets and dogs, while the poore *Brocard* is chaſed vnto death.

Of their horns.

Theſe being old, are alſo known by their teeth and horns, for they neuer change them, but it is queſtionable whether they haue any hinds or females, although my Authour informeth me, that he heareth ther be alſo hinds with horns like theſe, being not aboue one finger long; which if it be true, it is not improbable that theſe are the femals of that kind, wherunto I yeeld more eaſily, becauſe the vulgar hinds wil not admit copulation with the *Brocard*, except they be conſtraind, and as it were rauiſhed againſt their wil, from whence it commeth that they are ſo rare and ſeldom bred: their fleſh is much ſweeter then the vulgar harts.

The figure of the face and hornes.

I haue therefore heere expreſſed the figure of the heade of this beaſt with his hornes, which is alſo called *Anamynta* or a *Burgundian Brocard*, whoſe hornes are at the longeſt about eighteene inches long, and at the ſhorteſt about nine inches, wherof that part which cleaueth to the head is bunchy and indented: the longeſt as they grow in length, do more and more ſtād out one from another, turning vp at the top like a bowe, but the leſſer do not ſtand out ſo farre, and bend very little at the point; and whereas in the vulgar harts the root of the horn is but in a round circle, as it were faſtned vpon the ſcull of the beaſt, in this the bony rootes lie within the skinnes much deeper, as may be eaſily diſcerned by comparing both togither.

The reaſon why I call this *Burgundian* hart or *Subulon Anamynta*, is becauſe it not onely wanteth the manifolde braunches of vulgar Hartes, but that alſo which is called *Amynta*.

There

There are another ſort of Harts called *Achaini* bred in Creet neere *Achæa*, whereas in all other partes of *creet* there are no Harts, wherof it is affirmed by *Gaza* that there was one of them which had a bough of greene Iuy growing in his hornes, it was coniectured that when it was young, ſome ſprig of that Iuy was taken in a ſlifter of the horne, which by reaſon of ſome nouriſhment it found in the horn naturall to that tree being like a rockye ſubſtance, it there grew to more perfection. Theſe are alſo called *Spathenæ*, although that terme be alſo giuen vnto vulgar Harts to ſignifie their full age, yet ſome are of opinion that this *Achæmie* Hart was but an inuention or figment made in bred, for there was in antient time a kind of loafe called *Achaines* in the likeneſſe of a Hart.

Ariſtotle. Of the Achaian harts. *Gaza.* a myracle in the horne of this beaſt. *Athæneus.*

I receiued alſo of that learned man *Iohn Cay*, another head out of England which he cõiecture̅th to be the head of the palmed Bucke, as it was called by *Iulius capitolinus*, which I do not take to differ from the fallow Deer: and yet becauſe this ſeemeth to be of the moſt exeellent kind, I haue thought good to expreſſe it in this place, being farre different from all other hornes of this kinde of Beaſtes, and more beautifull.

The picture of another face and hornes.

Of the regions breeding Harts. *Solinus.*

Harts are bred in moſt countries, but the auncients do celebrate and preferre thoſe of *Britaine* before other, where they are of diuers colours both white and blacke, as *Pauſanias* affirmeth. In *Oedor* a region of Aſia, toward the Northerne Ocæan, they ride vpon Harts; likewiſe there are harts in Scythia: and the people cald *Meditæ* which are ſubiect to the kings of *Tartaria*, make their harts ſo tame, that they alſo ride vppon them: there are none in *creet* except in the region of the *cydonites*. there are alſo in the woods of *Heluetia*, but not ſo many as in time paſt becauſe *Democraties* do not nouriſh game and pleaſures like vnto Monarchies, and therefore they are daily killed by the vulgar ſort, there being no law againſt it.

Ælianus. *Ariſtotle* A ſecret in the eares of Harts. *Amianus.* A hyſtory.

The Harts of *Helleſpont*, and about *Arginuſſa* haue one of their eares ſlit or cut aſunder, by nature in their dams belly, and therefore they neuer go ouer the Mountaines into other regions: as indeed it is the property of all Harts to loue, their natiue ſoiles aboue all other places. There is a citty called *Dora* in *Aſiria*, neere the banks of *Euphrates*, where are many flockes of Harts, of whom many times ſome are ſlaine with Darts, and others as they ſwim away to their accuſtomed ſolitudes are oppreſſed in the water by the weight of Oares, and ſo taken. They are for the moſt part ſand-coloured, and intermingled with ſome white ſpots, eſpecially the Hinds and their calues, and ſometimes milk-white, which happeneth vnto them by ſome defect in their nouriſhment before they be calued: and for natural imbecillity, ſo haue I ſeen white Bears, Hares, Quailes, Partridges, and Swallows.

Pollux. *Varinus.* Of the colour. *Ariſtotle* *Buellius.* *Philoſtratus.* a hiſtory. *Plutarch.* *Gellius.*

When *Appolonius* and his Colleagues trauelled by *Paraca* a citty of India, they ſuddenly heard a noiſe like the ſound of a pipe, and while they looked about to ſee what it ſignified, they perceiued that it was the pipe of a keeper or Forreſter, which gouerned a whole flocke of white Harts: ſuch an one was the was the hart of *Sertorius* that Noble Captain, whereby he led his army, as they were perſwaded by it, who affirmed that it was a Spaniſh Prophet or wizard giuen to him by a certain *Luſitanian* whom he took in an Iſland of Portugall; ſaying moreouer that ſhe was inſpired by *Diana*, and that ſhee had authority from

that Goddeſſe to admoniſh him, and make the harts of his ſouldiors cleaue faſt vnto him, and therefore if at any time he miſcaried in his proceedings, he could eaſily pacifie them from mutinies, in ſaying; that his hart ſet him vppon that enterprize, ſo putting off the fault cunningly from himſelfe to the beaſt for feare of defection, wherfore alſo theſe wer vſed in the *Bacchanals* of *Cracouia*, and their fleſh being ſofter, is peculiarly termed by the French *Venaiſon*. Theſe do excell all other in the beauty of hornes, which are very high, yet grow they not to their bones or skalps, but to their skin, branching forth into many ſpieres, being ſolide throughout, and as hard as ſtones, and fall off once euery yeare, but if they remaine abroad in the aire, where ſome wind and raine fall vpon them, ſo as now they are wet, and anon dry againe, they grow as light as any vaniſhing or ſofter ſubſtance as I haue proued by experience, finding ſome which haue bin loſt by them in the woods: wherefore I gather that they are of an earthly matter concrete and hardned with a ſtrong heat made like vnto bones. It muſt be vnderſtood that the males onely are horned, and yet haue they ſmall benefite by them, becauſe (as I ſaide) they growe but within theyr skin, and theſe alſo they looſe euery yeare in the ſpring time At one yeare old they haue nothing but ſmall bunches, as it were ſignifications of their hornes to come growing on their head; at two yeares old they appeare more perfectly but ſtraight and ſimple; at three yeares they grow forked into two ſpieres, at foure into three, and ſo increaſe euery yeare in their branches till they be ſix, and aboue that time you cannot certainly diſcerne their age by their heade, for their hornes or ſpieres grow not more in number although their years make them greater in quantity: yet the old Harts do want theſe two branches which the Græcians call *Amynterai*, and the Latines *Adminicula*, becauſe they firſt come forth: and I haue heard that there were Harts horns in an Apothicaries ſhop of Antwerp, which had euerie one fifteene branches vpon one ſtem, which if it be true, it goeth beyond all experience. Euery yeare in the mouth of Aprill they looſe their hornes, and ſo hauing loſt them, they hide themſelues in the day time, inhabiting the ſhadowy places, to auoide the annoyance of flies, and feed onely during that time in the night. Their new hornes come forth like bunches at the firſt, and afterward by the encreaſe of the Suns heate, they grow more hard, couered with a rough skinne, which the hunters for honours ſake call a Velvet head, and as that skinne dryeth, they daily try the ſtrength of their new heade vppon trees, which not only ſcrapeth off the roughnes, but by the pain they feel in rubbing them, they are taught how long to forbear the company of their fellows; for at laſt when in their chafing or fretting of their new horne againſt a tree, they can no more feele any ſmart or greeſe in them, they take it for high time to forſake their ſolitary dwellings, and return againe to their former condition, like one that is ſupplied with new arms, after the looſing of his old. The tender and new hornes the Germans call *Morchi* and *Kolben*: theſe being taken from the beaſt are accounted among great noble men a delicate diſh of meat. *Cyprius* is ſaid to haue a Hart with foure hornes, which was called *Nicocreos*, and by him dedicated to Apollo, which I do therefore remember in this place, becauſe it is ſeldome ſeene that a Hart can bear naturally aboue two horns. Authors do generallie affirm, that when a Hart hath loſt his hornes, he hideth them in ſome ſecret place, becauſe he vnderſtandeth ſome ſecret vertues, are contained in them, which mankind ſeeketh for, and therefore he either enuying the good of other, or fearing leaſt they bewray him hereafter to hunters, taketh the beſt care and prouidence his diſcretion can affoorde, that they neuer come to the handling of men. When the people asked Apollo what they ſhoulde doe with *Procles* their Tyrant, the Oracle anſwerd that he ſhould go to that place where Harts caſt their horns: whereby it was gathered, that he ſhould be ſlaine and buried in the earth, and this cauſed the prouerbe: *Vbi cerui abijciunt cornua*, to ſignifie a deſperate buſines: yet could it not be agreed, whether the Hart make more account of his right horne or his left, and therefore *Ariſtotle* affirmeth, that the left horne is neuer found; and *Pliny*, that the right horn is neuer found.

Of their horns, & the beauty of them.

Ælianus a hiſtory of a Hart with 4. horns.

Whether the right or left horn be moſt pretious.

The time of looſing their hornes. *Pliny.*

This difference may be reconciled with eaſe, for right and left are ſo tearmed for three cauſes, or three manner of waies. Firſt, properly in all creatures, according to the beginning of motion. Secondlie, for ſimilitude or likeneſſe, as the right and left ſide of Images, ſtatues, &c. Thirdly, improperly when the right ſide of one thing ſtandeth againſt the left ſide of another, being oppoſite, as when two men ſtande face to face,

and by this reaſon may the left horne of *Ariſtotle*, and the right horne of *Pliny* ſignifie all one thing: but we know that the hornes of harts are found yearly both in fields & woods.

The wilde Harts of *Sarmatia* neere Turky, haue the greateſt hornes of all other, for it hath bene proued that one paire of them haue waighed forty poundes Troy weight and aboue: and there they looſe their hornes in March, neither do they fall off together, but firſt one, and then the other, and after ther firſt falling, it is manifeſt that a certaine worm getteth on them and maketh vppon them many circles and little furrowes whereby the roote or baſis being weakened, the horne groweth very white in that place, and yet not without ſome apperaunce of blood remaining which cleaueth to it, from the firſt falling off: for, when the head of this Beaſt is diſarmed, there yſſueth blood from the ſcul, and in appearance the naked place is like a wound, and yet it is wonderful to marke, that within 3. daies the ſame is heald and filed with the blood which congealeth in that place firſt to a ſinnue, and afterward to a hard bone, ſo as in Auguſt at the fartheſt, the hornes are perfect, and therefore the Egyptians to deſcribe a long-liued man, picture a Hart looſinge his hornes euery yeare and new comming in their place. If any man be deſirous to know the reaſons, why onely beaſts of this kind looſe their hornes in this maner, I wil not ſpare my paines to ſet downe the beſt which Authors haue rendred for this woonder of nature.

Of the horns of Turkey Harts.

Bonarus

Orus

The reaſons why Hartes and Deere looſe their horns yearly.

Firſt, becauſe of the matter whereof they conſiſt, for it is dry and earthy like the ſubſtance of green leaues, which fal off yearly, wanting glewing or holding moiſture to continue them; and for this cauſe the horne of a hart cannot be bent. Secondly, from the place they grow vpon, for they are not rooted vpon the ſcull, but onely within the skin. 3. from their efficient cauſe, for they are hardned both with the heat of ſummer and cold of winter, by meanes whereof the pores to receiue their nouriſning liquor, are vtterly ſhut vp and ſtopped, ſo as of neceſſity their natiue heat dyeth: which falleth not out in other Beaſts whoſe hornes are for the moſt part hollow, and fitted for longer continuance, but theſe are of leſſer, and the new bunches ſwelling vp toward the ſpring, do thruſt off the old hornes, being holpe either by the boughes of trees, by the weight of the horns, or by the willing excuſſion of the beaſt that beareth them. *Democritus* and other (as *Gillius* and *Aelianus*) giue other reaſons, but becauſe they ſeeme to be far fetched, I wil omit them. Yet by the waie it is to be noted, that if a hart be libbed or gelded when he is yong he neuer beareth hornes, or verie ſmal ones, and if his horns be vpon him at the time of gelding, they neuer waxe leſſe, or greater, or fall off. The hinds neuer beare hornes at all, as ſome haue affirmd, but I rather beleeue *Cæſar*, *Maximilian*, and *Zenodotus*, who affirm vpon their knoledge that hinds in ſome countries haue hornes like the males: as likewiſe it is obſerued in the Elephants of India, and for this cauſe the Poets expreſſed the hinde which nouriſhed *Telephus* with hornes, and that which *Hercules* tooke with Golden hornes, and it is for certaine, that in Ethyopia and Lybia, both ſexes haue hornes.

A natural ſecret of gelded Deere.
Ariſtotle.
Plony.
Solinus.

The face of this beaſt is fleſhy, his Noſtrils flat, and his necke very long; his eares, ſome greater, and ſome ſmaller, but in the mount *Elaphus* and *Helleſpont*, they are ſlit. It is obſerued, that when a hart pricketh vp his eares he windeth ſharpe, very far and ſure, and diſcouereth all treachery againſt him, but if they hange downe and wag, he perceiueth no danger. By their teeth is their age diſcerned, and they haue foure on both ſides, wherewith they grind theyr meate, and beſides two other much greater in the male then in the female, and they bend downward to bite withal. All theſe beaſts haue worms in their heads bred vnderneath their tongue in a hollow place, where the neck-bone is ioyned to the heade, which are not bigger then ſuch as Flyes blow in rotten fleſh. They are ingendred together one with another, and they are in number twenty, as ſome would haue it, but I was giuen to vnderſtand by one that ſawe a heade of this beaſt diſſected, wherein were many more Wormes, and not contained in one place, but ſpreade all ouer the head.

The ſeuerall parts.

Ariſtotle.

Ariſtotle.

The breaſt is by the Frenchmen called peculiarly *Hampan*, his blood is not like other beaſtes, for it hath no *Fibres* or ſmall veines in it, and therefore it is hardly congealed. His heart is very great, as it ſo falleth out in all fearefull beaſts, hauing in it a bone like a a croſſe as ſhall be afterward manifeſted. His belly is not of one faſhion as it falleth out in all other which chew the cud.

He hath no gall, which is one cauſe of the length of his life, and therefore alſo are his bowels ſo bitter that the Dogges will not touch them, except they be very fat. The *Achaian* Harts are ſaid to haue their gall in their tailes, and other ſay that Harts haue a gal in their eares. The Harts of *Briletum* and *Tharne* haue their raines *Quadrupled* or foure-fould. The genitall part is all neruy, the taile ſmall, and the Hinde hath vdders betwixt her thighes with foure ſpeanes like a cow. Both male and female are woonderfully ſwift and ſubtile as ſhall be ſhewed in the diſcourſe of their hunting. They are alſo apt and cunning to ſwim, although in their ſwimming they ſee no land, yet doe they wind it by their noſes. They chew the cud like other beaſts. It is reported that when a Hart is ſtung by a Serpent, that by eating *Elaphoſcum*: (that is, as ſome call it Harts eye, others Hart-thorne, or grace of God, others wilde Ditany,) it preſently cureth the wound and expelleth the poyſon; the ſame vertue they attribute to *Polypodye*, againſt the wound of a Dart.

Ariſtotle
pliny.

Of their diſpoſition.
Pliny.
A ſecret to cure poyſon.

Hauing thus entered into mention of their foode, it is to be farther obſerued, that the males of this kind will eat Dwall or night-ſhade which is alſo called Deathes-hearbe, and they alſo loue aboue all other food wilde Elder, ſo as in the Summer time they keepe for the moſt part in thoſe places where theſe plantes grow, eating the leaues onely, and not the boughes or ſprigs: but the Hind will eat neither of both, except when ſhe beareth a male in her belly, and then alſo by ſecret inſtinct of nature, ſhe feedeth like a male. They will alſo eate Serpents, but whether for hatred to them, or for medicine they receiue by them, it is queſtionable. A Hart by his noſe draweth a Serpent out of her hole, and therefore the *Gramarians* deriued *Elaphos* a Hart, from *Elanein tous opheis*, that is, of driuing away Serpents.

of their food
Tragus

a ſecret in the Hind
How Hartes draw ſerpēts out of their holes and wherefore they eat and deuoure the.

I cannot aſſent to the opinion of *Aelianus*, that affirmeth the Serpents follow the breath of a Hart like ſome Philtre or amorous cup; for ſeeing that all Authors hold an hoſtility in natures betwixt them, it is not probable that the Serpent loueth the breath of a beaſt, vnto whoſe whole body he is an enemy, with a perpetuall antipathy. And if any reply, that the warme breath of a Hart is acceptable to the cold Serpent, and that therefore ſhe followeth it, as a Dogge creepeth to the fire, or as other beaſts the beames of the Sunne, I will not greatly gaine-ſay it, ſeeing by that meanes it is moſt cleare, that the breath doeth not by any ſecret force, or vertue, extract and draw her out of the Denne, but rather, the concomitant quality of heate, which is not from the ſecret fire in the bones of the Hartes throat (as *Pliny* hath taught) but rather from her ordinary expiration, inſpiration, and reſpiration. For it cannot be, that ſeeing al the parts of a Serpent are oppoſite to a Hart, that there ſhould be any loue to that which killeth her.

For my opinion I thinke that the manner of the Harts drawing the Serpent out of her Den is not as *Aelianus* and *Pliny* affirmeth, by ſending into the caue a warme breath which burneth and ſcorcheth the beaſt out of her den, but rather when the Hart hath found the Serpents neſt, ſhe draweth the aire by ſecret and violent attraction out from the Serpent, who to ſaue her life followeth the ayre out of her den, as when a veſſell is broched or vented, the wine followeth the flying ayre, and as a cupping-glaſſe draweth blood out of a Scarified place of the body: ſo the Serpent is drawne vnwillingly to follow her deſtroier, and not willingly as *Aelianus* affirmeth.

Vnto this opinion both *Oribaſius* in his commentaries vpon the Aphoriſmes of *Hippocrates* and *Gunterius* his reſtorer do ioyntly agree: but the Serpent being thus drawne forth, addeth greater force to her poyſon, whereupon the prouerbiall admonition did ariſe. *Cane ne incideris in ſerpentem, cum extracta a latebris anhelitu cerui, effugerit, tum enim propter, iracundiam vehementius ei venenum eſt*, that is, Beware thou meete not with a Serpent drawn out of her hole by the breth of a Hart, for at that time by reaſon of her wrath, her poiſon is more vehement. After this ſelfe ſame manner doe the ſea-Rams, drawe the Sea-calfes hid in the *Subterranean* Rocks, for by ſmelling they preuent the ayr that ſhould come vnto them for refrigeration.

Aelianus.

There is many times ſtrange conflicts betwixt the Hart and the Serpent, thus drawne forth, for the Serpent ſeeing her aduerſary lifteth her necke aboue the ground, and graſheth at the Hart with her teeth, breathing out very bitter hiſſings: on the contrary, the Hart deriding the vaine endeuour of his weake aduerſary, readier to fight then powerfull

Oppianus.
Gillius.
The fight betwixt Harts and Serpents

to

to harme him, ſuffereth him to embrace both his necke and Legges with his long and thin body, but at an inſtant teareth it into an hundred pieces. But the moſt ſtrange combats are betwixt the Harts and Serpents of *Libia*, where the hatred is deeper; and the Serpents watch the Hart when he lyeth a ſleepe on the ground, and being a multitude of them, ſet vpon him together, faſtening their poyſonfull teeth in euery part of his skinne; ſome on his necke and breaſt; ſome on his ſides and backe, ſome on his Legges, and ſome hange vpon his priuy parts, biting him with mortall rage, to ouerthrow their foe.

The poore Hart being thus oppreſſed with a multitude, and pricked with venemous pains aſſayeth to runne away, but all in vaine, their cold earthy bodyes and winding tailes, both ouercharge his ſtrength, and hinder his pace: he then in a rage with his teeth, feete, and horne aſſaileth his enemies, whoſe ſpeares are already entred into his body, tearing ſome of them in pieces, and beating other aſunder: they neuer the leſſe (like men) knowing that now they muſt dye rather then giue ouer and yeald to their pittileſſe enemy, cleaue faſt, and keepe the hold of their teeth vpon his body, although their other partes be mortally wounded, and nothing left but their heades, and therefore will dye together with their foe, ſeeing if they were aſunder no compaſſion can delay or mitigate their naturall vnappeaſeable hatred.

The Hart thus hauing eaſed himſelfe by the ſlaughter of ſome, (like an Elephant) at the ſight of their blood, beſtirreth himſelfe more buſily in the eager battaile, and therfore treadeth ſome vnder foote in the blood of their fellowes, others he purſueth with tooth and horne, vntill he ſee them all deſtroyed: and whereas the heads hang faſt in his skinne, for auoyding and pulling them forth, (by a deuine naturall inſtinct) he flieth or runneth to the Waters, where he findeth ſea-crabs, and of them he maketh a medicine, whereby he ſhaketh off the Serpents heades, cureth their woundes, and auoideth all their poyſon; this valiant courage is in Harts againſt Serpents, wheras they are naturally affraid of Hares and Conies, and will not fight with them.

It is no leſſe ſtrange that Harts will eate Serpents, but the reaſon is, for medicine and cure; for ſometimes the pores of his body are dulled and ſhut vp; ſometimes the worms of his belly doe aſcend into the roofe of his mouth, while he cheweth his cud, and there cleaue faſt: for remedy whereof the Hart thus affected, runneth about to ſeeke for Serpents, for his deuouring of a Serpent, is a cure of this Malady. *Etymologus. Varinus. Iſidorus.*

Pliny ſaith, that when the Hart is olde, and preceiueth that his ſtrength decayeth, his haire change, and his hornes drye aboue cuſtome, that then for the renewing of his ſtrength, he firſt deuoureth a Serpent, and afterward runneth to ſome Fountaine of water and there drinketh, which cauſeth an alteration in the whole body; both changing the haire and horne: and the Writer of the Gloſſe vppon the 42. Pſalme, which beginneth, *Like as the Hart deſireth the Water ſpringes ſo longeth my ſoule after God*; confirmeth this opinion.

Vincentius Belluacenſis affirmeth, that Harts eate Serpents, for to cure the dimneſſe of their eye-ſight. But for the ending of this queſtion, we muſt conſider that there are two kinds of Harts; one which by the drawing forth of a Serpent out of her hole, doth preſently kill her by ſtamping hir vnder feet, this eateth that Serpent, and runneth to ſpringing Water, after that he feeleth the poyſon to make his body ſwell, and then by drinking doth vomit forth the poyſon, and in the meane time looſeth both haire and horne; yet the Monkes of *Meſaen* affirme, that the Hart thus poyſoned doeth onely couer her body in the cold water and not drinke thereof, for that were exitiall vnto her, but ſhe ſendeth forth certaine teares, which are turned into a ſtone (called *Bezahar*) of which ſhal be more ſaid heereafter. The other kind of Harts when hee findeth a Serpent, killeth it, and doeth not eate it, and immediately after the victory returneth to feede in the Mountaines. *The ſeuerall kinds of harts*

Harts are oppoſed by Wolues, for many Wolues together doth ouercome a Hart and therefore it is but a fable of *Strabo*, that the Wolues and harts liue tame together in the Woodes of the *Veneti*. Theſe kind of Wolues are called *Thoes*, and they eſpecially feare theſe Wolues when they haue loſt their hornes, and fee de onely in the night ſeaſon, which cauſed *Ouid* to write thus; *The enemy beatles to Harts. Vincentius.*

Viſa

Viſa fugit nymphe : veluti perterrita fuluum,
Cerua lupum, &c.

Albertus

They are afraid alſo of the firſt and ſecond kinde of Eagles, for with their winges they raiſe much duſt about the Harts, and then they being halfe blind, the Eagles pul out their eies, or elſe ſo beate their feathers about their faces, that they hinder their ſight, and cauſe them to fall downe headlong from the Mountaines: they feare alſo the ganning of Foxes, and the Lynxes doe likewiſe lye in waite to hurt them. Theſe are aboue al other fourefooted Beaſtes both ingenious and fearefull, who although they haue large hornes, yet their defence againſt other foure-footed Beaſtes is to runne away. For this cauſe, in auncient time a fugitiue Boy or ſeruant was called a Hart, and if he ran away twice, *Cantharion*, which *Cantharion* was a *Spartan* fugitiue, that firſt ran to the enemy, and afterward from them came backe againe to *Sparta*. And *Martiall* thus deſcibeth *Alchæus*, who being ouercome by *Phillip* King of *Maceaon* ran away like a Hart:

Ariſtotle
Of the feare of harts.

Cruntus.
Nebridius

Trux ſpiritus ille philippi,
Ceruorum curſu præpete lapſus abit.

The epithets of a Hart.

The Epithets expreſſing the qualities of this Beaſt are many: as nimble, or agile, winged, or ſwift-paced, ful of yeares, quick-footed, horned, wandering, fearefull, flying, fugitiue, light, wood-hunter, wilde, and liuely. There are of them very audations, for they will ſet vpon men as they trauaile through the Woods: and it is obſerued, that the wrathfull Hart hath few bunches on his horne, neither is it ſo long as others, but bunched at the roote, yet all of them being preſſed with dogs or other wilde beaſts, will flye vnto a man for ſuccor.

A kind of audacious harts *Schneberg:*

Pliny.

It is reported by *Phillip Melauchton*, that in *Locha* (a towne of *Saxony*) there was a Hart, which before rutting time would euery yeare leape ouer the Walles, and runne ouer rocks and Mountaines, and yet returne home againe, vntill the time that *Duke Fredericke* dyed, and then the Hart went forth but neuer returned againe. The male when he feeleth himſelfe fat, liueth ſolitary and ſecret, becauſe he knoweth the weight of his body will eaſily betray him to the hunters if he be hunted and purſued. The female commonly calueth neere the high wayes, of purpoſe to auoyde noyſome beaſts to her young one, who doe more auoide the ſight of man then her ſelfe. Alſo it is reported, that *Mithredates* had a Bull, a Horſſe, and a Hart, for his guard beſide men, who would not be bribed to ſuffer Traytors to kill him being a ſleepe. Moreouer it is ſaide of *Ptolæmeus Philadelphe*, that hauing a hinde calfe giuen vnto him, he brought it vp ſo familiarly tame, and accuſtomed it to words, that at length it ſeemed to vnderſtand the Greeke language: And *Ælianus* affirmeth as much of the harts of *India*, for that language.

The ſubtilty of a Hart, & their inſtruction and vſe.

Ariſtotle

Iſidorus.
The ſeuerall kinds of harts a ſecret againſt poiſon
Solinus

When they are wounded with a Dart, and hauing gotten it out of their body by eating Dittany, they moſt carefully avoide the Sun-beames, leaſt they ſhine vppon the greene wound, for then it will hardly be cured: but aboue al other arguments of their vndeſtanding, none is more firme and euident, then their ſwimming; for the harts of *Amanus*, *Libanus*, and *Carmell* (Mountaines of *Siria*) when they are to ſwim ouer the Sea, to the fruitfull greene fieldes of *Ciprus*, they come downe to the Sea-ſhore, and there they tarry til they perceiue a proſperous Winde, and a calme Water; which happening, the Captaine or leader of them doth firſt of all enter into the Water, and ſo the next followeth, laying his head vpon the Captaines buttockes, and ſo conſequently all the reſidue reſting their heads vpon the preſident. In the hindmoſt are the youngeſt and weakeſt, that ſo the violence of the flouds being broken by the ſtronger which goe before, the more infirme which follow may paſſe with leſſe difficulty. Thus ſaile they along without ſtar or compaſſe to direct them, except their owne ſence of ſmelling, vſing their Legs for oares, and their broade hornes for ſailes. And if the formoſt be weary, then ſlippeth he backe to reſt his head vpon the hindmoſt, and ſo likewiſe the ſecond and third, as they feele themſelues enfeebled, vntill they arriue at the happy port of good paſture; where growing ſtronger like beaſtes fall to fighting for rule and gouernment, but when the combat doth ſhew the victor and ſtrongeſt, the reſidue do euer after yeeld obedience to him. In like ſort doe the Harts of *Epirus* ſwimme to *Corcyra*, and of *Cilicia* to the Iſland *Curiadactes*.

Ælianus.

Of the ſwimming of harts
Tzetzes
Gillius.
Oppianus.

Pliny
Solinus.
Their loue of muſicke.

They are deceiued with muſicke, for they ſo loue that harmony, that they forbeare their

their foode to follow it. Alſo it is amazed at any ſtrange ſight, for if a hunter come behinde a Horſe or a Bullocke, laying ouer his backe his bowe and arrowes, they ſtand ſtaring vpon the new-formed Beaſt, vntill the Dart do end their liues.

Their rage in rutting time.

At the time of their luſt or rutting, they are aboue meaſure fierce, fighting naturally for the female, and ſometimes wounding one another to death; and this falleth out moſt commonly in the latter end of Auguſt, at which time *Arcturus* riſeth with the ſunne, and then it is moſt naturall for the Hindes to conceiue. In ſome places in October their luſt ariſeth, and alſo in May; and then whereas at other times the Males liue apart from the Females, they goe about like laſciuious wooers, ſeeking the company of their females, as it were at the Market of *Venus*.

Solinus
Oppianus.

Budæus

The Males in their raging deſired luſt, haue a peculiar voyce, which the French call by a feigned word *Reere*, and the Germans *Brulen*, and the Latins tearm *Rancere*; and the Beaſtes ſo affected *Ololygones*. When they find they Females, the are receiued with feare, then in ſhort ſpace one male will couer many females, continuing in this carnall appetite a month or two: their females doe ſildome admit copulation, being heerein like vnto Cowes, by reaſon of the rigour of the males genitall: and therefore they ſinke downe on their Buttockes when they feele the genitall ſeede, as it hath beene often obſerued in tame Harts, and if they can the females runne away, the males ſtriuing to holde them backe with their forefeete: but ſurely heerin they differ from all other: it cannot wel be ſaid that they are couered ſtanding, lying, or going, (but rather running) for ſo are they filled with greateſt celerity.

Their copulation.

Ariſtotle

Ariſtotle

When one month or ſixe Weekes of their rutting is paſt, they grow tame againe, laying aſide all fierceneſſe and returne to their ſolitary places, digging euery one of them by himſelfe a ſeuerall hole or Ditch, wherein they lie, to aſwage the ſtronge ſauour of their luſt, for they ſtinke like Goates, and their face beginneth to Waxe blacker then at other times; and in thoſe places they liue, vntill ſome ſhewers diſtill from the Cloudes; after which, they returne to their Paſture againe, and liue in flockes together as before.

The chaſtity of hinds and the time they goe with young.

Ariſtotle

Plinie.

The female being thus filled, neuer keepeth company with the male againe vntill her burthen be deliuered, which is, eyght months; for ſo long doeth ſhe beare her young: before her Caluing, ſhe purgeth hir ſelfe by eating *Seſelis*, or *Siler* of the Mountaine; and whereas ſhe neuer purgeth vntill that time, then ſhe emptieth hir ſelfe of pituitous and flegmatike humors.

Then goe they to the places neere the high waies, and there they caſt forth their calfe, (for the cauſes aforeſaide) being more afraide of Wilde Beaſtes then men, whom ſhe can auoide by flying: which when they haue ſeene, they goe and eate the *Seſelis* aforeſaide, and the skinne which commeth forth of their owne Wombe couering the young one, finding in it ſome notable medicine, which the Græcians cal *Chorion*, and not the herbe *Arum*, and this ſhe doth before ſhe lye downe to giue her young one ſucke, (as *Pliny* affirmeth.)

Cicero

Plinie.
Ariſtotle

They bring forth but one, or very ſildome twaine, which they lodge in a ſtable fit for them of their owne making, either in ſome rocke, or other buſhye inacceſſible place; couering them, and if they be ſtubborne and wilde, beating them with their feete vntill they lye cloſe and contented. Oftentimes ſhe leadeth forth her young, teaching it to runne and leape ouer Buſhes, ſtones, and ſmall ſhrubs, againſt the time of danger; and ſo continueth all the Summer time, while their owne ſtrength is moſt aboundant: but in the Winter time, they leaue and forſake them, by cauſe all Harts are feeble in the Wynter ſeaſon.

Ælianus.

The manner how the hind educateth her calfe.

Solinus.

They liue very long, as by experience hath beene often mentioned; not only becauſe they haue no gall (as the *Dolphin* hath none) but for other cauſes: alſo ſome affirme, that a Rauen will liue nine ages of a man, and a Hart foure ages of a Rauen: whereunto *Virgill* agreeth in theſe verſes;

The time of their life.

Ariſtotle
Calius
Heſiodus.

Ter binis decieſque ſuper exit in annos,
Iuſta ſeneſcentum quos implet vita virorum
Hos nonies ſuperat viuendo garrula cornix

Et

Viſa fugit nymphe : veluti perterrita fuluum,
Cerua lupum, &c.

Albertus They are afraid alſo of the firſt and ſecond kinde of Eagles, for with their winges they raiſe much duſt about the Harts, and then they being halfe blind, the Eagles pul out their eies, or elſe ſo beate their feathers about their faces, that they hinder their ſight, and cauſe them to fall downe headlong from the Mountaines: they feare alſo the ganning of Foxes, and the Lynxes doe likewiſe lye in waite to hurt them. Theſe are aboue al other foure-footed Beaſtes both ingenious and fearefull, who although they haue large hornes, yet their defence againſt other foure-footed Beaſtes is to runne away. For this cauſe, in auncient time a fugitiue Boy or ſeruant was called a Hart, and if he ran away twice, *Cantharion*, which *Cantharion* was a *Spartan* fugitiue, that firſt ran to the enemy, and afterward from them came backe againe to *Sparta*. And *Martiall* thus deſcibeth *Alchæus*, who being ouercome by *Phillip* King of *Maceaon* ran away like a Hart:

Ariſtotle Of the feare of harts.

Crinitus. *Nebridius*

Trux ſpiritus ille philippi,
Ceruorum curſu præpete lapſus abit.

The epithets of a Hart. The Epithets expreſſing the qualities of this Beaſt are many: as nimble, or agile, winged, or ſwift-paced, ful of yeares, quick-footed, horned, wandering, feareſull, flying, fugitiue, light, wood-hunter, wilde, and liuely. There are of them very audations, for they will ſet vpon men as they trauaile through the Woods: and it is obſerued, that the wrathfull Hart hath few bunches on his horne, neither is it ſo long as others, but bunched at the roote, yet all of them being preſſed with dogs or other wilde beaſts, will flye vnto a man for ſuccor.

A kind of audacious harts *Schneberg*:

Plixy.

It is reported by *Phillip Melauchton*, that in *Locha* (a towne of *Saxony*) there was a Hart, which before rutting time would euery yeare leape ouer the Walles, and runne ouer rocks and Mountaines, and yet returne home againe, vntill the time that *Duke Fredericke* dyed, and then the Hart went forth but neuer returned againe. The male when he feeleth himſelfe fat, liueth ſolitary and ſecret, becauſe he knoweth the weight of his body will eaſily betray him to the hunters if he be hunted and purſued. The female commonly calueth neere the high wayes, of purpoſe to auoyde noyſome beaſts to her young one, who doe more auoide the ſight of man then her ſelfe. Alſo it is reported, that *Mithredates* had a Bull, a Horſſe, and a Hart, for his guard beſide men, who would not be bribed to ſuffer Traytors to kill him being a ſleepe. Moreouer it is ſaide of *Ptolæmeus Philadelphe*, that hauing a hinde calfe giuen vnto him, he brought it vp ſo familiarly tame, and accuſtomed it to words, that at length it ſeemed to vnderſtand the Greeke language: And *Ælianus* affirmeth as much of the harts of *India*, for that language.

The ſubtilty of a Hart, & their inſtruction and vſe.

Ariſtotle

Iſidorus. The ſeuerall kinds of harts a ſecret againſt poiſon *Solinus*

When they are wounded with a Dart, and hauing gotten it out of their body by eating Dittany, they moſt carefully auoide the Sun-beames, leaſt they ſhine vppon the greene wound, for then it will hardly be cured: but aboue al other arguments of their vndeſtanding, none is more firme and euident, then their ſwimming; for the harts of *Amanus*, *Libanus*, and *Carmell* (Mountaines of *Siria*) when they are to ſwim ouer the Sea, to the fruitfull greene fieldes of *Ciprus*, they come downe to the Sea-ſhore, and there they tarry til they perceiue a proſperous Winde, and a calme Water; which happening, the Captaine or leader of them doth firſt of all enter into the Water, and ſo the next followeth, laying his head vpon the Captaines buttockes, and ſo conſequently all the reſidue reſting their heads vpon the preſident. In the hindmoſt are the youngeſt and weakeſt, that ſo the violence of the flouds being broken by the ſtronger which goe before, the more infirme which follow may paſſe with leſſe difficulty. Thus ſaile they along without ſtar or compaſſe to direct them, except their owne ſence of ſmelling, vſing their Legs for oares, and their broade hornes for ſailes. And if the formoſt be weary, then ſlippeth he backe to reſt his head vpon the hindmoſt, and ſo likewiſe the ſecond and third, as they feele themſelues enfeebled, vntill they arriue at the happy port of good paſture; where growing ſtronger like beaſtes fall to fighting for rule and gouernment, but when the combat doth ſhew the victor and ſtrongeſt, the reſidue do euer after yeeld obedience to him. In like ſort doe the Harts of *Epirus* ſwimme to *Corcyra*, and of *Cilicia* to the Iſland *Curiadactes*.

Ælianus.

Of the ſwimming of harts *Tzetzes* *Gillius.* *Oppianus.*

Pliny *Solinus.*

They are deceiued with muſicke, for they ſo loue that harmony, that they forbeare

Their loue of muſicke.

their

their foode to follow it. Alſo it is amazed at any ſtrange ſight, for if a hunter come behinde a Horſe or a Bullocke, laying ouer his backe his bowe and arrowes, they ſtand ſtaring vpon the new-formed Beaſt, vntill the Dart do end their liues.

Their rage in rutting time.

At the time of their luſt or rutting, they are aboue meaſure fierce, fighting naturally for the female, and ſometimes wounding one another to death; and this falleth out moſt commonly in the latter end of Auguſt, at which time *Arcturus* riſeth with the ſunne, and then it is moſt naturall for the Hindes to conceiue. In ſome places in October their luſt ariſeth, and alſo in May; and then whereas at other times the Males liue apart from the Females, they goe about like laſciuious wooers, ſeeking the company of their females, as it were at the Market of *Venus*.

Solinus
Oppianus.

Budæus

The Males in their raging deſired luſt, haue a peculiar voyce, which the French call by a feigned word *Reere*, and the Germans *Brulen*, and the Latins tearm *Rancere*; and the Beaſtes ſo affected *Ololygones*. When they find they Females, the are receiued with feare, then in ſhort ſpace one male will couer many females, continuing in this carnall appetite a month or two: their females doe ſildome admit copulation, being heerein like vnto Cowes, by reaſon of the rigour of the males genitall: and therefore they ſinke downe on their Buttockes when they feele the genitall ſeede, as it hath beene often obſerued in tame Harts, and if they can the females runne away, the males ſtriuing to holde them backe with their forefeete: but ſurely heerin they differ from all other: it cannot wel be ſaid that they are couered ſtanding, lying, or going, (but rather running) for ſo are they filled with greateſt celerity.

Their copulation.

Ariſtotle

Ariſtotle

When one month or ſixe Weekes of their rutting is paſt, they grow tame againe, laying aſide all fierceneſſe and returne to their ſolitary places, digging euery one of them by himſelfe a ſeuerall hole or Ditch, wherein they lie, to aſwage the ſtronge ſauour of their luſt, for they ſtinke like Goates, and their face beginneth to Waxe blacker then at other times; and in thoſe places they liue, vntill ſome ſhewers diſtill from the Cloudes; after which, they returne to their Paſture againe, and liue in flockes together as before.

The chaſtity of hinds and the time they goe with young.

Ariſtotle

Plinie.

The female being thus filled, neuer keepeth company with the male againe vntill her burthen be deliuered, which is, eyght months; for ſo long doeth ſhe beare her young: before her Caluing, ſhe purgeth hir ſelfe by eating *Seſelis*, or *Siler* of the Mountaine; and whereas ſhe euer purgeth vntill that time, then ſhe emptieth hir ſelfe of pituitous and flegmatike humors.

Then goe they to the places neere the high waies, and there they caſt forth their calfe, (for the cauſes aforeſaide) being more afraide of Wilde Beaſtes then men, whom ſhe can auoide by flying: which when they haue ſeene, they goe and eate the *Seſelis* aforeſaide, and the skinne which commeth forth of their owne Wombe couering the young one, finding in it ſome notable medicine, which the Græcians cal *Chorion*, and not the herbe *Arum*, and this ſhe doth before ſhe lye downe to giue her young one ſucke, (as *Pliny* affirmeth.)

Cicero

Plinie.
Ariſtotle

They bring forth but one, or very ſildome twaine, which they lodge in a ſtable fit for them of their owne making, either in ſome rocke, or other buſhye inacceſſible place; couering them, and if they be ſtubborne and wilde, beating them with their feete vntill they lye cloſe and contented. Oftentimes ſhe leadeth forth her young, teaching it to runne and leape ouer Buſhes, ſtones, and ſmall ſhrubs, againſt the time of danger; and ſo continueth all the Summer time, while their owne ſtrength is moſt aboundant: but in the Winter time, they leaue and forſake them, bycauſe all Harts are feeble in the Wynter ſeaſon.

Ælianus.

The manner how the hind educateth her calfe.

Solinus.

The time of their life.

Ariſtotle

Calius

Heſiodus.

They liue very long, as by experience hath beene often mentioned; not only becauſe they haue no gall (as the *Dolphin* hath none) but for other cauſes: alſo ſome affirme, that a Rauen will liue nine ages of a man, and a Hart foure ages of a Rauen: whereunto *Virgill* agreeth in theſe verſes;

Ter binis decieſque ſuper exit in annos,
Iuſta ſeneſcentum quos implet vita virorum
Hos nonies ſuperat viuendo garrula cornix

Et

Et quater egreditur cornicis ſæcula ceruus
Alipedum ceruum ter vincit cornus: at illum,
multiplicat nouies Phœnix reperabilis ales: that is,

As the life of a man is threeſcore and ſixe, ſo a Rauen doth liue nine times ſo many years (Viz:) 528. yeares. The Hart liueth foure times the age of the Rauen (Viz:) 2112. yeares. The Crow exceedeth the Hart three times (: Viz) 6336. but the *Phœnix* which is repayred by her owne aſhes, ſurmounteth the Crow nine times, and ſo liueth 57524. yeares. The which I haue ſet downe (not for truth) but for report, leauing euery reader to the chiefeſt matter of credit, as in his owne diſcretion he conceiueth moſt probable.

But it is confeſſed of all, that Harts liue a very long life: for *Pliny* affirmeth, that an hundred yeares after the death of *Alexander Magnus*, there were certain taken aliue which had about their Neckes Golden Collars, with an inſcription that they were put on by *Alexander*.

A hiſtory Solinus

In *Calabria* (once called *Iapygia* and *Peucetia*) there was a coller taken off from the necke of a Hart by *Agathocles* King of *Sicily*, which was couered with the fleſh & fat of the Hart; and there was writen vpon it, *Diomedes Dianæ*: whereby it was coniectured, that it was put on by him before the ſiege of *Troy*: for which cauſe, the King brought the ſame and did offer it vp in the Temple of *Iupiter*.

Ariſtotle

The like was in *Arcadia*, when *Arceſilaus* dwelt in *Lycoſura*; for he confidently affirmed, that he ſaw an old ſacred Hind, which was dedicated to *Diana*, hauing this inſcription in hir Coller: *Nebros eoon ealoon ota es Ilcon en Agapenor*. When *Agapenor* was in *Troy*, then was I a young calfe taken. By which it appeareth, that a Hart liueth longer then an Elephant, for indeede as they liue long before they grow to any perfection, their youth and weakneſſe cleauing faſt vnto them, ſo is it giuen to them to haue a longer life, for continuance in ripeneſſe and ſtrength of yeares.

Pauſanius.

Columella

Solinus.

The ſicknes of Harts

These Beaſtes are neuer annoyed with feuers, becauſe their fleſh allayeth all aduentiall and extraordinary heate. If he eate Spiders he inſtantly dyeth thereof, except he eate alſo Wilde Iuy or Sea-crabs. Likewiſe, Nauew-gentill and *Oleander*, kill the Hart. When a Hart is in his chaſe, he is greatly pained in his bowels, by reaſon that the skynne wherein they lie is very thin and weake, and apt to be broken with any ſmal ſtroke; and for this cauſe he often ſtayeth to eaſe himſelfe.

Gillius. Lullius Ariſtotle. plyny.

There is a kind of thorne called *cactus*, wherewithall if a young one be pricked in his legs, his bones will neuer make Pipes: Beſides, theſe Beaſtes are annoyed with Scabs and ytches in their head and skinne, termed by the French by a peculiar name (*Froyer*) I wil not ſtand vpon the idle conceite of *Albertus*, that waſpes and Emmets breed in the heades of Harts, for he miſtaketh them for the wormes before mentioned.

Blondus

The vſe of the ſeuerall parts.

The skinnes of this beaſt are vſed for garments in ſome Countries, and in moſt places for the bottoms of Cuſhions, and therefore they chuſe ſuch as are killed in the ſummer time, when they are fat and moſt ſpotted; and the ſame hauing their haire pulled from them, are vſed for Breeches, Buskins, and gloues. Likewiſe *Pliny* and *Sextus* affirmed, that if a man ſleepe on the ground hauing vppon him a Harts skinne, Serpents neuer anoy him: wherof *Serenus* made this verſe: *Aut tu ceruina per noctem in pelle quieſcis*: and the bones of young ones are applied for making of Pipes. It is reported, that the blood of Harts burned together with herbe-dragon, orchanes, orgament, and maſtick haue the ſame power to draw Serpents out of their holes, which the Harts haue being aliue: and if there be put vnto it wilde Pellitory, it will alſo diſtract and diſſipate them againe.

Heſichius Varianus

Dioſcorides

The marrow of a Hart hath the ſame power againſt Serpents, by oyntment or perfumed vpon coales; and *Nicander* preſcriberh a certaine oyntment to be made of the fleſh of Serpents, of the marrow of a Hart, and Oyles of Roſes, againſt the bitings of Serpents. The fat of a Hart hath the like effects that the marrow hath. *Achilles* that Noble ſouldier, was ſaid neuer to haue taſted of Milke, but to be nouriſhed with the marrow of Harts, by *Chiro*, as is affirmed by *Varinus* and *Etymologus*. The like operation hath the tooth (as *Serenus* ſaith) *Aut genere ex ipſo dentem portabis amicum*: If the the ſeede of a young Hinde-

Calfe

calfe, be drunke with veniger, it ſuffereth no poyſon of Serpentes to enter into the body that day.

The perfume of the horne driueth away Serpents and noyſome flyes, eſpecially from the young Calues, or from horſes if Womens haire be added thereunto, with the hooſe of the Hart. And if men drinke in pots wherein are wrought Harts hornes, it will weaken all force of venom. The *Magicians* haue alſo deuiſed, that if the fat of a Dragons hart be bound vp in the skinne of a Roe, with the Nerues of a Hart, it promiſeth victory to him that beareth it on his ſhoulder, and that if the teeth be ſo bound in a Roes skinne, it maketh ones Maiſter, Lord, or all ſuperior powers, exorable and appeaſed toward their ſeruants and ſuitors. *Orpheus* in his booke of ſtones, commaundeth a husband to carry about him a Harts horne, if he will liue in amity and concord with his wife: to conclude, they alſo adde another figment to make men inuincible.

Aelianus. Varro. Palladius Raſis. Gillius Pliny. Solinus. Albertus Cardanus.

The head and taile of a Dragon, with the haires of a Lyon taken from betweene the browes, and his marrow, the froath or white-mouth of a victorious Horſe, the nailes of a Dogge, and the Nerues of a Hart and a Roe, bound vp altogether in a Harts skin: and this is as true as the wagging of a Dogges taile doth ſignifie a tempeſt. To leaue theſe trifles ſcarce worthy to be rehearſed, but onely to ſhew the vanity of men, giuen ouer to lying deuiſes; let vs come to the other naturall and medicinall properties not as yet touched.

The fleſh of theſe Beaſtes in their rutting time ſmelleth ſtrongly like a Goats, the which thing is by *Blondus* attributed alſo to the fleſh of the females with young, I know not how truely; but I am ſure that I haue knowne certaine Noble women, which euery morning did eate this fleſh, and during the time they did ſo, they neuer were troubled with Ague: and this vertue they holde the ſtronger, if the Beaſt in dying, haue receiued but one wound.

The vſe and benefit of the fleſh.

The fleſh is tender, eſpecially if the beaſt were libbed before his hornes grew: yet is not the iuyce of that fleſh very wholeſome, and therefore *Galen* aduiſeth men to abſtaine as much from Harts fleſh, as from Aſſes, for it engendereth melancholy, yet is it better in Summer then in Winter. *Simeon Sethi* ſpeaking of the whot Countries, forbiddeth to eate them in Summer, becauſe then they eate Serpents and ſo are venemous; which falleth not out in colder Nations, and therefore aſſigneth them rather to be eaten in Winter time, becauſe the concoctiue powers are more ſtronger through plenty of inward heate, but withall admoniſheth, that no man vſe to eate much of them, for it will breede palſies and trembling in mans body, begetting groſſe humors, which ſtop the Melt and Lyuer: and *Auicenne* proueth, that by eating heereof men incur the quartane Ague; wherefore it is good to pouder them with ſalt before the dreſſing, and then ſeaſoned with pepper & other things, knowne to euery ordinary cooke and woman, they make of them paſties in moſt nations.

Plmy Solanus. lib 3. de alim:

The Hart and braine of a hare or Cony haue the power of triacle for expelling of euill humors, but the liuer is intollerable in foode: the hornes being young are meate for Princes, eſpecially becauſe they auoide poyſon. It was a cruell thing of King *Ferdinand*, that cauſed the young ones to be cut out of the Dams belly and baked in paſtils, for his Liquorous *Epicureall* appetite.

The whole nature and diſpoſition of euery part of this beaſt, is againſt poiſon and venemous things (as before recited.) His blood ſtayeth the looſeneſſe of the belly and all fluxes, eſpecially fryed with oyle, and the inferior parts annoynted therewith, and being drunke in Wine it is good againſt poyſoned woundes, and all intoxications.

The medicines of a Hart and his ſeueral parts. *Plmy Dioſcorides. Solmus*

The marrow of this beaſt is moſt approueable aboue other, and is vſed for ſweete odour, againſt the gout, and heate of men in conſumptions, and all outward paines and weakeneſſe, as *Serenus* compriſed in one ſentence ſaying:

Et ceruina poteſt mulcere medulla rigorem,
frigoris.

Likewiſe the fat and marrowe, mollifieth or diſperſeth all bunches in the fleſh and olde ſwellings; all vlcers except in the ſhinnes and legges, and with Venus-nauill the Fiſtula, mattery vlcers in the eares with Rozen, Pitch, Gooſe-greace, and Goat-ſewet, the cleauing

uing of the lips: and with Calues ſewet the heate and paine in the mouth and iawes. It hath
Sextus alſo vertue being drunke in warme water, to aſwage the paine in the bowels and ſmall guts, or bloody flixe.

The gall of a Bull, Oyle of bayes, Butter, and this marrow, by annoynting, cureth paine in the knees and loynes and other euils in the ſeate of a man, in the hipps, and in the belly when it is coſtiue: It procureth flowers of Women, cureth the goute, pimples in ones face, and ringwormes. *Abſyrtus* preſcribeth it to be giuen in ſweete Wine with waxe, vnto a horſe for an old cough proceeding of cold, after purging and heating, by holding the Horſſes tounge in ones hand while the medicine is thruſt downe his throat.

The ſame in ſheeps Milke with rubricke and ſoft Pitch, drunke euery day or eaten to your meate, helpeth the ptiſicke, and obſtructions. *Anatolius* approued, beane meale
Marcellus ſifted and ſod with Harts marrow to be giuen to a horſe which ſtalleth blood, for three daies together. Alſo mingled with the poulder of Oyſter-ſnels, it cureth kibes and chilblanes. A woman perfumed with the haires of this beaſt, is preſerued from abortements; and the ſame perfume helpeth the difficulty of vrine, and little pieces cut off from the hide with a pummiſe put in wine, and rubbing the body, helpeth the holy-fire. The pouder of the bones burned, is an antidote againſt the falling euill, and the diſperſing of the melt; and the bones beaten to poulder, ſtayeth the fluxe of the belly.

It were endleſſe to deſcribe al the vertues aſcribed to the horne; and therefore I will content my ſelfe with the recital of few. *Pliny* and *Solinus* preferre the right horne, *Ariſtotle* the left, and the ſpires or tops are more medicinable then the hard and ſolide ſtemme, but the hornes found in the Woodes loſt by the beaſtes and growne light are good for nothing. The other haue their vſes both raw and burned, which may be theſe that follow.

Take the horne and cut it into ſmal pieces, then put it into an earthen pot annoynted within with durt, and ſo ſet it in a furnace vntill it become White, then waſh it like a mineral and it will helpe the runnings and vlcers in the eies: and the ſame alſo keepeth the teeth white, and the gums ſound. The young hornes while they be ſoft being eaten, are an antidote againſt henbane, and other poyſonfull herbes. The right horne hid by
Pliny. the Hart in the earth is good againſt the poyſon of Toades. The Harts horne hath power to dry vp all humors, and therefore it is vſed in eie ſalues: and *Orpheus* promiſeth to a
Sextus bald man haire on his head againe, if he annoynt it with oyle and poulder of this horne: likewiſe the ſame with the ſeede of blacke mirtle, Butter and Oyle, reſtraineth the
Marcellus falling away of the haire being annoynted vpon the head after it is newly ſhauen: with vineger it killeth ringwormes. The ſame burned in the ſunne, and afterward the face being
Sextus rubbed and wathed therwith thrice together, taketh away pimples-ſpots out of the face: the poulder drunke in wine or annoynted on the head killeth lice and nits: the ſame with
Marcellus vineger, wine, or oyle of roſes, annoynted vpon the forehead, eaſeth the head-ache if it proceede of cold.

Galenus A perfume made of this horne with *Caſtoreum*, and lime, or Brimſtone, cauſeth a dead child ſtrangled in his mothers wombe to come forth; If the horne be taken raw and rubbed vpon the gums, keepeth the cheekes from all annoyance of the tooth-ache, and faſteneth the looſe teeth, as *Sereneus* ſaid:

Quod vero aſſumpſit nomen de dente fricando
Ceruino ex cornu cinis eſt.

Galen preſcribeth the poulder of this horne for the Iaundiſe, and for him that ſpitteth bloody matter, and to ſtay vomit being taken in a reere Egge. It comforteth alſo a rheumatike ſtomach, and it is tryed to cure the Kinges euill: it pacifieth the melt, dryeth the Spleene, drieth all kind of Wormes out of the belly, being drunke with Hony, and eaſeth the chollyck, expelleth away mothes, helpeth the ſtrangury, & the paine in the bladder, ſtaieth fluxes in women both whit and red: being mingled with barly meale, water, & twigs of *Cedar*: beſide many other ſuch properties.

The teares of this beaſt after ſhe hath beene hunted with a Serpent, are turned into a a ſtone (called *Belzahard*, or *Bezahar*) of which we haue ſpoken before: and being thus tranſubſtantiated doe cure all manner of venom (as *Auenzoar*, and *Cardinall Ponzetti* affirme)

affirme) after many trials, and *Serenus* alſo expreſſeth in this diſtichon:

Seminecis cerui lachryman miſcere liquori
Conuenit, atque artus illine miſcere calentes.

The liuer of this beaſt helpeth all ſores in the feete, being worne in the ſhooes, the ſame dried to pouder with the throat or wind-pipe of the beaſt, and mingled with Hony, and ſo eaten helpeth the Cough, Ptiſicke, ſighing, and ſhort breathing. *Pliny* and *Sextus* affirme, that when a Hind perceiueth her ſelfe to be with young, ſhe deuoureth or eateth vp a certaine ſtone, which is afterward found either in her excrements or ventricle, and is profitable for all Women with childe and in trauell, for by that onely fact, the Hinde is moſt ſpeedily deliuered without great paine, and ſildome or neuer ſuffering abortment; and there is alſo a little bone found in the heart of euery one of theſe beaſtes, which performeth the ſame qualities, inſtead whereof they haue ſuch a thinge to ſell at *Venite*, holding it at a great price: but *Braſauola* affirmeth, that he opened the hearts of two Harts, and found in them a little griſtle not much vnlike to a croſſe, whereof the one being of a Beaſt newkilled, was very ſoft, but the other was much harder, becauſe the beaſt was ſlain about ſix daies before. *Ætius.*

This bone is in the left ſide of the Hart, vpon which, the Spleene moueth and ſendeth forth her excrements by vapours, which by reaſon of their drines are there turned into a bone, and being firſte of all of the ſubſtaunce of the Hartes bloode; and it is good againſt the trembling of the Hart, and the Hæmorrhoides, but this bone cannot bee found in any, except he be killed betwixt the middle of Auguſt and the twelfth of September. *Plateriꝰ.*

The skinny ſeed of the hind-Calfe, is aboue all other commended againſt poiſon, and the bitings of Serpents and of mad Dogges; likewiſe it ſtayeth al fluxes of blood, and ſpitting of blood, and egeſtion of blood: & it being eaten with Beets and Lentils, is profitable againſt the paine of the belly. The genitall part and ſtones, are wholſome (being taken in wine) againſt all bitings of Vipers, Adders, and Snakes, and the ſame vertue hath the naturall ſeed ſupped vp in a rere Egge.

The genitall hath alſo a vertue to encreaſe luſt in euery creature, it being either dryed and drunke; or elſe bounde faſt to their priuy parts. Likewiſe being waſhed in water, and afterward dried to pouder, and ſo drunk, helpeth the chollick, and the difficulty of making water, if you put it into a little Triacle.

The dung of Harts cureth the dropſie, eſpecially of a Subulon or young Hart: the vrine eaſeth the paine in the Spleene, the wind in the ventricle and bowels, and infuſed into the eares, healeth their vlcers. In the tip of the taile lieth poyſon, which being drunke, cauſeth extaſie and death, if it be not holpe by a vomit made of Butter, Anniſe, and oyle of *Seſamine*, or as *Cardinall Ponzettus* ſaith, that the Harts eie is an Antidote to this euil: It may be knowne by a yellowiſh-greene-colour, and therefore it is called the gall, for nature hath appointed that place to receiue all the venome of the whole Bodie.

Of the hunting and taking theſe beaſts.

I ſhould heere end the diſcourſe of this beaſt, after the method already obſerued in the precedents: but ſeeing the manner of the taking heereof (being a ſport for princes) hath yet bin touched but very little, it ſhall not be tedious vnto me, to abſtaine from the neceſſary relation of the ſubſequent ſtories, for the delightfull narration of the hunting of the Hart: to the end that as the former treatiſe hath but taught how to know a Birde in a buſh, that which inſueth may declare the ſeueral waies of catching and bringing the ſame to hand.

This is a beaſt ſtanding amazed at euery ſtrange ſight, euen at the hunters bow and Arrowe, comming behind a ſtalking Horſſe (as is already declared) and moreouer, like as the Roes are deceiued by the hiſſing of a leafe in the mouth of the hunter, ſo alſo is this Beaſt, for while ſhe harkeneth to a ſtraunge noyſe, imitating the cry of a Hind-Calfe, and proceeding from one man, ſhee receiueth a deadly ſtroke by the other: ſo alſo if they heare any muſicall pipings, they ſtand ſtill to their owne deſtruction: for which cauſe the

Horus. An hieroglificall emblem.

Egyptians decipher a man ouerthrowne by flattery, by painting a Hart taken by muſick: and *Varro* relateth vpon his own knowledge, that when he ſupped in his Lordſhip bought of *M. Piſo*, the Paſtour or Forreſter after ſupper, tooke but a Harpe in his hande, and at the ſound thereof, at innumerable flocke of Harts, Boares, and other fourefooted beaſts came about their Cabanet, being drawne thither onely by the Muſicke; inſomuch as he thought he had beene in the Romane *Circus* or Theater, beholding the playing ſpectacles of all the *Affrican* beaſts, when the *ædilian* Officers haue their huntings: The like is alſo reported by *Aelianus*, ſauing that he addeth, that no toyle or engine is ſo aſſured or vnauoidable to draw theſe beaſts within a laborinth as is muſicke, whereby the Hunter getteth as it were the Hart by the eare, for if through attention he hold downe his eares as he doth in muſicke, he diſtruſteth no harme, but if once he prick vp his eares as he commonly doth, being chaſed by men and dogges, an infinite labour will not be ſufficient to ouer take and compaſſe him. It is reported that they are much terified with the ſight of red feathers, which thing is affirmed by *Auſonius* in theſe verſes:

Aelianus.

An cum fratre vagos dumeta per auia ceruos
Circundas maculis, & multa indagine pennæ.

And Ouid alſo ſaying:

Nec formidatis ceruos includite pennis.

And Lucan alſo:

Sic dum pauidos formidine ceruos
Claudat odoratæ metuentes aera pennæ.

Of which thing the Hunters make an aduantage, for when they haue found the beaſt, they ſet their nettes where they imagine the beaſt will flie, and then one of them ſheweth to the beaſt on the other ſide, the red feathers hanging on a rope, which ſcarreth them in haſt into the Hunters nettes, as S. Ierom teſtifieth in one of his dialogues ſaying: *Et pauidorum more ceruorum, dum vanos pennarum euitatis volatus fortiſſimis retibus implicamini.* And you ſayth he (ſpeaking to the *Luceferian* hereticks) runne away from the vaine ſnaking of feathers, like the fearefull Harts, while in the meane time you are inclapſed in vnauoidable and inextricable nets. And this cauſed *Seneca* to write, that the babe feareth a ſhadow, and wilde beaſts a red feather.

Zenophon.

Vmbria metuunt ab infantibus a feris rubeus penna.

Many times the young Calfe is the cauſe of the taking of his damme: for the Hunter early in the morning before day light, watcheth the Hinde where ſhee layeth her young one, vntill ſhe goe and refreſh her ſelfe with paſture; when he hath ſeene this, then doeth he let looſe his Dogs, and maketh to the place where the Hinde Calfe was lefte by his mother.

The ſeely Calfe lyeth immoueable as if hee were faſtened to the earth, and ſo neuer ſtirring, but bleating and braying ſuffereth him ſelfe to bee taken, except there be rainie weather, for the impatience of colde and weete will cauſe him to ſhift for himſelfe: which if it fall out, the Dogges are at hand to ouertake him, and ſo being taken is committed to the keeper of the nettes.

The Hinde both hearing & ſeeing the thraldome of her pore ſonne, commeth to relieue him without dread of hounde or Hunter, but all in vaine, for with his darte hee alſo poſſeſſeth himſelfe of her. but if the Calfe be greater and ſo bee able to runne with the damme among the heardes, they are moſt hard to be taken, for in that age they runne very faſt, and the feare of Dogges increaſeth their agilitie, inſomuch as to take them among the heards is impoſſible euery one fighting for them.

But the only way is to ſingle one out of them from the flock and ſo follow him vntill he be weary, for although he be very nimble, yet by reaſon of his tender age, his limbes are not able to continue long. The elder Harts are taken in ſnares and gins laid in ditches and couered with leaues, whereby the feet of this beaſt are ſnared in wood; this kind is dedeſcribed by *Zenophon* and *Pollux*, and is called in Greeke *Podeſtrabe*, in Latine *Pedica*, of which alſo the Poets make mention, as *Virgil*:

Tunc gruibus pedicas & retia ponere ceruis.

And this kind is better deſcribed by *Gratius*, with whoſe wordes I will paſſe it ouer as a thing out of vſe.

Nam

Nam fuit & laqueis aliquis curractibus vſus.
Ceruino iſſere magis conterere neruo
Quidque dentatas iligno robere clauſit:
Sæpe habet imprudens alieni lucra laboris
Fraus tegit inſidias habitu mentita ferino
Venator pedicas, tu diſſimulantibus armis.

Their manner is when they are chaſed with Dogges to runne away with ſpeed, yet oftentimes ſtand ſtil and looke backe, not onely to harken to the hunter, but alſo to reſt themſelues, for in their chaſe they are euer troubled in their belly (as is before declared,) and ſometime they grow ſo weary, that they ſtand ſtill, and are pierced with arrowes, ſometimes they runne till they fall downe dead, ſometime they take themſelues to the water and ſo are refreſhed, or elſe to auoide the teeth of Dogs, they forſake the drye land, and periſh in the floods, or elſe by that meanes eſcape ſcotfree: wherefore it muſt be regarded by euery good hunter to keepe him from the waters, either among the woods, or other rough places.

Albertus.

But heerin the ſubtility of this beaſt appeareth, that when he is hunted he runneth for the moſt part to the high waies, that ſo the ſauour of his ſteps may be put out by the treadings of men, and he auoid the proſecution of the Hound. Their ſwiftnes is ſo great, that in the *Champaigne* and plaine fields they regard not Dogges, for which cauſe in Fraunce they poyſon Arrowes with an hearbe called *Zenicum* or *Toca*, and it is a kinde of *Aconite* or Wolfe-bane, which hath power to corrupt and deſtroy agility of body, and to ſtay celerity, and for their hunting in France by Dogs, it is moſt excellently deſcribed by *Budæus* and *Robertus Stephanus* in his French dictionary.

This wild, deceitfull and ſubtill beaſt, (ſay they) by windings and turnings do often deceiue their hunter, as the Harts of *Meandros* flying frō the terrible cry of *Dianaes* hounds, wherefore the prudent hunter muſt frame his Dogges, as *Pithagoras* did his Schollers, (*Luuers qui ne parlent point*) with words of Art, to ſet them on, and take them off againe at his pleaſure; wherefore he muſt firſt of all compaſſe in the beaſt, (*En ſon giſte*) in her own lodging, and ſo raiſe her vp in the ſight of the dogs, that ſo they may neuer looſe her footing.

Neither muſt they ſet vppon euery one, either of the heard, or that wandereth ſolitary alone, nor yet a little one, but partly by aſpect or ſight, and partly by their footings in the ſoft earth, and alſo by their dung (*Les fumees*) they iudge of their game, for a good woodman muſt not ſticke to gather vp the Deeres excrement or ſoile, and keepe them (*la trompe*) in his hunting horne: ſuch things muſt the kinges huntſmen and forreſters obſerue, as alſo the quantity of his bed or lodging when they find it, being thus informed of their game then (*Diſcoupler les chieus*) they take off their Dogge couplings, and ſome on horſback, other on foot follow the cry with greateſt art, obſeruation, and ſpeed, remembring and preuenting (*Cer fruze*) the ſubtile turninges, and headinges, of the Hart, ſtraining with all dexterity to leape hedge, pale, ditch, and rocks; neither fearing thornes, woods, downe-hils, but prouiding a freſh horſſe in caſe their firſt tire, (*Cheuaux de relatis*) and leaping on him with ſpeede, vntill he ſee (*vn grand cerf l'eſcuyer du grand cerf*) the great Hart hauing ten ſpeeres on his hornes, and his little ſquier-hart to attend him, which the Dogs once perceiuing, onely follow the great Hart, taking for a prohibition to followe anie other.

The Dogges are animated by the winding of horns, and voices of the hunters, like ſoldiours to a battell by the voice of a trumpet and other inſtruments: but ſometimes the crafty great beaſt ſendeth forth his little ſquire to be ſacrificed to the Dogs and hunters inſtead of himſelfe, lying cloſe in the meane time, then muſt the retreat be ſounded, and (*Rompre le chieus*) the dogs be broken off and taken in (*Le limier*) that is, leame againe vntill they be brought to the fairer game, who ariſeth in feare and rage, betaking himſelfe to his ſureſt legges, being purſued with all the cries of hunters, ringing and ecchoing betwixt heauen and earth, diſmaying him with the continuall noyſe in his eares, no leſſe dreadefull and fearefull then the voyce of a paſſing bell to a ſicke man,

or the ſight of the executioner to a condemned caitife, yet ſtill he ſtriueth vntill wearied and breathleſſe, he be forced to offer vp his blood and fleſh to the rage of al the obſeruant pediſſequants of the hunting goddeſſe *Diana.*

The vulgar ſort call an olde Hart a ſubtile and cunning Beaſt, but the nobles call him (*cerf ſage*) a wiſe Hart, who to auoide all his enemies runneth into the greateſt heards, and ſo bringeth a cloud of error vpon the Dogges, to keepe them from any further proſecution: Sometime alſo beating of ſome of the heard into his owne footſteps, that ſo he may more eaſily eſcape and procure a laborinth to the Dogges, and then after a little while he betaketh himſelfe to his heeles againe, running ſtill with the wind, not onely for refrigeration, but becauſe he may the more eaſily heare the voice of his purſuers, whether they be far or neere.

At laſt, being (for all this) found out againe by the obſeruance of the hunters, and skill of the Dogges, he flyeth into the heardes of Cattell, as Kye, Oxen, or Sheepe, leaping vpon an Oxe, and laying his body or the fore-part thereof vpon him, as a ryder vpon a Horſſe, that ſo touching the earth onely with his hinder hooſes, to leaue a very ſmall or no ſent at all behind for the Hounds to diſcerne.

The chiefe huntſman or ſeargeant of the houndes vnto Lewes the twelfth, called (*le grand veneur*) affirmed, that on a time they hauing a Hart in chaſe, ſuddenly the houndes fell at a fault, ſo as the beaſt was out of ſight, and not a Dog would once ſtirre his foote; whereat all the hunters were amazed, like as in ſome iugling Appollonian trick, as though the hart had cleane forſaken the earth, and with the wings of ſome foule had bene flewne away; or as if the earth had opened her mouth to receiue him into her protection, and had cloſed againe ouer her heade, or elſe ſome Witchcraft had caſt a miſte before the Dogges and hunters eyes: At laſt by caſting about (as it is vſuall in ſuch caſes) they founde the fraud of the horned beaſt, which is worth the memory.

There was a great whit-thorne which grew in a ſhadowie ſteepe place as high as a tree, and was inuironed with other ſmall ſhrubs about it, into the which the ſaid hart leapt, and there ſtood aloft the boughes ſpreading from one another, and there he remained, whether becauſe he could not get off againe, or elſe for that he was ſtifled in that place, but ſurely he was there thruſt thorough and ſo dyed, and ſo had they all rather periſh anye other way then by the teeth and tearing in pieces of angry and greedy Hounds.

Yet their maner is, that when they ſee themſelues euery where intercepted, to make force at him with their hornes that commeth firſt vnto him, except he be preuented by ſome ſword or ſpeare; which being done, the hunter with his horn ſoundeth the fal of the beaſt, and then euery one approcheth, luring with triumph for ſuch a conqueſt, of whom the skilfulleſt openeth the beaſt, giuing vnto the hounds ſuch parts as belongeth to them, for their incouragement againſt another time; and for that purpoſe the hunters dippe bread in the skinne and blood of the beaſt, to giue vnto the hounds their ful ſatisfaction: and many ſuch other things may the reader deſirous of this knowledge finde in the Authors aforeſaide, to whome I will commende him rather, then ſpend more time in this buſines, better manifeſted by experience, then by any written document, yet I woulde wiſh men to be ſparing in this exerciſe, ſeeing it hath beene ſildome found that a man giuen to hunting, but he periſhed in his pleaſure as *Actæon* did by his owne Dogges: and therefore *Alciatus* doth fitly compare togither hunters and receiuers of theeus and robbers, calling them new Actæons; who after they had receiued horns, muſt be deſtroyed by their owne Dogges which they haue nouriſhed. The beſt vſe of theſe beaſtes is to keep them tame as in *Heluetia*, where they hunt ſeldom, and to make good vſe of them for noriſhment rather then for ſport, as it is reported of a holy man, who kept a hind ſo familiar with him, that in the wildernes he liued vpon her milke.

Concluding this diſcourſe with the words of the poet, for the inſtruction of Dogs to this paſtime and the practiſe of the beaſts.

Veloces Spartæ catulos, acremque moloſſum,
Faſce ſero pingui &c.

And againe.

monteſque per altos
Ingentem clamore premes ad retia ceruum.

confer-

Confertoque agmine cerui
Torpent mole noua, & ſummis vix cornibus extant.
Hos non immiſſis canibus, non caſſibus vllis,
Punicæue agitent pauidos formidine pennæ:
Sed fruſtra oppoſitum trudentes pectore montem.
Comminus obtruncant ferro, grauiterque tudentes
Cædunt, & magno læti clamore reportant.

Of the Dyctyes.

HErodotus in his fourth book affirmeth, that among the *Affrican* Shepherds towarde the Eaſt, there are bredde in *Baſſaria Hyſtriches* wilde Rammes, *Thoes* and *Dyctyes*, of which laſt there is not any mention among all other writers, except in *Varinus* and *Heſychius*, who affirme that among the *Lacedemonians* a Glead or Kite was called *Dyctis*, but this ſpoken of *Herodotus* I coniecture to be ſome four-footed beaſt, being led with no other reaſon then that the other with whom he placeth it, are generaly known to be creaturs of that kind and nature: wherefore I thought good to expreſſe the name of it in this place, deſiring the reader to accept ſo much thereof as is already knowne, and to ſearch farther for the deſcription of it, at the handes of them who are eie-witneſſes of the wonders of *Affrica*.

OF THE DOGGE

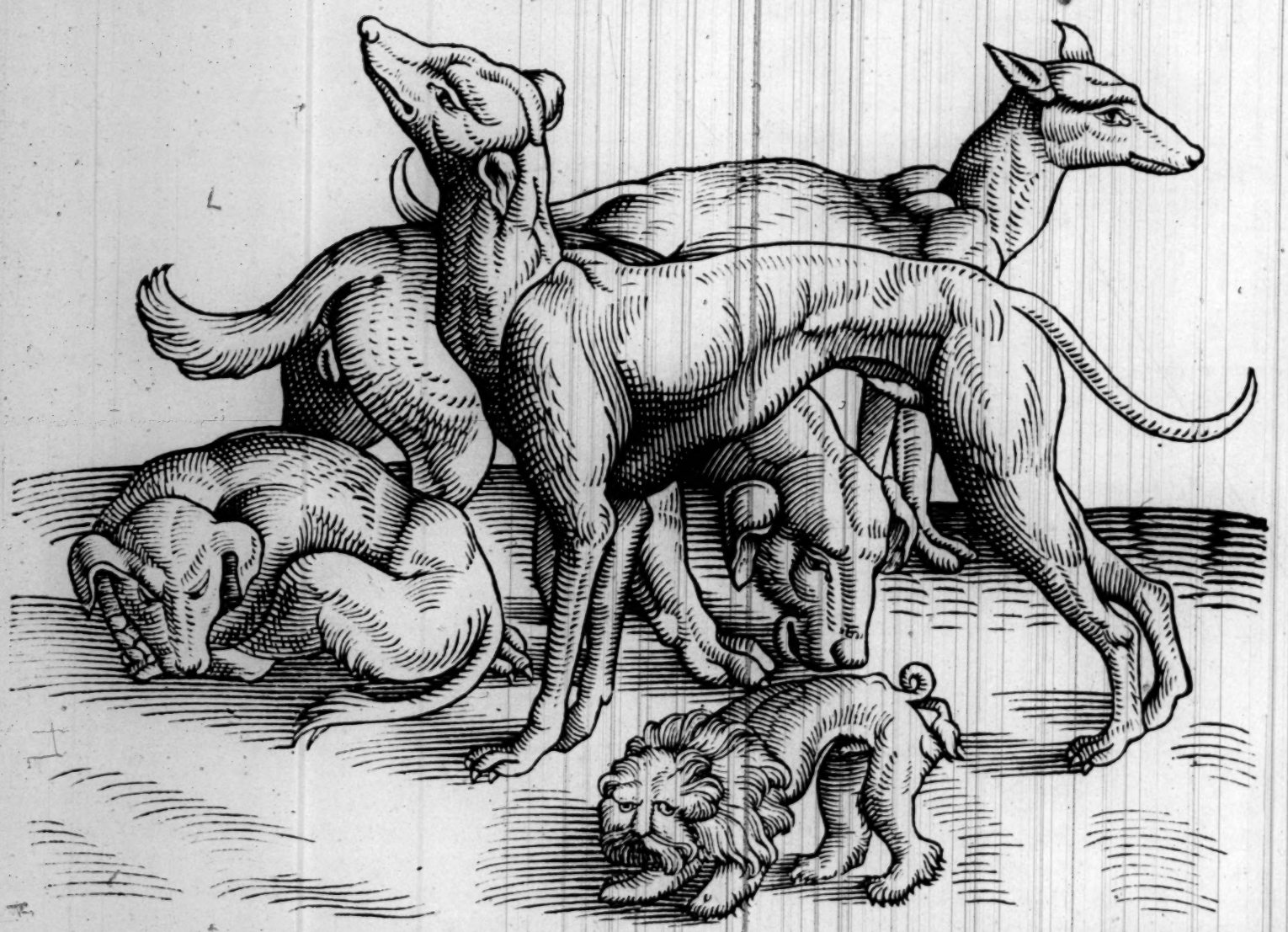
In generall.

A Dogge is called in Hæbrew *Keleb*, and *Lamas* according to *Munſter*: in Caldee *Kalba*; in Arabique *Kalbe*, in Perſia *Sag*; The Saracens *Kep* or *Kolph*: the Græcians *Kuon* becauſe of his loue to man, and vulgarly at this day *Skilos* and *Skule*: the Medians *Spaco*, the Germanes *Hund*, the Italians *Cane*; The French *Chien*, the Spaniardes *Perro* or *cauendo*, becauſe his barking is as lowd as an Artificiall ſong; alſo *Catellus*, the Illyrians *Pes* or *Pas*, and the Latines *Canis*. The name & derivation thereof.

There is no region or countrey in the world, where theſe are not bred in ſome ſtore, as ſhall be declared afterwarde in the particular diſcourſe of euery kind of Dogges. For as ſhall be manifeſted more at large, there are Dogges very great, ſome for hunting, ſome for Warre and defence, ſome for the Bore, Bull, or Bear, ſome for the Hare, Cony, or Hedge-hog: againe ſome are ſmaller which are called Hounds, Braches, Beagles, Shepheardes Dogges, Houſe-curres, Spagnels both for the Water and Land: and ſome foyſting Dogges for the pleaſure of the rich. The coũtries and diuerſities of Dogs.

In the firſt place there are to be handled the nature of Dogges in generall, wherein they agree, and their common properties of nature, ſuch as are not deſtroyed in the deſtinction of kindes, but remaine like infallible and invariable traths in euery kinde and country of the world. To begin with that which is outward, it is to be obſerued that Dogs are generally rough, and their haire indifferently long (which in winter they looſe euery yeare) is a ſigne of a good conſtitution; but if it grow ouer long, the mangie ſcab will follow: the outward proportion of the head altereth as the kind altereth, being ſometime like a Lyon, ſometime like a Hedge-hog, ſome long with a broad ſnowt, and ſometime with a piked ſnowt, but the braine decreaſeth and increaſeth with the moon, there is no commiſſure or ſeame in his ſcull (like as is in a mans) but it is a continued bone without ſeperation inward or out-ward. The general nature of dogs. Their outward parts. *Ariſtotle* *Albertus* A ſecret in the braine.

The beſt Dogs haue flat Noſtrils, yet round, ſolide, and blunt, the mouth is long and ſlit, their teeth like ſaws, as it is in fiſhes and Serpents: thoſe which are cald *Canyne* before, are only changed, as it alſo falleth out in a Lyon, & theſe they looſe or change both males *Plinij.*



and females in the fourth moneth of their age: about which time, they haue new ones come forth to thruſt off their old, by their teeth is their age diſcerned, for while they are white and ſharpe, it aſſureth the youth of a Dogge, but when they grow blackiſh or dusky, they betoken the elder age.

Ariſtotle. Plinie. The breaſt of a Dogge is narrow and piked, his ventricle ſmall and narrow, for which cauſe he neuer eaſeth his bodily excrements without paine, his bowels are like a Lyons: He hath a long ſpleene like a man, and a Hogge: his yard and ſtones hange outward betweene his hinder legges, a baſe natured curre ſtriketh his taile betwixt his legges, his fore-legges bend like the armes of a man, and he vſeth them in ſtead of Armes, hauing *Ariſtotle. Blondus. Plinie.* fiue diſtinct fingers, commonly called clawes vpon each foote before, and foure vpon each foot behind, which alſo haue ſtraight nailes vpon them, and that which hangeth higher vpon the leg is crooked.

The parts of a female dog The females, becauſe they bring forth many whelpes at a time, haue vnderneath their bellies great paps, with many ſpeanes to ſucke at, in a double ranke or row on both ſides, and the generous bitches haue xii. other but x: They beare their young within their belly next to the midriffe, their fime is dry like a wolfes, & therby his temperament is known to be hot and dry, conſidered in it ſelfe, but compared with others it varieth, for to a mans, *Galen.* it is dry; to an Emmets, it is moiſt: Againe, in reſpect of a man it is hot, in reſpect of a Lyon it is cold.

The voice of Dogges. *Plinie.* The louder and ſhriller voice of a Dogge, is called barking, the lower and ſtiller, is called whining, or fawning: It was a monſtrous thing, that a Dogge ſhould ſpeake, and a ſerpent barke, as it is beleeued in antiquity both came to paſſe, when *Tarquinius* was driuen out of his kingdome. It is not cauſeleſſe that the barking of Dogges, hath attributed vnto it diuers qualities, as for a man to dreame of the ſame, preſageth ſome treaſonable harme *Artemidorus* by enemies, ſo likewiſe if they fawne and claw vpon a man.

Among the precedent tokens of *Cæſars* death, they ſet downe in certaine verſes, the howling voices of Owles, the weeping drops of the Iuory tree, & the continuall barkings of Dogges, as followeth:

Triſtia

Triſtia nulle locis ſtygius dedit omnia bubo.
mille locis lachrymauit ebur.
Inque foro circunque domos & templa deorum
Nocturno vlulaſſe canes ferunt: &c.

The Egyptians ſignifie theſe thinges by a Dog, *a Scribe*, *a Prophet*, *a ſplene*, *ſmelling*, *laughing*, and *neezing*. A Scribe, becauſe as the Dog is ſilent more then he barketh, ſo muſt a perfect Scribe meditate more then he ſpeaketh: for to barke at euery one were to pleaſure none, and to ſpeake continually, were a ſigne of madnes: Againe, a Prophet becauſe a Dogge doth moſt eagerly behold, and admire conſtantly all holy actions, and ſo ought the eies and eares of a Prophet be attendant vpon heauenly things. The *Spleene* becauſe a Dogge hath little or no ſpleene, and thereof commeth his madnes and death; whereof alſo it commeth that the ſeruants which haue the charge of Dogges, being with them in their ſicknes and latter end, for the moſt part prooue ſplenaticke. *Smelling*, *neezing*, and *Laughing*, becauſe the ſpleenaticke can doe none of all theſe, but of this more afterward. *Orus.* Emblematicall deſcriptions.

The voice of a Dogge, is by the learned, interpreted a rayling and angry ſpeech: wherof commeth that *Canina facundia* among Authors, for rayling eloquence. It is the nature of a Dogge when he maketh water, to holde vp his legge, if he be aboue ſix moneths old, or haue ben eat procreation, the females doe it for the moſt part ſitting, yet ſome of the genereous ſpirits do alſo hold vp their legges. They euer ſmell to the hinder partes of one another, peraduenture thereby, they diſcerne their ſeuerall kind and diſpoſition of each other in their owne natures: After they haue ran a courſe, they releeue themſelues by tumbling and rowling too and fro: when they lie downe they turne round in a circle, two or three times togither, which they do for no other cauſe, but that they may the more commodiouſly lie round, and from the wind. The making of vrine. *Ariſtotle.* *Plin.* *Albertus* The factions of Dogs for their owne eaſe.

They ſleepe as doth a man, and therein dreame very often, as may appeare by their often barking in their ſleepe: but it muſt be diligently regarded of them that loue to keepe Dogges, that they permit them not to ſleepe much, eſpecially after their meat when they are young, for as they are very whot, ſo in their ſleepe doth their heate draw much paine into their ſtomach and ventrickle. The time of their copulation is for the moſt part at a yeare old, yet the females will luſt after it at eight months old, howbeit they are not to be ſuffered, becauſe it weakeneth their bodies, and dulleth in them all generoſity: therefore, after one yeare they may ſafely be ſuffered to come together, and not before: Neither is it materiall, whether in Summer or Winter, but it is beſt in the beginning of the ſpring, but with this caution, that Whelpes of a litter or of one and the ſame Bitch, be neuer ſuffered to couple; for nature reioyſeth more in variety. I he ſleep of Dogges. Their copulation and lyming *Columella*

For then they grow ſalt and begin to be proud; yet in ancient time, for the more ennobling of their race of Dogges, they did not ſuffer them to engender till the Male were foure yeare old, and the female three: for then would the Whelpes prooue more ſtronge and liuely. By hunting, labour, and trauaile, the males are made more fit for generation, and they prooue beſt which haue their ſires of equall age. They are not ſuffered to engender all their life longe, but vntill ten and twelue yeare old, or rather eight in the male and ſixe in the female. Yet there haue beene founde which in one and other ſexe, haue continued in procreation till they were twentye yeare olde, but this exceeded all naturall reaſon. When they begin to be proud if you giue them leauen mingled with milke and ſalt, they will not ſtraye and range abroade: at the time of their copulation, they cleaue togither for a certaine ſpace as if theyr hinder partes were glewed, and ſo they are filled at one time. They beare their young the fifth part of the yeare, that is about two monthes and odde daies, but this reconing is not generall, for ſome kinds beare their young three monthes, and ſome more. They bring forth many at a time ſometime fiue, ſeuen, nine, or twelue; for ſo many celles hath the female in her wombe. *Ariſtotle* *Tardinus* The time of a Bitches whelping & bearing her young. *Ariſtotle*

Albertus relateth that he ſaw a Bitch of the Maſtiue kind, which brought forth at three litters fifty Whelpes, that is nineteene at the firſt, eighteene at the ſecond, and thirteene at the third: but ſomtime ſhe bringeth forth but one, which is a good argument to proue that ſhe is filled at the firſt lyming. They are purged of their menſturous fluxes ſeauen or four-

foureteene daies before they grow proud, and againe, at their time of littering; at other times they suffer none.

Aristotle The first Whelpe is a male.

The first they cast forth of their Wombe is commonly a Male, which resembleth the father, the other Males and females as it happeneth, (but it is accounted a prodigious thing to litter all males or all females) wherein nature yeeldeth an excellent argument of diuine prouidence, for the first borne of all kindes hath more resemblance of the father then of the mother. They are also Whelped blind, and so remaine for nine or ten dayes, bycause through their multitude they cannot bee perfected in the Dammes Bellye, which doeth not happen to Beastes which beare single, as sheepe and Goates. They vse to carry them vp and downe in their mouthes till they be seuen dayes old but not afterward, they haue milke about fiue daies before theyr littering. It is not good to preserue the first or second litter, but the third: and after they haue littered it is good to giue the Bitch Whay and Barly bread, for that will comfort her and encrease her milke; and in some places they take Goates milke and seeth in it broken bones of meate, whereby they conceiue that the Damme and Whelpes are much bettered for that nutriment: there is not any great regard of the nourishment of Dogges, for they will eate much and that often and diuers things, except Dogges flesh, for that cannot be so dressed and prepared by the art of man, but they finde it out by their nose and auoide it. It is good to let the Whelpes sucke two monthes before they be weaned, and that of their owne Damme, for it is not so good for them to sucke another, and in the meane time exercise them to meate, as milke, Whay, Bread, and flesh; also from the spring vntill the Sunne entreth *Cancer*, at which time it is good to let them grow leane according to the verses of *Nemesian*.

The blindnes of Whelpes.

Aelianus A secret in their foode.

Consuetam minuisse saginam
Profuerit, tenuesque magis retinere cibatus,
Ne grauis articulos depranet pondere molles
Nam tum membrorum nexus nodosque relaxant.

And afterward when they are sixe months old amend their diet againe that they may grow strong.

Tunc rursus miscere sero Cerealia dona
Conueniet, fortemque dari de frugibus escam.

Tardinus They will not eate bucke-mast wherewithall Hogges grow fat, for that breedeth in them the paine of the head. By eating the excrements of men they incurre many diseases: they are made drunke by the Herbe *Oenuttas* as Crowes bee, they cannot endure Wine, but bread sopped in Wine they deuoure, dryed flesh & bread in Milke is their safest foode, if Cummin bee now and then mixed in their bread, they are not much troubled with wind in their bellyes. If you put a little Oyle in their Water to drinke or lappe, they will proue more able and swift to runne. If he refuse and loath his meate, take a little whot bread and giue it him before meat, or dip broune bread in vineger and so presse or squise the liquor thereof into his nose, and it wil ease him.

Athenaus

a remedy for loathing meate.

There is much a doe to chose a Whelpe vnder the Damme that will proue the best in the litter. Some obserue that which seeth last, and take that for the best; other remoue the Whelpes from the kennell and lay them seuerall and apart one from the other, then watch they which of them the Bitch first taketh and carrieth into her kennell againe, and that they take for the best, or else that which vomitteth last of all. Some againe giue for a certaine rule to know the best, that the same which waigheth least while it sucketh will proue best according to the verses of *Nemesian*.

Of the choise of a generous whelpe.

Pondere nam catuli poteris prependere vires
Corporibusque leues, grauibus prenoscere cursu.

But this is certaine that the lighter whelpe wil proue the swifter, and the heauier will bee the stronger: Other make this experiment, first they compasse in the Puppies in the absence of the Damme with a little circle of small sticks apt to burne, and stinking rags, then set they them on fire about the whelps, and that puppy which leapeth ouer first, they take for the best, & that which cõmeth out last they condemne for the worst. Assoone as the bitch hath littered it is good to chuse them you meane to preserue, & to cast away the refuse, keepe them blacke, or broun, or of one colour; for the spotted are not to be accoun-

Tardinus

accounted of. And thus much of the outward partes and the choice of Dogges. The manifolde attributes of Dogges amonge all Writers, doe decipher vnto vs their particular nature; as that they are called sharpe, bitter, fierce, subtill, sounding, bold, cared for attention, affable, swift, speedy, Clamorous, wilde, faithfull, horrible, rough, fasting, cruell, vngentle, vncleane, hurtfull biting, filthy, smelling, sent-follower, watchfull, madde, hoarse, and quicke-nosed; beside many such other both among the Greekes and Latines. And likewise you shall reade of many particular Dogges, and their names appellatiue, both in Greeke and Latine, which may be remembred also in this place, to shew what reconing all ages haue made of this beast: for it is necessary, that as soone as he beginneth to feede he presently receiue a name, such are these, of twoe sillables or more, as *Scylax*, *Spoude*, *Alke*, *Rome*, *Lacon*, *Acalanthis*, *Agre*, *Labros*, *Hylactor*, *Alleus*, *Argus* (one of *Vlisses* Dogs) *Asbolus*, *Augeas*, *Aura*, *Bria*, *Polis*, *Bremon*, *Kunon*, *Canache*, *Happarus*, *Charon*, *Chorax*, *Harpia*, *Lycitas*, *Chiron*, *Lyciſca*, *Arcas*, *Dromas*, *Gnome*, *Eba*, *Hybris*, *Hyleus*, *Maira*, *Melampus*, *Orne*, *Lethargos*, *Nape*; beside infinite other among the ancients: but among the later writers, *Turcus*, *Niphus*, *Falco*, *Ragonia*, *Serpens*, *Ichtia*, *Pilaster*, *Leo*, *Lupus*, *Stella*, *Fulgur*, *Bellina*, *Rubinam*, *Satinus*, and *Furia*: so that euery Nation, and almost euery man hath a proper and peculiar name for his Dog, as well as for his Oxe.

Of the nature and inward qualities of Dogges.

Of the loue of a Dogge.

There is not any creature without reason, more louing to his Maister, nor more seruiceable (as shall appeare afterward) then is a Dogge, enduring many stripes patiently at the hands of his maister, and vsing no other meanes to pacifie his displeasure, then humiliation, prostration, assentation, and after beating, turneth a reuenge into a more feruent and whot loue. In their rage they will set vpon all strangers, yet heerein appeareth their Noble spirit, for if any fall, or sit downe on the ground & cast away his weapon, they bite him not; taking that declining for submissiue pacification. They meete their maister with reuerence and ioy, crouching or bending a little, (like shamefast and modest persons:) and although they know none but their maister and familiars, yet will they help any man againstanother Wilde beast. They remember voyces, and obey their leaders hissing or whissling.

Pliny
Plutarch
Homer
A secret to pacifie an angry Dog.
Ælianus

There was a Dogge in Venice which had beene three yeares from his Maister, yet knew him againe in the Market place; discerning him from thousands of people present; he remembreth any man which giueth him meat: when he sauneth vpon a man he wringeth his sknne in the forehead. The Dogge which is broad faced like a Lyon, is most full of stomach and courage; yet the tongue or skinne of an *Hyæna* (by naturall instinct) maketh him runne away: sometimes they will agree with Wolues, for they haue engendered togither, and as the lute-strings made of a Wolfe and a Lambe cannot agree in musicke, but one of them will break, so also will a Dogs and a lambes.

a history of a dogs memory.

Gillius
Kranides
a secret in the feare of a dog

Ælianus thinketh that Dogges haue reason, & vse logick in their hunting for they will cast about for the game, as a disputant doth for the truth, as if they should say either the Hare is gone on the left hand, or on the right hand, or straight forward, but not on the left or right hand and therefore straight forward. Whereupon he runneth foorth right after the true and infallible fooote-steps of the Hare. There was a Dogge in Affrica in a ship, which in the absence of the Mariners came to a pitcher of oyle to eate some of it, and the mouth of the pot being too narrow for his head to enter in (because the pot was not full) he deuised to cast flint stones into the vessel, whereby the Oyle rose to the top of the pitcher and so he eate thereof his fill, giuing euident testimony thereby, that he discerned by nature, that heauy thinges will sinke downe, and light thinges will rise vp and flye aloft.

The reason of Dogges.

There is a Nation of people in *Ethiopia* (called *Nubæ*) which haue a Dogge in such admirable estimation, that they giue vnto him the honor of their King; for they haue no other king but he. If he saune, they take him for well pleased; if he barke or fly vpon them, they take him for angry: and by his gestures and mooouings they coniecture his meaning, for the gouerment of their state: giuing as ready obedience to his significations, as they can to any liuely speaking Prince of the world: for which cause, the Egyptians also picture a Dogge with a kings robe, to signifie a magistrate. Those people of Egypt also, obserue

Solinus
Aelianus
Plinv.
Giraldus
The honor done to dogs

in

in their religious proceſſions, and geſticulations, dumbe-idle-gods, to carry about with them two Dogs, one *Hawke*, and one *Ibis*, and theſe they cal foure leters: by the two Dogs, they ſignifie the two Hœmiſnpheres which continually watch and goe ouer our heads; by the Hawke, the ſunne; for the Hawke is a whot creature, and liueth vpon deſtruction: by the *Ibis*, the face of the Moone; for they compare the blacke feathers in this bird to hir darke part, and the white to her light: Other by the Dogges, do vnderſtand the two Tropicks, which are (as it were the two porters of the ſunne for the South and North; by the Hawke, they vnderſtand the equinoctiall or burning line, becauſe ſhe flyeth high: by the *Ibis*, the *Zodiacke*: and indeede thoſe painters which could moſte artificially decipher a Dog (as *Nicias*) were greatly reuerenced among the *Egyptians*.

Cœlius

The like folly (or impious beaſtlineſſe) was that of *Galba*, who forſooke the preſidents of his predeceſſors in ſtamping their coine with their owne image, and imprinted thereupon his ſealing ring, left him by his forefathers, wherein was engrauen, a dog bending vpon his female. I know not for what cauſe, the ſtarre in the midſt of heauen whereunto the ſunne commeth about the Calends of Iuly, was tearmed *Canis* (a Dogge) and the whole time of the appearance of that ſtarre, which is about thirty daies, ſhould bee called *Dog daies*; but onely becauſe then the heate of the Sunne dooth torment the bodyes of men twice ſo much as at other times: whereupon they attribute that to the ſtarre (which they call *Sirius*) which rather is to be attributed to the Sun during that time euery yeare.

Varinus

Others fable, that there is another ſtarre cloſe to him (called *Orion*,) who was an excellent hunter, and after his death was placed among the ſtarres, and the ſtarre *Canis* beſide him was his hunting dogge: but by this ſtarre called of the Egyptians *Solachin*, and of the Græcians *Aſtrocynon*, commeth that Egyptian *Cynicke* yeare which is accompliſhed but once in a 1460. yeares. Vnto this ſtarre were offered many ſacrifices of Dogges in auncient time whereof there can be no cauſe in the World, as *Ouid* well noteth in theſe verſes:

Heſychius
Arnobius

Pro cane ſidereo canis hic imponitur aræ:
Et quare fiat nil niſi nomen habet.

As among the *Carians*, whereupon came the prouerbe of *Caricum Sacrificium*, for they ſacrified a Dog in ſtead of a Goate, and the young Puppyes or Whelpes were alſo accounted among the moſt auaileable ſacrifices, for the pacifing of their idoll Gods.

Pliny

The Romans and Græcians had alſo a cuſtom to ſacrifice a Dog in their *Lycæan* and Lupercall feaſtes, which were kept for the honor of *Pan*, who defended their flocks from the Wolfe, and this was performed in February yearely, either becauſe that the Dogs were enimies to Wolues, or elſe for that by their barking, they draw them away in the night time from their Citty: or elſe, becauſe they reckoned that a dogge was a pleaſing beaſt to *Pan*, who was the keeper of Goats: ſo alſo the Græcians did offer a dog to *Hecata* who hath three heads, one of a Horſe, another of a dogge, and the third head in the midſt of a wilde man: and the Romans to *Genetha*, for the ſafe cuſtody and welfare of all their houſhold affayres.

Plutarch

Their houſhold Gods (called *Lares*) were pictured and declared to the people ſitting in Dogs-skinnes, and Dogges ſitting beſide them, eyther becauſe they thereby ſignified their duty to defend the houſe and houſhold, or elſe as Dogges are terrors to theeues and euill beaſts, ſo theſe by their aſſiſtance were the puniſhers of wicked and euill perſons: or rather that theſe *Lares* were wicked ſpirits pryeng into the affayres of euery priuate houſhold, whom God vſed as executioners of his wrathful diſpleaſure, vpon godleſſe men.

Feſtus
Cœlius

There were Dogges ſacred in the Temple of *Æſculapius*, becauſe he was nouriſhed by their milke; and *Iupiter* himſelfe was called *Cynegetes*, that is, a *Dogge-leader*; becauſe he taught the *Arcadians* firſt of all to hunt away noyſome beaſts by the helpe of Dogges: ſo alſo they ſacrificed a Dogge to *Mars*, becauſe of the boldneſſe of that creature. To conclude, ſuch was the vnmemorable vanity of the Heathens in theyr goddes and ſacrifices, as it rather deſerueth perpetuall obliuion then remembrance, for they ioyned the ſhapes of men and Beaſtes togither (ſaith *Arnobius*) to make Goddes *Omnigenumque deum monſtra & latrator Anubis*, ſuch were theyr *Cynocephali*, *Ophiocephali*, *Anubis*, *Hecata*, that is as much to ſay, as halfe men, halfe Dogges, halfe Serpents, but generally all Monſters:

Arnobius
Gyraldus

and

and for the many imaginary virtues the ancients haue dreamed to be in Dogs, they alſo in many places haue giuen vnto them ſolemne funerals in their hallowed Cœmiteries, & after they were dead, they ceaſed not to magnifie them, as *Alexander*, which built a City for the honor of a Dog.

Of diſhonor and ignobility of Dogs.

All this notwitſtanding, many learned and wiſe men in al ages haue rekoned a Dogge but a baſe and an impudent creature, for the Flamen *Dialis* of *Iupiter* in *Rome*, was commaunded to abſtaine from touching of Dogges, for the ſame reaſon, that they were prohibited & not permitted to enter into the caſtle of *Athens* & Iſle of *Delos*, by cauſe of their publique and ſhameleſſe copulation: and alſo, that no man might be terrified by their preſence from ſupplication in the temples. The fooliſhneſſe of a Dogge appeareth in this, that when a ſtone or other thing is caſt at him, he followeth the ſtone and neglecteth the hand that threw it, according to the ſaying of the Poet: *Marcellus*

Arripit vt lapidem catulus, morſuque fatigat,
Nec precuſſori mutua damna facit.
Sic plerique ſinunt reros clabier hoſtes,
Et quos nulla grauant noxia dente petant.

Likewiſe men of impudent wits, ſhamleſſe behauiors in taking and eating meat, were called *Cynicks*; for which cauſe *Athenæus* ſpeaketh vnto *Cynicks* in this ſort: You do not O *Cynici* leade abſtinent and frugall liues but reſemble Dogges: and whereas this foure-footed beaſt differeth from other creatures in foure things, you only follow him in his viler and baſer qualities, that is, in barking and licenſe of railing, in voracity and nudity, without all commendation of men. *Porphyrius*

The impudency of a Dogge is eminent in all caſes to be vnderſtood, for which cauſe that audatious *Ariſtogiton* ſonne of *Cidimachus* was called a Dogge, and the furies of ancient time were figured by blacke Dogges, and a Dog was called *Erinnis*: *Cerberus* himſelfe with his three heads ſignified the multiplicity of Diuels, that is, a Lyons, a Wolfes, and a fawning Dogges, one for the earth, another for the Water, and the thirde for the aire: for which cauſe *Hercules* in ſlaying *Cerberus*, is ſaid, to haue ouercome all temptation, vice, and wickedneſſe, for ſo did his three heads ſignifie: other by the three heads, vnderſtand, the three times; by the Lyon, the time preſent; by the wolfe, the time paſt; and by the fawning Dog, the time to come. *Homer* *Horace*

It is deliuered by authors, that the roote of Oliander, or elſe a Dogs tooth bound about the arme, do reſtraine the fury and rage of a Dogge: alſo there is a certain litle bone in the left ſide of a Toade (called *Apocynon*) for the vertue it hath in it againſt the violence of a Dogge: It is reported by *Pliny*, that if a liue Rat be put into the pottage of Dogges, after they haue eaten thereof they will neuer barke any more, and *Aelianus* affirmeth ſo much of the Weaſils taile, cut off from him aliue, and carried about a man: alſo if one carry about him a Dogges hart, or Lyuer, or the skinne wherin Puppies lye in their dams belly (called the Secundine) the like effect or operation is attributed to them againſt the violence of dogs. *Conſtantius*

There is a little blacke ſtone in *Nylus* about the bigneſſe of a Beane, at firſt ſight whereof a dog wil run away. Such as theſe I ſaw at Lyons in France, which they called Sea-beanes, and they preſcribed them to be hanged about a Nurſes necke to encreaſe her milke: but to conclude the diſcourſe of the baſeneſſe of a Dogge, thoſe two prouerbes of holy Scripture, one of our Sauiour Mat. 7. *Giue not that which is holy to Dogs*; and the other of Saint *Peter* 2. Epiſtle Cap. 2. the Dogge is returned to the vomit, doe ſufficiently conuince, that they are emblems of vile, curſed, rayling, and filthy men; which eſteeme not holy things, but eate vp againe their owne vomits. *Stobæus*

The vſe of their parts.

The skinnes of Dogges are dreſſed for gloues, and cloſe Bootes, the which are vſed by ſuch as haue vlcerous and ſwelling Legges or Limbes, for by them the aflicted place receiueth a double reliefe; firſt, it reſiſteth the influent humors, and ſecondly, it is not exaſperated with Woollen. The Turkes colour their Dogs tailes with red, and it is a cuſtom of Hunters to take Dogges and tie them in the Woods vnto trees by their ſtones, for by crying they prouoke the Panther to come vnto them. *Blondus.* *Oppianus*

The fleſh of Dogs eaten.

It is not to be doubted but that the fleſh of dogges, is vſed for meate in many places al-

although the opinion of *Raſis* be true and conſonant to reaſon, that all deuouring Creatures, as Dogges, Foxes, and Wolues; haue no good fleſh for meate, bycauſe they engender melancholy; and yet *Galen* thinketh, that it is like to the fleſh of a Hare, eſpecially young Whelpes were held amonge the *Romanes* a delicate meate, and were vſed by their prieſtes; and amonge Whelpes they attrybuted moſt vertue to their fleſh which were eaten before they did ſee, for by them came no euill humor at al, as is often ſet down in *Plautus*.

In Aurione.

Peter Martir and *Scaliger* doe affirme, of *Cozumella*, and *Lucatana*, and other Iſlands of the new World, that the people there doe eate a kind of Dogge which cannot barke: These Dogges are vile to looke vpon like young Kyds. The inhabitants of *Corſica*, which are fierce, angry, Wilde, cruell, audacious, diſſemblers, actiue and ſtrong, do alſo feede vpon Dogges both wilde and tame: and it is thought that their meate is a little furtherance to their inclination, for ſuch is the naturall diſpoſition of Dogs: and *Sciltbergerus*, in the booke of peregrinations affirmeth alſo, that the *Tartarians* in *Ibiſsibur* doe after the ſame manner feede vpon the fleſh of Dogges: from hence it commeth, that men reſembling a Dog in a plaine forhead and narrow, are ſaid to be fooliſh; in a ſmooth and ſtretched out, flatterers; thoſe which haue great voyces like a Ban-dog, are ſtrong; they which raile much (like often barking Dogges) are of a doggiſh, angry, diſpoſition. He which hath a great head like a Dog is witty; hee which hath a little head like an Aſſes is blockiſh, they which haue fiery eyes like Dogs, are impudent and ſhameleſſe: Thinne lips with narrow folding corners, in Dogs is a token of generoſity, and in men of magnanimity: they whoſe lippes hange ouer their canine teeth, are alſo adiudged raylers, and virulent ſpeakers: and as *Carnarius* obſerueth, vaine glorious braggarts. A wide mouth, betokeneth a cruell, madde, and wicked diſpoſition; a ſharpe noſe, an angry mind: as a round, blunt, and ſolide Noſe, ſignifieth a Lyons ſtomach and worthineſſe. A ſharpe chin, vaine babling and wantonneſſe; they which are ſmall in their girting ſteade about their loynes, doe much loue hunting.

Admantius

Stobæus in his wicked diſcourſe or diſpraiſe of women affirmeth, that the curſt, ſharp, ſmart, curious, daynty, clamorous, implacable and wanton-rowling-eyed Women, were deriued from Dogges: and *Heſiode* to amend the matter ſaith, when *Iupiter* had faſhioned man out of the earth, he commaunded *Mercury* to infuſe into him a *Canine* minde, and a clamorous inclination: but the Prouerbe of *Salomon* Cap. 30. concludeth the excellency of a Dog ſaying: *There be three things which goe pleaſantly, and the fourth ordereth his pace aright: The Lyon, which is the ſtrongeſt among Beaſtes, and feareth not the ſight of any body: a hunting Dog ſtrong in his loynes, a Goate, and a King againſt whom there is no ryſing vp:* by all which is deciphered a good King; for the Lyon ryſeth not againſt beaſtes, except he be prouoked; the Dog riſeth not againſt his frends, but wilde beaſts; and the he-Goat goeth before his flocke like a guide and keeper.

Munſterus

OF THE GREY-HOVND,

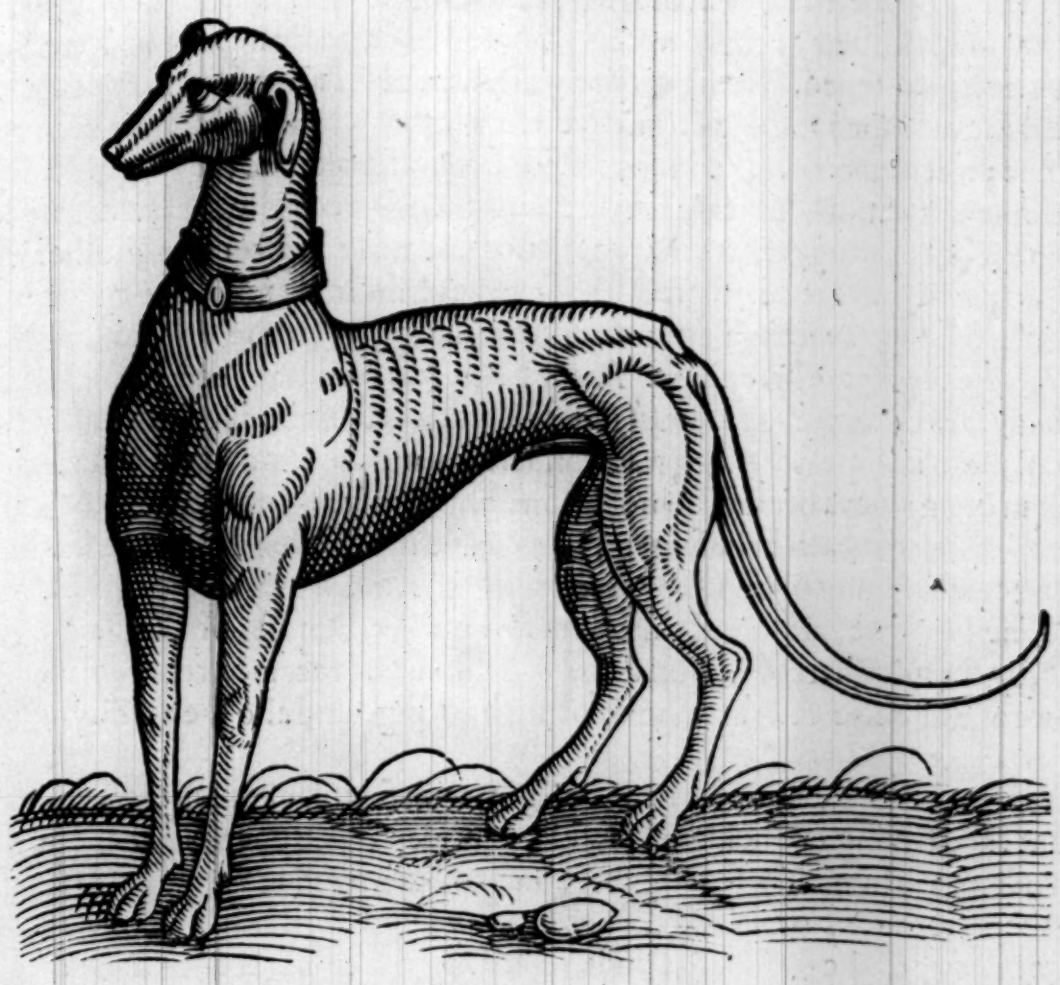
with a naration of all ſtrong and great hunting Dogges.

The name of a greyhound

AMong the diuers kinds of hunting Dogs, the Grey-hound or Græcian Dog, called *Thereuticos* or *Elatica* (by reaſon of his ſwiftneſſe,) ſtrength, and ſagacity to follow and deuoure wilde beaſtes of great ſtature, deſerueth the firſt place; for ſuch are the conditions of this Dog, as *Plato* hath obſerued, that he is reaſonably ſented to finde out, ſpeedy and quicke of foote to follow, and fierce and ſtrong to take and ouercome: and yet ſilent comming vpon his pery at vnwares, according to the obſeruation of *Gratius*;

Sic canis illa ſuos taciturna ſuperuenit hoſtes.

Like to the Dogs of *Acarnania* which ſet vpon their game by ſtealth. Of theſe are the greateſt dogs of the world, which in this place are briefely to be remembred. Theſe



Theſe haue large bodies little heads, beaked noſes, but flat, broad faces aboue their eies, long necks but great next to their bodies, fiery eies, broad backs, and moſt generous ſtomacks, both againſt al wild beaſts & men alſo. Their rage is ſo great againſt their prey, that ſometimes for wrath they looſe their eie-ſight. They will not onely ſet vpon Buls, Boars, and ſuch like beaſtes, but alſo vpon Lyons, which *Mantuan* noteth in this verſe;

Oppianus Their deſcription.

Plutarch

Their deſire of fit game.

Et Truculentus Helor certare leonibus audens.

The greateſt dogs of this kind are in *India*, *Scithia*, and *Hircania*, and among the *Scithians* they ioine them with Aſſes in yoake for ordinary labour. The Dogs of *India* are conceiued by *Tigres*, for the *Indians* wil take diuers femals or Bitches, and faſten them to trees in woods where Tygres abide: wherunto the greedy rauening Tiger commeth, and inſtantly deuoureth ſome one or two of them, if his luſt do not reſtrain him, & then being ſo filled with meate (which thing Tygers ſildome meete withal) preſently he burneth in luſt and ſo lymeth the liuing Bitches, who are apt to conceiue by him: which being performd he retireth to ſome ſecret place, & in the meane time the *Indians* take away the Bitches, of whom come theſe valourous dogs, which retain the ſtomack and courage of their father, but the ſhape & proportion of their mother, yet do they not keepe any of the firſt or ſecond litter for feare of their Tygrian ſtomacks, but make them away and reſerue the third litter.

Countries of Grey-hounds.

Generation by Tygres.

Ariſtotle

Pliny.

A hiſtory of Alexanders dogs.

Gillius

Aelianus

Pliny.

Strabo

Pollux.

Of this kind were the Dogs giuen to *Alexander* by the King of *Albania*, when he was going into *India*, and preſented by an *Indian*, whom *Alexander* admired, and being deſirous to try what vertue was contained in ſo great a body, cauſed a Boare and a Hart to be turned out to him, and when he would not ſo much as ſtir at them, he turned Beares vnto him, which likewiſe he diſdained and roſe not from his kennel; wherewithal the king being moued, commaunded the heauy and dul beaſt (for ſo he termed him) to be hanged vp: his keeper the *Indian* informed the king that the dog reſpected not ſuch beaſts, but if he would turne out vnto him a Lyon, he ſhould ſee what he would do.

Immediatly a Lyon was put vnto him, at the firſt ſight whereof he roſe with ſpeede (as if neuer before hee ſaw his match or aduerſary worthy his ſtrength) and briſtling at him, made force vpon him and the Lyon likewiſe at the Dogge, but at the laſt, the Dogge tooke the Chappes or ſnowt of the Lyon into his mouth, where he held him by maine ſtrength vntill hee ſtrangled him, doe the Lyon what he could to the contrary,

the King deſirous to ſaue the Lyons life, willed the Dogge ſhoulde be pulled off, but the labour of men and all their ſtrength was too litle to looſen thoſe ireſull and deepe biting teeth which he had faſtened. Then the *Indian* infourmed the King that except ſome violence were done vnto the Dog to put him to extreame paine, he would ſooner die then let goe his holde; whereupon it was commaunded to cut off a piece of the Dogges taile, but the Dog would not remoue his teeth for that hurt: then one of his legges were likwiſe ſeuered from his body, whereat the Dogge ſeemed not apalled; after that another legge, and ſo conſequently all foure, whereby the truncke of his body fell to the grounde, ſtill holding the Lyons ſnowt within his mouth, and like the ſpirit of ſome malicious man chuſing rather to die then ſpare his enimie. At the laſt, it was commaunded to cut his heade from his body, all which the angry beaſt indured, and ſo left his bodiles head hanging faſt to the Lyons iawes: whereat the king was wonderfully mooued, and ſorrowfully repented his rathnes in deſtroying a beaſt of ſo noble ſpirite, which could not be daunted with the preſence of the king of beaſts: chuſing rather to leaue his life then departe from the true ſtrength and magnanimity of mind. Which thing the *Indian* perceiuing in the K. to mitigate the Kings ſorrowe, preſented vnto him foure other Dogges of the ſame quantity and nature, by the gift whereof he put away his paſſion, and receiued rewarde with ſuch a recompence as well beſeemed the dignity of ſuch a King, and alſo the quality of ſuch a preſent.

Pliny reporteth alſo that one of theſe did fight with ſingular courage and policy with an Elephant: and hauing got holde on his ſide, neuer left till he ouerthrewe the beaſt and periſhed vnderneath him. Theſe Dogges growe to an exceeding greate ſtature, and the next vnto them are the *Albanian* Dogs. The *Arcadian* Dogs are ſaid to be generated of Lions. In *Canaria* one of the fortunate Ilands, their Dogs are of exceeding ſtature.

Pollux The Albanian Dogges *Solinus.* *Seneca*

The Dogges Moloſſi or of Creet. *Ariſtotle.* *Albertus* *Varinus.*

The Dogs of *Creete* are called *Diaponi*, and fight with wilde Boares: the Dogs of *Epirus* called *Chaonides* of a Citie *Chaon*, are wonderfully great and fierce; they are likewiſe called *Moloſſi*, of the people of *Epirus* ſo termed, theſe are fayned to be deriued of the Dog of *Cephalus*, the firſt Greyhound whome ſtories mention: and the Poets ſay, that this Greyhound of *Cephalus*, was firſt of all faſhioned by *Vulcan* in *Moneſian* braſſe, and when he liked his proportion, he alſo quickned him with a ſoule, and gaue him to *Iupiter* for a guift, who gaue him away againe to *Europa*, ſhe alſo to *Minos*, *Minos* to *Procris*, and *Procris* gaue it to *Cephalus*: his nature was ſo reſiſtable, that he ouertook all that he hunted, like the *Teumeſian* Foxe. Therefore *Iupiter* to auoid confuſion, turned both the incomprehenſible beaſts into ſtones. This *Moloskus* or *Moloſſus* Dog, is alſo framed to attend the folds of Sheepe, and doth defend them from Wolues and theeues, whereof *Virgill* writeth thus:

Veloces Spartæ catulos acremque Moloſſum
Paſce fero pingui nunquam cuſtodibus illis
Nocturum ſtabulis, furem incurſuſque luporum
Aut imparatos a Tergo horrebis Iberos.

Theſe hauing taken holde, will hardly be taken off againe, like the *Indians* and *Praſian* Dogs, for which cauſe they are called *incommodeſtici*, that is, *modi neſcij* ſuch as knowe no meane, which cauſed *Horace* to giue counſell to keepe them tied vp ſaying:

Teneant acres tora moloſſos.

Pollux. The people of *Epirus* doe vſe to buy theſe Dogges when they die, and of this kind were the Dogges of *Scylla*, *Nicomedes*, and *Eupolides*. The *Hircanian* Dogges are the ſame with the *Indian*. The *Pæonian*, *Perſian*, and *Median*, are called *Syntheroi*, that is companions, boſt of hunting, and fighting, as *Gratius* writeth:

Indocilis dat prælia medus.

Xenophon. *Teſtas* of people that liue vpon the milk of Dogs

The Dogges of *Locus* and *Lacæne* are alſo very great and fight with Bores. There are alſo a kind of people called *Cynamolgi*, neere *India*, ſo called becauſe for one halfe of the yeare they liue vpon the milke of great Dogges, which they keepe to defend their Countrey from the great oppreſſion of Wilde cattell, which deſcend from the Woodes and Mountaines of *India* vnto them yearely, from the Summer ſolſtice to the middle of Wynter, in great numbers or ſwarmes like Bees returning home to their Hiues and Hony-combes; Theſe cattell ſet vpon the people and deſtroy them with their Hornes, except

except their Dogges be preſent with them, which are of great ſtomach and ſtrength, that they eaſily teare the Wilde cattell in pieces, and then the people take ſuch as be good for meate to themſelues, and leaue the other to their dogges to feed vpon: the reſidue of the yeare they not onely hunt with theſe Dogs, but alſo milke the females drinking it vp like the milke of ſheepe or Goats. Theſe great dogs haue alſo deuoured men, for when the ſeruant of *Diogenes* the *Cynike* ranne away from his maiſter, beinge taken againe and brought to *Delphos*, for his puniſhment he was torne in pieces by Dogs. *Euripedes* alſo is ſaid to be ſlaine by dogs, whereupon came the prouerb *Cunos Dike*, a Dogs reuenge: for King *Archelaus* had a certain dog which ran away from him into *Thracia*, and the *Thracians* (as their manner was) offered the ſame Dog in ſacrifice, the King hearing thereof, laied a puniſhment vpon them for that offence, that by a certaine day they ſhould pay a talent; the people breaking day, ſuborned *Evripides* the Poet (who was a great fauorite of the Kings) to mediate for them, for the releaſe of that fine; wherunto the king yealded: afterward as the ſaid king returned from hunting, his dogs ſtragling abroad, met with *Euripedes* and tore him in pieces, as if they ſought reuenge on him, for being bribed againſt their fellow which was ſlaine by the *Thracians*. But concerning the death of this man, it is more probable that the dogs which killed him, were ſet on by *Aridæus* and *Cratenas*, two *Theſſalian* poets his emulatours & corriuals in poetry, which for the aduancement of their own credit, cared not in moſt ſauage and Barbarous manner, to make away a better man then themſelues. There were alſo other famous men which periſhed by Dogges, as *Actæon*, *Thraſus*, and *Linus*; of *Thraſſus Ouid* writeth thus;

Prædaque ſis illis quibus eſt laconia Delos
Ante diem Raptonon ade unda Thraſo.

And of *Linus* and *Actæon* in this manner;

Quique verecunda ſpeculantem membra Dianæ,
Quique Crotopiaden diripuere Linum.

Lucian that ſcoffing Apoſtata, who was firſt a Chriſtian and afterward endeauored all his wit to raile at chriſtian religion, euen as he lacerated and rent his firſt profeſſion, ſo was he rent in pieces by dogs; and *Heraclitus* the Phyloſopher of *Athens*, hauing beene long ſick and vnder the hands of Phyſitians, he oftentimes anointed his body with Bugils-ſewet, & on a day hauing ſo annoynted himſelfe, lying abroad ſleeping in the ſun, the dogs came, and for the deſire of the fat tore his body in pieces. I cannot heere forget that memorable ſtory of two chriſtian Martyres, *Gorgonius* and *Dorotheus*, which were put to death vnder *Diocletian* in the ninth perſecution, and when they were dead, their carkaſes were caſt vnto hungry dogs of this kind, kept for ſuch purpoſes, yet would not the dogges once ſo much as ſtir at them, or come neere to touch them; & becauſe we may iudge that the rauening nature of theſe creatures was reſtrained by diuine power, we alſo read that when *Benignus* the Martyr, by the commaundement of *Aurelian*, was alſo throwen aliue to be deuoured of theſe dogs, he eſcaped as free from their teeth, as once *Daniell* did from the Lyons den. I may alſo adde vnto theſe the dogs of *Alania* and *Illiria*, called *Maſtini*, who haue their vpper lips hang ouer their neather, and looke fierce like Lyons, whom they reſemble in necke, eies, face, colour, and nailes; falling vpon Beares, and Boares, like that which *Anthologius* ſpeaketh off, that leaped into the ſea after a *Dolphin*, and ſo periſhed; or that called *Lidia*, ſlaine by a Boare; whoſe epitaph *Martiall* made as followeth:

Amphitheatrales inter nutrita magiſtros
Lydia dicebar, domino fidiſſima dextro
Nec qui Dictæa Cephalum de gente ſecutus.
Non me longa dies, nec inutilis abſtulit ætas.
Fulmineo ſpumantis apri ſum dente perempta,
Nec quærar infernas quamuis cito rapta per vmbras.
Venatrix ſiluis aſpera, blanda domi
Qui non Erigones mallet habere Canem
Luciferæ pariter venit ad aſtra deæ
Qualia Dulychio fata fuere cani
Quantus erat Calydon aut Erymanthe tuus,
Non potui fato nobiliore mori.

Aelianus

Aelianus Dogs deuourers of men.

Valerius max

Raniſius

Raniſius Text

The French Dogges.

There be in France certaine great Dogs (called *Auges*) which are brought out of great Brittaine, to kill their Beares, Wolues, and wilde Boares; theſe are ſingularly ſwift and ſtrong, and their leaders, the better to arme them againſt the teeth of other beaſts, couer ſome of their parts with thicke cloutes, and their neckes with broad collars, or elſe made of Badgers skins. In *Gallia Narbon*, they call them *Limier*, and the Polonians call all great made Dogs for the Wolfe and ſuch like beaſtes, (*Viſlij*:) and peculiarly for the Beare and Bore, *Charzij*, for Hares and foule, *Pobicdnizcij*, and Dogs of a middle ſcantling betwixt the firſt and the ſecond *pſij*.

Grey-hounds are the leaſt of theſe kinds, and yet as ſwift and fierce as any of the reſidue, refuſing no kind of Beaſt, if he be turnd vp thereunto, except the porcupine, who caſteth her ſharp pens into the mouth of al dogs. The beſt Grey-hound hath a long body, ſtrong and reaſonable great, a neate ſharpe head, and ſplendent eyes, a long mouth, and ſharp teeth; little eares and thin griſtles in them, a ſtreight neck, and a broad and ſtrong breſt, his forelegs ſtraight and ſhort, his hinder legs long and ſtraight, broad ſhoulders, round ribs, fleſhy buttockes, but not fat, a long taile, ſtrong and full of ſinnewes, which *Nemeſian* deſcribeth elegantly in theſe verſes.

The qualities and parts of a good Grey-hound *Plin.* *Xenophon.*

——Sit cruribus altis
Coſtarum ſub fine decenter prona carinam:
Renibus ampla ſatis validis diductaque coxas
Sit Rigidis multamque gerat ſub pectore lato
Quæ ſenſim rurſus ſicca ſe colligat aluo:
Cuique nimis molles fluitent in curſibus aures
Elige tunc curſu facitem facilem facilemq; recurſu
Dum ſuperant vires, dum læto flore iuuentus.

Of this kind, that is alway the beſt to be choſen among the whelps, which waygheth lighteſt: for it will be ſooneſt at the game, and ſo hang vpon the greater beaſts hindering their ſwiftnes, vn till the ſtronger and heauier dogs come to helpe: and therefore beſides the markes or neceſſary good parts in a Grey-hound already ſpoken of, it is requiſite that he haue large ſides, & a broad midriffe or filme about his hart, that ſo he may take his breath in and out more eaſily: a ſmall belly, for if it be great it will hinder his ſpeedy courſe, likewiſe his legs haue long, thin, and ſoft haires, and theſe muſt the hunter leade on the left hand if he be a foot, and on the right hand if he be on horſebacke.

Belliſarius.

Pollux.

The beſt time to try them, and traine them to their game is at twelue months old, howbeit ſome hunt them at ten months if they be males, and at 8. monthes if they be females, yet is it ſureſt not to ſtraine them or permit them to run any long courſe till they be 20. moneths old, according to the old verſe,

The time of teaching a grey-hound.

Libera tunc primum conſueſcant colla ligari:
Iam cum bis denos phoebe repauerit ortus,
Sed paruos vallis ſpatio ſeptoue nouelli
nec curſus virtute parem &c.

Keepe them alſo in the leame or ſlip while they are abroad vntill they ſee their courſe, I meane the Hare or Deere, & loſen not a yong Dog, til the game haue ben on foot a good ſeaſon, leaſt if he be greedy of the prey he ſtraine his lims till they breake. When the Hare is taken, deuide ſome part thereof among your Dogges, that ſo they may be prouoked to ſpeed by the ſweetnes of the flesh.

Ariſtotle *Xenophon.*

The time of engendring.

The *Lacedemon* grey-hound was the beſt breed, they were firſt bred of a Fox and a dog, and therefore they were called *Alopecides*, theſe admit copulation in the eight moneth of their age, and ſometime in the ſixt, and ſo continuing bearing as long as they liue, bearing their burthen the ſixth part of a yeare, that is, about ſixty daies, one or two more or leſſe, and they better conceiue and are more apt to procreation while they are kept in labor, then when they lie idle without hunting, & theſe *Lacedemon* Dogs differ in one thing from all other Dogges whatſoeuer, for wheras the male outliueth in vulgar dogges of all countries the female, in theſe the female out-liueth the male, yet the male performeth his labour with more alacrity, although the female haue the sharper ſence of ſmelling.

Plin. *Ariſtotle.*

The

The nobleſt kind of dogs for the Hare keep home, vnleſſe they be led abroad, and ſildome barke: they are the beſt which haue the longeſt neckes, for which cauſe, they vſe this artificiall inuention to ſtretch their neckes; they dig a deep hole in the earth, wherein they ſet the Grey-hounds meat, who being hungry thruſteth downe his head to take it, but finding it to be paſt his reach, ſtretcheth his neck aboue the meaſure of nature, by cuſtome wherof, his necke is very much lengthned. Other place the Grey-hound in a ditch, and his meat aboue him, and ſo he reacheth vpward, which is more probable. It is the property of theſe Dogs to be angry with the leſſer barking Curs, and they will not run after euery trifling beaſt, by ſecret inſtinct of nature, diſcerning what kind of beaſt is worthy or vnworthy of their labor, diſdaining to meddle with a little or vile creature. They are noriſhed with the ſame that the ſmaller hunting dogs are, and it is better to feede them with milk then whay. There are of this kind called *Veltri*, and in Italian *Veltro*, which haue bene procreated by a Dog and Leopard, and they are accounted the ſwifteſt of all other. The grey-hounds which are moſt in requeſt among the Germans are called *Windſpill*, alluding to compare their ſwiftnes with the wind, the ſame are alſo called *Turkiſchwind* and *Hetzhund*, and *Falco* a *Falcon*, is a common name whereby they call theſe Dogges. The French make moſt account of ſuch as are bred in the mountaines of *Dalmatia*, or in any other mountains, eſpecially of Turkey, for ſuch haue hard feet, long eares, and briſtle tayles.

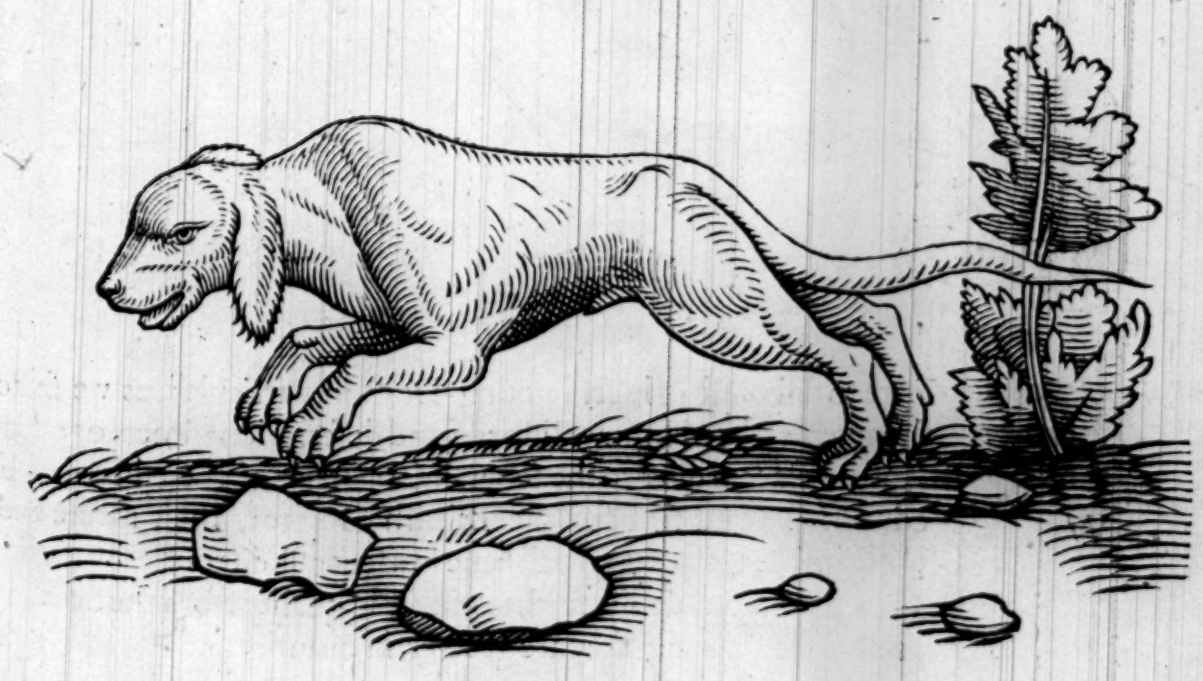
Albertus.

An inuentiō to make a Grey-hound haue a long necke.

The diet of a good Grey-hound.

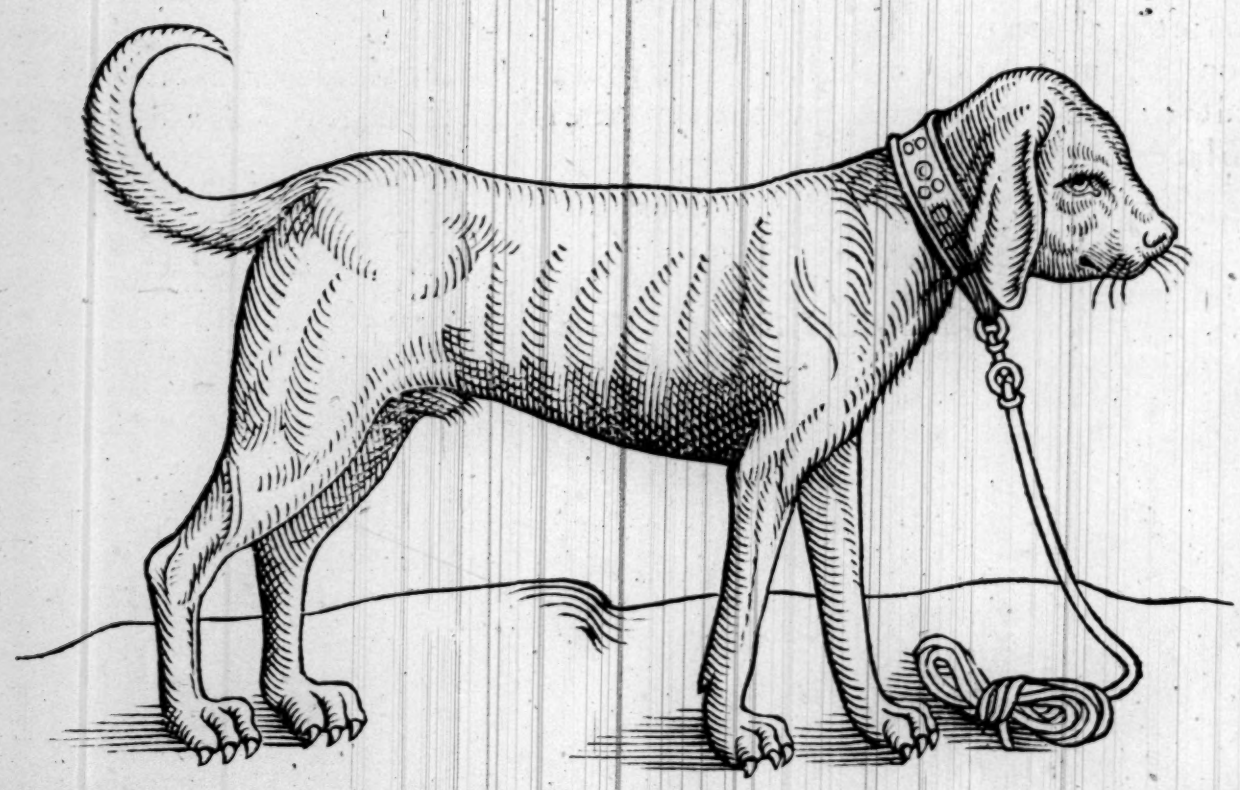
There are in England and Scotland, two kind of hunting dogs, and no where elſe in al the world; the firſt kind they call in Scotland *Ane Rache*, and this is a foot ſmelling creature, both of wilde beaſts, Birds, and Fiſhes alſo, which lie hid among the Rockes, the female hereof in England is called a *Brache*. The ſecond kind is called in Scotland a Sluth-hound, being a little greater then the hunting hound, and in colour for the moſt part browne, or ſandy-ſpotted. The ſence of ſmelling is ſo quicke in theſe, that they can follow the foote-ſteps of theeus, and purſue them with violence vntill they ouertake them; and if the theef take the water, they caſt in themſelues alſo, and ſwim to the other ſide, where they find out againe afreſh their former labor, vntill they find the thing they ſeeke for: for this is common in the borders of England and Scotland, where the people were wont to liue much vpon theft, and if the dog brought his leader vnto any houſe, where they may not be ſuffred to come in, they take it for granted, that there is both the ſtollen goods and the theef alſo hidden.

THE HVNTING HOVND OF *Scotland called Rache, and in Engliſh a* HOVND.



THE SLVTH-HOVND OF *Scotland, called in Germany* a Schlatthund.

THE ENGLISH BLOVD-HOVNDE.



WE are to diſcourſe of leſſer hunting Dogs in particular, as we finde them remembred in any Hiſtories and deſcriptions, Poets or other Authors, according to the ſeuerall Countries of their breede and education; and firſt for the Brittiſh Dogges, their nature and qualities heereafter you ſhall haue in a ſeuerall diſcourſe by it ſelfe. The blood-hounde differeth nothing in quality from the Scottiſh Sluth-hound, ſauing they are greater in quantity and not alway one and the ſame colour, for among them they are ſometime red, ſanded, blacke, white, ſpotted, and of ſuch colour as are other hounds, but moſt commonly browne or red.

The vertue of ſmelling called in Latine *Sagacitas*, is attributed to theſe as to the former hunting Hound, of whom we will firſt of all diſcourſe, and for the qualities of this ſence which maketh the Beaſt admirable, *Plautus* ſeemeth to be of opinion, that it receiued this title from ſome Magitians or ſage wiſards (called *Sagæ*) for this he ſaith; ſpeaking of this beaſt: *Canem hanc eſſe quidem Magis par fuit : naſum adepoll ſagax habet* : It is alſo attributed to Miſe, not for ſmelling, but for the ſence of their palate or taſt; and alſo to Geeſe: In a Dogge it is that ſence which ſearcheth out and deſcryerh the rouſtes, fourmes, and lodgings of Wilde Beaſts, as appeareth in this verſe of *Liuius Andronicus*:

in Cureull. What ſmelling or ſagacity in Dogs is.

——Cum primis fida canum vis
Dirige odorieſquos ad certa cubilia canes.

And for this cauſe it hath his proper Epithets as *Odora canum viſe, promiſſa canum vis, & naribus aeres, & vtilis* : *Fincianus* called this kind *Plaudi*, for ſo did *Feſtus* before him, and the Germans, *Spurhund*, and *Leidthund*, *Laghund*, becauſe their eares are long, thin, and hanging down, and they differ not from vulgar dogs in any other outward proportion, except onely in their cry or barking voice.

The nature of theſe is, being ſet on by the voice and Words of their leader, to caſt about for the ſitting of the Beaſt, and ſo hauing found it, with continuall cry to follow after it till it be wearied, without changing for any other, ſo that ſometime the hunters themſelues take vp the beaſt, at leaſt wiſe the hounds ſildome faile to kil it. They ſildome barke, except in their hunting chaſe; and then they follow their game throgh woods, thickets, thornes, and other difficult places, being alway obedient and attentiue to their leaders voice, ſo as they may not goe forward when he forbiddeth, nor yet remayne neere to the Hunters, whereunto they are framed by Art and diſcipline, rather then by any naturall inſtinct.

Bellaſarius

The White Houndes are ſaid to be the quickeſt-ſented and ſureſt noſed, and therefore beſt for the Hare: the blacke ones for the Boare, and the red ones for the Hart and Roe: but heereunto I cannot agree, becauſe their colour (eſpecially of the two later) are too like the game they hunt, although there can be nothing certaine collected of their colour, yet is the blacke hound harder and better able to endure cold, then the other which is white. In Italy they make account of the ſpotted one, eſpecially white and yellowiſh, for they are quicker noſed: they muſt be kept tyed vp till they hunt, yet ſo as they be let looſe now and then a little to eaſe their bellies, for it is neceſſary that their kennell be kept ſweete and dry.

It is queſtionable how to diſcerne a hound of excellent ſence, yet (as *Blondus* ſaith) the ſquare and flat Noſe is the beſt ſigne and index thereof: likewiſe a ſmall head, hauing all his Legs of equall length, his breſt not deeper then the belly, and his backe plaine to his taile, his eies quicke, his eares long hanging, but ſometime ſtand vp: his taile nimble, and the beake of his Noſe alway to the earth, and eſpecially ſuch as are moſt ſilent or bark leaſt.

The choyce of a hound of the beſt noſe.

There are ſome of that nature, who when they haue found the beaſt they will ſtand ſtill vntill their Hunter come, to whom in ſilence by their face, eie, and taile, they ſhew their game. Now you are to obſerue, the diuers and variable diſpoſition of Houndes in their findidg out the beaſt: ſome, when they haue found the footeſteps goe forward without any voice or other ſhew of eare or taile. Againe, another ſort when they haue found the footings of the beaſt, pricke vp their eare a little, but either barke or wag their tailes; other will wag their taile but not moue their eares, other again wring their faces and draw their skins through ouer much intention, (like ſorrowfull perſons) and ſo follow the ſent holding the taile immoueable.

Zenophon. Omnibonus Oppianus

There be ſome againe which do none of theſe, but wander vp and down, barking about the ſureſt markes, and confounding their owne foot ſteps with the beaſtes they hunt, or elſe forſake the way, and ſo runne backe againe to the firſt heade; but when they ſee the Hare, they tremble and are affraid, not daring to come neare her, except ſhe runne away firſt: theſe with the other, which hinder the cunning labors of their colleagues, truſting to their feet, and running before their betters, deface the beſt marke, or elſe hunt counter

ter (as they terme it) take vp any falſe ſcent for the truth, or which is more reprehenſible, neuer forſake the high waies, and yet haue not learned to hold their peace: vnto theſe alſo you may adde, thoſe which cannot diſcerne the footings or prickings of the Hare, yet will they runne ſpeedily when they ſee her, or elſe at the beginning ſet forth very hot, and afterward tyre, and giue ouer lazily; all theſe are not to be admitted into the kennell of good hounds.

But the good and aproued hounds on the contrary, when they haue found the Hare, make ſhew therof to the hunter, by running more ſpeedily, and with geſture of head, eyes, ears, and taile, winding to the Hares nauſe, neuer giue ouer proſecution with a gallant noiſe, no not returning to their leaders, leaſt they looſe aduantage: theſe haue good and hard feet, and are of ſtately ſtomacks, not giuing ouer for any hate, and feare not the rockes or other mountaine places, as the Poet expreſſeth:

Quæ laus prima canum? quibus eſt audacia præceps:
Quæ nunc elatis rimantur naribus auras:
Et perdunt clamore feram, dominumque vocando
Inſequitur tumuloſque canis campoſque per omnes.
Venandi ſagax virtus vireſque ſequendi,
Et nunc demiſſo quærunt veſtigia roſtro.
Increpitant quem ſi collatis effugit armis,
Noſter in arte labor poſitus, ſpes omnius in illa &c.

And therefore alſo it is good oftentimes to lead the hounds to the mountaines for exerciſe of their feet, when you haue no Hare or other beaſt.

And whereas the nature of this Hare is, ſometimes to leape and make headings, ſometime to tread ſoftly without any great impreſſion in the earth, or ſometimes to lie downe and euer to leape or iumpe out and in to hir owne forme or ſitting, the poore hound is ſo much the more buſied and troubled to retaine the ſmall ſauour of her footings which ſhe leaueth behind her: for this cauſe alſo it is to be noted, that the hound muſt be holpe not onely with the voyce, eye, and hand of the hunter, but alſo with a ſeaſonable time, for in froſty weather the ſauour congealeth and freezeth with the earth, ſo as you cannot hunt with any certainty vntil a thaw thereof, or till the ſunne ariſe.

The beſt time of hunting.

Likewiſe if raine fall betwixt the going of the Hare and the hunting time, you cannot hunt till the water be dryed vp, for the drops diſperſe the ſcent of the Hare and the drye weather recollecteth it againe. The Summer time alſo is not for hunting, by reaſon the heate of the earth conſumeth the ſauour, and the night being then but ſhort, the Hare trauaileth but little, feeding onely in the euening and morning. Likewiſe the fragrancy of euery greene herbe yeeldeth ſuch a ſauour, as doth not a little obliterate and ouerſway the ſauour of the beaſt: and therefore *Ariſtotle* in his wonders, ſheweth that in *Aetna* in the ſummer time, there are ſuch plenty of ſweete ſmelling flowers eſpecially of violets, which ouercome the Noſtrils of the houndes, ſo as in vaine they follow the Hare. The beſt time therefore for hunting with theſe hounds is the Autumne or fall of the leafe, by-cauſe that then the odours of herbs are weakned, and the earth barer then at other times.

The firſt training of hounds.

The beſt manner to teach theſe hounds, is to take a liue Hare and trayle her after you vpon the earth, now one way, now another; and ſo hauing drawen it a conuenient ſpace hide it in the earth; afterward ſet forth your hound neere the traile, who taking the winde runneth to and fro through Woods, fields, paſtures, path-wayes, and hedges, vntill he finde which way the Hare is gon, but with a ſoft and gentle pace, vntill at length comming neer the lodged Hare, he mendeth his pace and beſtirreth himſelfe more ſpeedily, leaping vpon his prey like ſome ſerpent, or as an arrow ſhot out of a bow, and ſo tearing it in peices or killing it with ioy, loadeth himſelfe with his conqueſt and bringeth it to his maiſter with triumph, who muſt receiue both dog and it, with all tokens of loue into his owne boſome, which thing cauſed *Nemeſian* to write thus;

Quia freta ſi Morinum dubio refluentia ponto
O quanta eſt merces & quantum impendia ſupra
Protinus, hæc vna eſt catulis iactura Britannis
Veloces, noſtrique orbis venatibus aptos.

There

There are diuers Country Dogges like vnto theſe, as the *Geloni* and *Gnoſij*, which cauſed *Ouid* to reckon and cal *Ichnobates* one of *Actæons* Dogs *Gnoſius*: whom *Oppianus* compareth to the *Polipus* fiſh, which ſmelling in the waters the leaues of Oliues, by the ſent is drawne to the land to eate them. The Spaniſh Dogs whome the French call *Eſpagneulx*, haue long eares, but not like a Braches, and by their noſes hunt both Hares and Conies, they are not rough but ſmooth haired. The *Tuſcan* Dogs are commended by *Nemeſian*, notwithſtanding, they are not beautifull to looke vpon, hauing a deepe ſhaggy haire, yet is their game not vnpleaſant. Of the hounds of ſundry countries.

Sæpe Canum forma eſt illis licet obſita villo,
Haud tamen inſuiucunda dabunt tibi munera præda.
Atque etiam leporum ſecreta cubilia monſtrant,
Quin et Tuſcorum non eſt extrema voluptas.

The *Vmbrian* Dogge is ſharpe noſed, but fearefull of his ſporte, as *Gratius* expreſſeth.

Aut exigit Vmber: nare ſagax e calle feras,
At fugit aduerſus idem quos efferent hoſtes
Tanta foret virtus; & tantum vellet in armis.

The *Ætolian* Dogs haue alſo excellent ſmelling Noſes, and are not ſlow or fearefull, whom *Gratius* expreſſeth as followeth:

Ætola quacunque canis de ſtirpe malignum:
Seu fruſtra ruinis properat furor et tamen illud
Mirum quam celeres & quantum naſe merentur:
Et clangore citat, quos nondum conſpicit apros, officium, &c.

The French Dogges are deriued or propagated of the Dogges of great Brittaine, and are ſwift and quike ſented, but not all, for they haue of diuers kindes as *Gratius* expreſſeth in theſe words:

Magnaque diuerſos extollit gloria celtas.

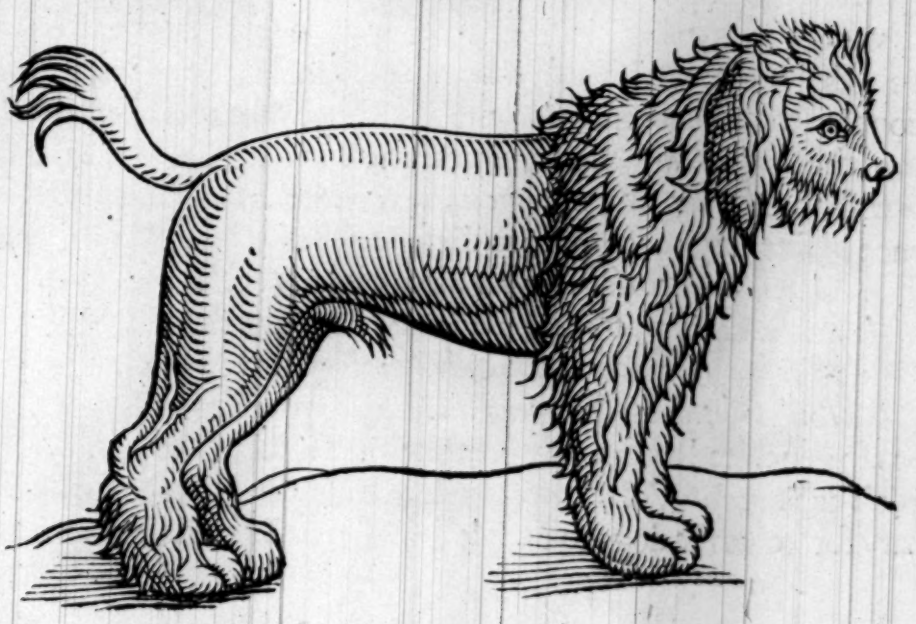
They are very ſwift and not ſharp noſed, wherefore they are mingled in generation with the *Vmbrian* Dogges, and therefore he celebrateth in many verſes, the praiſe of the firſt Hunter (as he taketh him.) *Hagno Bæonius* and his Dog *Metagon*: and afterward the Dog *Petronius*, but it may be, that by *Metagon*, he meaneth the dogs of *Lybia*, becauſe there is a Citty of that name: and by *Petronius* the dogs of *Italy*, for *Petronia* is a riuer that falleth into *Tiber*.

The *Gramarians* cal a Dog engendered of a hound and an ordinary French Dog, *Vertagus* a tumbler: by cauſe he ſetteth himſelfe to hunting, and bringeth his pray to his maiſter, whereupon *Martiall* made this *Diſtichon*:

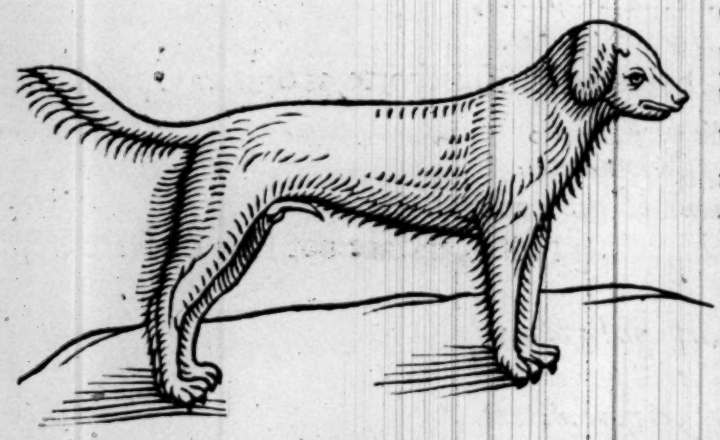
Non ſibi, ſed domino venatur vertagus acer
Illa ſum leporem qui tibi dente feret.

Such be alſo other ſmelling Dogges, called in the German tongue *(Lochhundle)* that is Terriors or Beagles: theſe will ſet vpon Foxes and Badgers in the earth, and by biting expell them out of their Denns; whereof *Ariſtotle* reporteth a wonder, that one of them followed a Foxe vnder the ground in *Bœotia*, and there made ſo great a noyſe by barking, that the hunters went alſo into the caue, where they ſaw many ſtrange things which they related to the chiefe magiſtrate.

The water Spagnell.



Vnto all theſe ſmelling Dogs, I may alſo adde the water Spagnell, called in French *Barbeti*, and in Germany (*Waſſerhund*:) who is taught by his maiſter to ſeeke for thinges that are loſt, (by words and tokens) and if he meet any perſon that hath taken them vp, he ceaſeth not to bay at him, and follow him til he appeare in his maiſters preſence. Theſe alſo will take water-foule, and hunt Otters and Beauers (although houndes alſo will doe the ſame) and watch the ſtroke of a gunn when the fouler ſhooteth, and inſtantly run into the water for the dead fowle, which they bring to their Maiſter. They vſe to ſheare their hinder parts, that ſo they may be the leſſe annoyed in ſwimming; whoſe figure is in the bottome of the former page deſcribed.



I may heere alſo adde the Land-ſpaniell, attending a Hawke, who hath no proper name in Engliſh, except from the foule he hunteth; for which cauſe the French cal them dogs of the quails, and the Germaines *Vogel-hund*, a fowle hound, although all birdes little feare Dogs except the Buſtard, who hath a heauy body, and is not able to fly farre: yet are theſe taught by Falconers to retriue & raiſe Partridges, for they firſt take them into the fields & ſhew them Partriges, whom after they haue ſauoured twice or thrice, by cuſtome they remember, and being vncoupled will beſtirre themſelues into all corners to finde them, being after a while very proud of emploiment, and very vnderſtanding in their game: they are for the moſt part white or ſpotted, with red or blacke: the Pollonians call them (*Pobicnitzij*) & a poet deſcribeth them thus:

Stroza.

Nare ſagax alius, campiſque vndiſque volucres
Quærit & aduncus huc indefeſſus & illinc
Diſcurrit.

Of the mixt kind of Dogs called in Engliſh Mangrels or Mongrels.

THoſe we call Mangrels which though they be on both ſides, propagated by Dogges, yet are they not of one kind: for as once doggs coupled with Aſſes, Leopards, Lyons, Tigres, Apes, or any ſuch beaſts, according to the old verſe;

Cani congeneres lupus, vulpes, Hyæna Tygris

So now it is ordinary for the greyhound to couple with the maſtiue, the hound with the Grey-hound, the maſtiue with the Shepherds dog, and the ſhepherds dog with anie other cur or Beagle, of theſe kinds we will now ſpeak in order. And it is not to be omitted that this comixtion of kinds haue bin inuented by hunters for the amendment of ſome natural fault or defect they found in the *Monophyli*, that is, one ſingle kind, and ſo heereby they added ſome qualities to their kind which they wanted before either in ſtrength of body, or craft of wit: for they deriue both of theſe from their ſires, wherfore *Oppianus* declareth that in the *Commixtion* of dogs, the ancients coupled together theſe kinds, the *Arcadians* with the *Eleians*, the *Cretenſians* with the *Pæonians*, the *Carians*, with the *Thracians*, the *Lacedemonians* with the *Tyrrhenian*, the *Sarmatian* with the *Iberian*, & the *Gallican* dogs with the *Vmbrian*, becauſe they want the quicke ſence of ſmelling: according to theſe verſes:

Commixtiõ of kinds in procreation. *Pliny.*

Quondam inconſultis mater dabit vmbrica Gallis
Senſum agilem, traxere animos de parte Gelonæ
Hyrcano, & vanæ tantum Calydoniæ lingua
Exibit vitium patre emendata Moloſſo

Theſe dogs ſo generated are peculiarly termed in Greeke *Hybris* and *Hybrida* as *Porphyrius* writeth. The French Wolues were wont to haue a dog for their captain or leader, and it is ordinary for wolues & dogs to couple together as by experience it hath bin obſerued:

And it is certaine that mastiue dogs had their first beginning from this copulation, wherfore *Virgill* calleth one of these dogs *Lyciſa*,

Referenſque lupum toruo ore Lyciſca.

The dogs which are bred of *Thoes*, are commended for their rare qualities and vnderstanding parts in the time of warres, by *Hagnon Bæotius* in these verses;

Hic & ſemiferam thoum de ſanguine prolem
Seu norit voces, Seu Nudi ad pignora martis
Ee ſubiere aſcu, & paruis domuere lacertis
vulpina ſpecie.

The Dogges of *Hircania* doe of themselues runne into the Woods, (like adulterers) and seeke out the Tygres to engender with them, which thing *Gratius* remembreth elegantly in many verses:

——Vtroque grauis ſuccedere Tigrini
Auſa canis, maiore tulit de ſanguine fortum
Excutiet ſilua magnus pugnator adepta:

Of Dogs defenders and attenders on men. *Blondus.*

In the ranke of these Mangrels, I may adde in the next place those Dogges, called by the the Græcians *Symmaſchi*, and *Somatophylakes*, because they attend vpon men in their trauelles and labors to defend them, and are taught to fight for them, both against men and other beastes; wherein they are as ready both to take knowledge of violence offered to their maister, and also to reuenge or hinder it, as a reasonable creature can be. These are called of the Latines *Canes ſocij defenſores*, sociable dogs; of which there be two sorts, the first, is lesser, beeing of rough and long curled haire, his head couered with long haire, of a pleasant and tractable disposition, neuer going far from his maister, such was the Dog of *Tobit*, and the Dog of *Codrus* the Poet, called *Chiron*, whereof *Iuuenall* maketh mention; whose beneuolence and ready mind toward their keepers and norishers may appear by this story of *Colophonius*. *Aelianus*

A history of the rare trust of a Dog and and care to keepe his maisters goods. *Tzetzes.*

Vpon a season he with a Seruant, and a Dog, went to a certaine Mart to buy merchandise, and as they trauailed, his Seruant which caried the purse, diuerted a little out of the way, to performe the worke of nature, and the dog followed him: which being done, hee forgat to take vp the purse of mony that had fallen from him to the ground in that place, and so departed; the dog seeing the purse, lay downe beside it and stirred not a foot; afterward the mayster and man went forward, missing their dog, and not their money, vntill they came to their mart or faire, and then for want of money were constrained to returne backe againe without doing any farther thing: wherfore they resolued to go back againe the same way they came, to see if they could heare of their mony, and at last when they came to the place where the Seruant had left the purse, there they found both Dog and monie togither; the poore cur scarce able to see or stand for hunger: when he saw his maister and the seruant come vnto him, hee remoued from the earth, but life not able to tary any longer in his bodie, at one and the same time in the presence of his friendes and norishers he also died, and tooke of them both his last farewell, through the faithfull custodie of their forgotten goods; for which it is apparant, that one part of their faithful disposition is, to keepe their nourishers goods committed vnto them, as shall be afterwarde more at large manifested.

Ælianus. *Tzetzes.*

Their watchfull care ouer their maisters may appeare also by these stories following, for the dogs of *Xantippus* followed their maister to the ship, at what time he was forewarned by the Oracle to depart out of Athens, by reason of the Persians war in Greece, and so they sailed with him to *Salamine*; and as they sailed, by the waie he commanded one of them to be cast into the sea, who continued swimming after the ship vntill hee died, for which cause his maister buried him.

Asclepiades. *Ælianus* *Pollux.*

When *Galon* the *Syracusan*, in his sleepe had a fearefull dreame that hee was strucken with fire from heauen, and with impression of feare, cryed out very lamentably; his dog lying beside him, and thinking that some perill or theefe was doing violence to his maister, he presentlie leaped vp to the bed, and with scratching and barking awaked him, and so was he deliuered from a horrible feare, by the barking of his Dogge.

The Tyrians which haue the best and the first purple in the world, are said in Historie to haue

haue it by the firſt occaſion of *Hercules* dog. *Hercules* falling in loue with a Nimph called *Tyro*, and trauelling toward her with his dog, he ſaw the purple fiſh creeping vpon a ſtone, the hungry dog caught the fiſh to eat it, and hauing deuoured it, his lippes were all dyed or coloured with the ſame: when the virgin Nymph ſaw that colour vpon the dogs lips, ſhe denied the loue of *Hercules*, except he could bring her a garment of that colour, whereupon the valiant man knowing by what occaſion the dogges lips receiued ſuch a tincture, went and gathered all the purple fiſhes and Wormes hee coulde finde, and preſſing their blood out of them, therewithall coloured a garment and gaue it to the Nymphe; for reward whereof, he poſſeſſed the virgin, being by this meanes the firſt inuentor of the *Phoeniſſian* tincture.

Of fighting Dogs defending Men
Ælianus.
Tzetzes.

Among theſe are to be remembred thoſe louing Dogges, who either haue fought for their maiſters and ſo defended them, or elſe declared them that murdered their keepers, or that which is more admirable, leaped into the burning fires which conſumed the dead bodies of their noriſhers. Such an one was the dog of *Caluus*, who being ſlaine in a certaine ciuill warre at Rome, and his enemies comming about him to cut off his head, his poore dog interpoſed his body betwixt the blowes, and would not ſuffer any foe once to touch his maiſters carcaſſe, vntill by more then ſix hundred ſouldiors the dog was cut in pieces, ſo liuing and dying a moſt faithfull companion and thankefull friend to him that fed him.

Plutarch.

The like was in a dog of *Darius* the laſt king of the Perſians, after he was ſlain by *Beſus* & *Narbazanes* in the bat tell againſt Alexander, and ſo did the dog of *Silanion* fight for his Maiſter againſt theeues, and when he was ſlaine, hee departed not from the body, but kept it warily from Dogs, Birds or wilde Beaſts, ſitting vpon his priuy parts, and couering them vntill the Roman captaines came and buryed it.

Tzetzes.

But moſt admirable was the loue of a certaine dog to his maiſter puniſhed with death for the fact againſt *Germanicus*. Among other this dog would neuer go from the priſon, and afterward when his maiſters dead bodie was brought in the preſence of many Romans, the cur vttered moſt lamentable and ſorrowfull cries; for which cauſe one of the company threw vnto him ſome meat, to ſee if that would ſtoppe his mouth, and procure ſilence: but the poore dog tooke vp the meat and caried it to his maiſters mouth, not without the ſingular paſſion of the beholders: at laſt the body was taken vp and caſt into the riuer *Tiber*, the poore dog leaped in after it, and endeauored by all the meanes his weaknes could afford, to keep it from ſinking, in the preſence of an inumerable multitude, which without teares could not looke vpon the louing care of this brute beaſt.

The dogs of *Gelon*, *Hieron*, *Lyſimachus*, *Pyrrhus* king of *Epirus*, *Polus* the *Tragoedian*, and *Theodorus*, leaped into the burning fires which conſumed their maiſters dead bodies. *Nicias* a certaine hunter going abroad in the woods, chaunced to fall into a heape of burning coales, hauing no helpe about him but his dogs, there he periſhed, yet they ranne to the high waies and ceaſed not with barking and apprehending the garments of paſſengers, to ſhew vnto them ſome direfull euent: and at laſt one of the trauailers followed the dogs, and came to the place where they ſaw the man conſumed, and by that conie&tured the whole ſtory. The like did the dogs of *Marius Cæſarinus*, for by their howling they procured company to draw him out of a deepe Caue, whereinto he was fallen on horſe-back, and had there periſhed (being alone) except his hounds had releaſed him. But that dogs will alſo bewray the murtherers of their friends and maiſters, theſe ſtories following, may euidently manifeſt.

Dogs detectors of murders
Plutarch.

As King *Pyrrhus* by chance trauailed in his countrey, he found a dog keeping a deade corps, and he perceiued that the dog was almoſt pined, by tarrying about the body without all food, wherefore taking pittie on the beaſt, he cauſed the body to be interred, and by giuing the dog his belly full of meat, he drew him to loue him, and ſo led him awaie: afterward as *Pyrrhus* muſtred his ſouldiours, and euery one appeared in his preſence, the dog alſo being beſide him, he ſaw the murtherers of his maiſter, and ſo not containing himſelfe with voice, tooth, and naile, he ſet vppon them: the king ſuſpe&ing that which followd, examined them if euer they had ſeen or known that dog, they denied it, but the k. not ſatisfied, charged them that ſurely they were the murtherers of the dogs maiſter, (for

the

the dog all this while remained fierce against them) and neuer barked before their appearance, at the last their guilty consciences brake forth at their mouthes and tongues end, and so confessed the whole matter.

The like was of two French Merchants which trauailed togither, and when they came into a certaine wood, one of them rose against the other for desire of his money, and so slew him and buried him. His dog would not depart from the place, but filed the woodes with howlings and cries; the murtherer went forwarde in his iourney, the people and inhabitants neer the said wood, came and found both the murdered corps and also the dog which they tooke vp and nourished til the faire was done and the merchants returned, at which time they watched the high waies hauing the dog with them, who seeing the murtherer instantly made force at him without al prouocation, as a man would do at his mortall enemy, which thing caused the people to apprehend him, who being examined, confessed the fact, and receiued condigne punishment for so foule a deede. *Blondus*

To conclude this discourse with one memorable story more out of *Blondus*, who relateth that there was a certaine maid neer *Paris*, who was beloued of two young men; one of them on a daye tooke his staffe and his Dog and went abroad (as it was thought of purpose to go to his loue) but it hapned that by the way he was murthered and buried, & the dog would not depart from the graue of his maister: at the last he being missed by his father and brethren, one of them went also to seeke him and see what was become of him, and so seeking found the dog lying vpon his graue, who houled pittifully when he saw his maisters brother: the young man caused the ground to be opened, and so founde the wounded corps of his brother, which he brought away & caused to be buried til the murtherer could be descried: afterward in processe of time, the dogge in the presence of the dead mans brethren espied the murtherer, and presently made force vpon him very eagerly; which the brethren suspecting, aprehended him, and broght him before the gouernors of the citty, who examining him with all the policies they could inuent, what should be the occasion why the dog should so eagerly fly vppon him at all times, whensoeuer hee was brought into his presence, could not get any confession of the fact from him: then the magistrate adiudged that the young man and the Dogge should combate together.

The Dog was couered with a dry sod skin instead of armor, and the murtherer with a speare, and on his body a little thin linnen cloath, both came forth to the fight, and so the man presently made force at the dog, who leaping vp to the face of the murtherer tooke him fast by the throat, and ouerthrew him, whereat the wretch amazed, cryed out, saying, take pitty on me you reuerend fathers, and pull off the dog from my throat, and I will confesse al, the which they performed and he likewise declared the cause and manner of the whole murther, for which thing he was deseruedly put to death. And thus far of the lesser sociable dogs, now followeth the second kind of the greater. A Combat.

The greater sociable Dogs of defence are such as souldiors vse in warres, or else are accustomed to keepe houses or cattell. This kind ought to be horrible, fierce, strange and vnacquainted with all except his maister, so that he be alway at daggers drawing, and ready to fight with all which shall but lay their handes vppon him, for which cause hee is to bee instructed from his littering or infancy by art and continuall discipline, to supply in him the defects of nature: let him be often prouoked to wrath by boies, and and afterward as he groweth, let some stranger set vppon him with Weapon, as staffe or sword, with whom let him combate till he be wearied, and then let him teare some peece of the prouokers garment, that so he may depart with a conceit of victory, after the fight tie him vp fast, and suffer him not to straggle loose abroad, but feed him thus tyed vp, so shall he in short time prooue a strong defender, and eager combatant against all men and beasts which come to deale with him. Of this sort they nonrish many in Spaine and in other places. *Blondus.* The greater sociable dogs or defenders

Such an one was the Dogge of *Phæreus* the tyrant of *Thessalye*, being a very greate and fierce beast, and hurtfull to all, except them who fed him dayly. He vsed to set this Dogge at his chamber dore to watch & gard him when he slept, that whosoere was afraid of the Dog, might not aproach neare without exquisite torments. *Angeas* gaue one of these to *Blondus.* Of defeding dogs.

the Poet *Eupolis*, who taught him by many ſignes and geſtures for the loue of his meate, to obſerue his ſeruant *Ephialtes*, if at any time he ſtole money from him. And at the laſt, the wily Dog obſerued the ſeruant ſo narrowly, that he found him robbing his maiſters coffers: wherefore he inſtantly fell vppon him and tore him in pieces. The which Dog afterward died for ſorrow of his maiſters death; wherupon *Aelianus* ſaith that the place of his death in *Ægina* was called the place of mourning, to the day of his writing.

Tzetzes. Arrianus.

Nicomedes king of *Bythinia* had one of theſe *Moloſſian* great Dogs, which he noriſhed verie tenderly, and made it very familiar with him ſelfe: it fell out on a time, that this king being in dalliance with his wife *Ditizele* in the preſence of the Dog, and ſhe againe hanging about the kings necke, kiſſing and prouoking him to loue with amorous geſtures, the Dog thinking ſhe had beene offering ſome violence to his maiſter the king, preſently flew vpon her, and with his teeth pulled her right ſhoulder from her bodie, and ſo left the amorous Queen to die in the armes of her louing husband: which thing cauſed the king to baniſh the Dogge for euer out of his ſight, for ſorrow whereof he ſoone after died; but the Queene was moſt nobly buried, at *Nicomedia* in a golden ſepulcher: the which was opened in the raigne of the Emperour *Michaell*, ſonne of *Theophilus*; and there the womans body was found whole and not putrified, being wrapped in a golden veſture, which taken off, and tried in furnace, yeilded aboue an hundred and thirteen pounds of pure gold.

A cruel murther of a Q. by a Dogge.

When a Dragon was ſetting vppon *Orpheus*, as he was occupied in hawking, by his Dogs his life was ſaued and the Dragon deuoured. And when *Celius* one of the Senators of *Placentia* being ſicke, was ſet vpon by certaine lewd fellowes, he receiued no wounde till his Dog was ſlaine.

A moſt memorable ſtory of the dog of Rhodes

There was neuer any thing more ſtrange in the nature of Dogs, then that which happened at *Rhodes* beſieged by the Turke, for the Dogges did there deſcerne betwixt Chriſtians and Turkes; for toward the Turkes they were moſt eager, furious, and vnappeaſable, but towards Chriſtians although vnknowne, moſt eaſie, peaceable and placidious, which thing cauſed a certaine Poet to write thus:

His auxere fidem quos noſtro fulua ſub ære
Arua, & Carpathij defendit littora ponti.
Pectora thoracum tunica ſacrumque profano
Miratur, nutritaue Rhodos, cuſtodibus illis
It noctes animoſa Phalanx innexa trilici
Seligit, & blande exceptum deducit ad vrbem.

Ælianus. Textor. Plin. Pet. Martyr.

There were two hundred of theſe Dogges which brought the king of *Garamants* from baniſhment, reſcuing him from all that reſiſted. The *Colophonian* and *Caſtabalenſian* or *Caſpian* Dogges fought in all their battels: ſo likewiſe the *Cimbrian*, *Hircanian*, and *Magneſian* Dogs: theſe alſo the Spaniards vſed in *India* to hunt out the naked people, falling vppon them as fiercely as euer they would vpon Bores, or other wilde beaſts, being pointed vnto by their leaders finger. And for this cauſe was it, that *Vaſchus* the Spaniard cauſed *Paera* an Indian Lord, and three other his wicked companions to be caſt vnto Dogs for their vnnaturall luſt: but the inhabitants of *Caramair* and *Carib*, doe driue away the Dogges, for through their admirable actiuitie in caſting dartes, they pierce the Dogges ere euer they come neare them with poyſoned arrowes. And thus much for the greate warlike defenſiue Dogs.

Deſerued puniſhment of vnnatural copulation

The Shepheards Dog.

In the next place followeth the Shepheards Dog, called by *Virgill*, *Pecuarius Canis*: and this cannot properly be tearmed a dumbe keeper, for there is no creature that will more ſtirre, barke, and moue noiſe, then one of theſe againſt thiefe or wilde beaſt. They are alſo vſed by Heardſ-men, Swine-heards, and Goate-heards, to driue away all annoyances from their Cattell, and alſo to guide and gouerne them, in executing their maiſters pleaſure vpon ſignes giuen them, to which of the ſtragling beaſtes they ought to make force. Neither is it requiſite that this Dog be ſo large or nimble as is the Greyhounde, which is apointed for Deer and Hares.

But yet that he be ſtrong, quick, ready, and vnderſtanding, both for brauling & fighting,

ſo

ſo as he may feare away and alſo follow (if need be) the rauening Wolfe, and take away the prey out of his mouth; wherefore a ſquare proportion of body is requiſite in theſe beaſts, and a tolerable lightnes of foot, ſuch as is the village dog, vſed onely to keep houſes, and hereof alſo they are the beſt, who haue the greateſt or lowdeſt barking voices, & are not apt to leape vpon euery ſtraunger or beaſt they ſee, but reſerue their ſtrength till the iuſt time of imployment. *Columella.*

They approue alſo in this kind aboue all other, the white colour; becauſe in the night time they are the more eaſily diſcernd from the Wolfe, or other noiſome beaſt; for many times it falleth out that the Shepheard in the twy-light, ſtriketh his Dog inſted of the Wolfe: theſe ought to be well faced, blacke or dusky eies, and correſpondent Noſtrils of the ſame colour with their eies, blacke ruddy lippes, a crooked Camoyſe noſe, a flat chap with two great broches or long ſtraight sharpe teeth growing out thereof, couered with their lips, a great head, great eares, a broad breaſt, a thicke necke, broad and ſolide ſholders, ſtraight legs, yet rather bending inward then ſtanding outward; great and thick feet, hard crooked nailes, a thicke taile which groweth leſſer to the end thereof, then at the firſt ioynt next the body, and the body all rugged with haire, for that maketh the dog more terrible; and then alſo it is requiſite that he be prouided of the beaſt breede, neyther buy him of a hunter (for ſuch an one will be gone at the ſight of a Deer or Hare) nor yet of a Butcher, for it will be ſluggiſh; therefore take him yong, and bring him vp continually to attend ſheepe, for ſo will he be moſt ready, that is trained vppe among Shepheards. *Blondus.* *Fronto.* *Strabo*

They vſe alſo to couer their throat and necke with large broad collars, pricked throgh with nailes, for elſe if the wilde beaſt bite them in thoſe places, the dogge is eaſily killed: but being bitten at any other place he quickly auoideth the wound. The loue of ſuch to the cattel they keepe is very great, eſpecially to ſheep; for when *Publius Aufidius Pontianus*, bought certaine flockes of Sheepe in the fartheſt part of *Vmbria*, and brought Shepherds with him to driue them home; with whome the dogs went along vnto *Heraclea*, and the *Metapontine* coaſts, where the drouers left the cattell; the dogs for loue of the Sheepe yet continued and attended them, without regard of any man, and forraged in the fields for Rats and Mice to eat, vntill at length they grew weary and leane, and ſo returned backagaine vnto *Vmbria* alone, without the conduct of men, to their firſt maiſters, being many daies iourney from them. *varro* *Fronto.* Ths loue of dogs to the cattell they attend.

It is good to keep many of theſe together, at the leaſt two for euery flock, that ſo when one of them is hurt or ſick, the herd be not deſtitute: & it is alſo good to haue theſe male and female, yet ſome vſe to geld theſe, thinking that for this cauſe they will the more vigilantly attend the flocke: howbeit I cannot aſſent hereunto, becauſe they are too gentle and leſſe eager when they want their ſtones. They are to be taken from their dam at two moneths old, and not before: and it is not good to giue them hot meate, for that will encreaſe in them madnes, neither muſt they taſt any of the dead carkaſſes of the Cattell, leſt that cauſe them to fal vpon the liuing; for when once they haue taken a ſmatch of their blood or fleſh, you ſhal ſildom reclaim thē from that deuouring appetite. The vnderſtanding of theſe Shepherds dogs is very great, (eſpecially in England) for the Shepherds wil there leaue their dogs alone with the flocks, and they are taught by cuſtome, to keepe the sheep within the compaſſe of their paſture, and diſcern betwixt graſſe and corn; for when they ſee the sheep fall vpon the corne, they run and driue them away from that forbidden fruit of their own acord; and they likewiſe keep very ſafely their maiſters garments & victuals, from all annoyance vntill their return. Ther is in *Xenophon* a coniplaint of the sheep to the shepherds concerning theſe dogs: we maruel (ſaid the sheep) at thee, that ſeeing we yeeld thee milk, lambs, and cheeſe, wherupon thou feedeſt; neuertheles thou giueſt vnto vs nothing but that which groweth out of the earth, which we gather by our own induſtry; and whereas the dog doth none of al theſe, him thou feedeſt with thine own hand, & bred from thine own trencher: the dog hearing this complaint of the sheep, replyed; that his reward at the shepherds hand was iuſt, and no more then he deſerved, for (ſaide hee) I looke vnto you, and watch you from the rauening Wolfe, and pilfering theefe, ſo as if once I forſake you, then it will not bee ſafe for you, to walke in your paſtures, A pretty fable of the Sheep & the Dogge.

for perrill of death, whereunto the ſheepe yeelded, and not replyed to the reaſonable anſwer of ſo vnreaſonable a beaſt, and this complaint you muſt remember was vttered when Sheepe could ſpeake, as well as men, or elſe it noteth the fooliſh murmuring of ſome vulgar perſons, againſt the chiefe miniſters of ſtate, that are liberally rewarded by the princes owne hands, for their watchfull cuſtody of the common-wealth, and thus much for the ſhepheards Dogge.

OF THE VILLAGE DOGGE
or houſe-keeper.

The colour of this Dog.

THis village Dogge ought to be fatter and bigger then the Shepheards Dog, of an elegant, ſquare and ſtrong body, being blacke coloured, and great mouthed, or barking bigly, that ſo he may the more terrifie the Theefe, both by day and night, for in the night the beaſt may ſeize vpon the robber before he diſcerne his blacke skinne, and therefore a ſpotted, branded, party-coloured Dogge is not approued. His head ought to be the greateſt part of his body, hauing great eares hanging downe, and blacke eies in his head, a broade breaſt, thicke necke, large ſhoulders, ſtrong Legs, a rough haire, ſhort taile, and great nailes: his diſpoſition muſt not be to fierce, nor yet to familiar, for ſo he will fawne vpon the theife as well as his maiſters friend. Yet is it good that ſometime he riſe againſt the houſe-hold ſeruantes, and alway againſt ſtrangers, and ſuch they muſt be as can wind a ſtranger a farre off, and deſcry him to his maiſter by barking as by a watch-word and ſetting vpon him, when he approcheth neere if he be prouoked. *Blondus* commendeth in this kinde, ſuch as ſleepe with one eie open and the other ſhut, ſo as any ſmall noyſe or ſtirre wake and raiſe him. It is not good to keepe many

Of marriners dogs on ſhip-board

of theſe curſt Dogs together, and them fewe which bee kept muſt bee tyed vppe in the day time, that ſo they may be more vigilant in the night when they are let looſe. There are of this kind which Marriners take with them to Sea, to preſerue their goodes on ſhip-board, they choſe them of the greateſt bodyes and lowdeſt voice, like the *Croatian* Dog, reſembling a Wolfe in haire and bigneſſe, and ſuch as are very watchful, according to the ſaying of the Poet.

Exagitant & lar, & turba Dianiæ fures
Peruigilantque lares peruigilantque canes.

Vegetius

And ſuch alſo they nouriſh in Towers and Temples; in Towers, that ſo they may deſcry the approching enemy when the Souldiers are aſleepe: for which cauſe, Dogs ſeene in ſleepe, ſignifie the carefull and watchfull wife, ſeruants, or Souldiers, which foreſee dangers and preſerue publique and priuate good.

Artemdorus

There was in Italy a Temple of *Pallas*, wherein were reſerued the axes, inſtruments, and armour of *Diomedes* and his coileages, the which temple was kept by Dogges, whoſe nature was, (as the Authour ſaith) that when Græcians came to that Temple, they would

Ariſtotle. Giraldus ... *Dion Chryſo.*

fawne vpon them as if they knew them; but if any other countrey men came, they ſhewed themſelues Wild, fierce, and angry againſt them. The like thing is reported of a Temple of Vulcan in *Aetna*, wherein was preſerued a perpetuall and vnquencheable fire, for the watching whereof, were Dogges deſigned; who would fawne and gently flatter vpon all thoſe which came chaſtly and religiouſly to worſhip there, leading them into the Temple like the familiars of their God; but vpon wicked and euill diſpoſed leude perſons, they barked and raged, if once they endeauored ſo much as to enter either the Wood or temple; but the true cauſe hereof was, the impoſture of ſome impure and deceiteful, vnclean, diabolical ſpirits. And by the like inſtinct, *Scipio Affricanus* was wont to enter into the Capital, and command the Chappel of *Iupiter* to be opened to him, at whom no one of the keeper-Dogs would euer ſtir, which cauſed the men-keepers of the temple much to marualle, whereas they would rage fiercely againſt all other: whereupon *Stroza* made theſe verſes, falſely imputing this dæmonicall illuſion to diuine reuelation.

Quid

Quid tacitos linquam quos veri haud niſcia Crete
Nec ſemper mendax, ait aurea templa tuentes
Parcereque haud vlli ſolitos, (mirabile dictu)
Docta Tyanei Aratos ſenioris ad ora
Non magico Cantu ſed quod diuinitus illis
Inſita vis omnio virtutis gnara latentis.

The like ſtrange thing is reported of a Temple or Church in *Cracouia*, dedicated to the *Virgin Mary*, wherein euery night are an aſſembly of dogs, which vnto this day (ſaith the Author) meete voluntarily at an appointed houre, for the cuſtody of the Temple, and those ornaments which are preſerued therein againſt theeſes and robbers: and if it fortune any of the Dogges be negligent and ſlacke at the houre aforeſaide, then will he bark about the church vntill he bee let in, but his fellowes take puniſhment of him, and fall on him biting and rending his skinne, yea ſometime killing him; and theſe Dogs haue a ſet dyet or allowance of dinner, from the Canons and preachers of the Church, which they duely obſerue without breach of order; for to day twoe of them will goe to one Cannons houſe, and two to anothers, and ſo likewiſe all the reſidue in turnes ſucceſſiuely viſit the ſeuerall houſes within the cloyſter yard, neuer going twice together to one houſe, nor preuenting the refection of their fellowes; and the ſtory is reported by *Antonius Schnebergerus* for certaine truth, vpon his owne knowledge. *Schneberg.*

OF THE MIMICKE OR GETVLIAN *Dogge, and the little Melitæan Dogges* of GENTLEVVOMEN.

THere is alſo in England two other ſortes of dogs, the figure of the firſt is heere expreſſed, being apt to imitate al things it ſeeth, for which cauſe ſome haue thoght, that it was cõceiued by an Ape, for in wit & diſpoſition it reſembleth an ape, but in face ſharpe and blacke like a Hedghog, hauing a ſhort recurued body, very long legs, ſhaggy haire, and a ſhort taile: this is called of ſome (*Canis Lucernarius*) theſe being brought vp with apes in their youth, learne very admirable & ſtrange feats, wherof there were great plenty in *Egypt* in the time of king *Ptolomy*, which were taught to leap, play, & dance, at the hearing *Iohn Cay.*

The firſt generation of Mimicke Dogs.

The feates of dogs.

hearing of muſicke, and in many poore mens houſes they ſerued inſteed of ſeruants for diuers vſes.

Albertus Theſe are alſo vſed by plaiers and Puppet-Mimicks to worke ſtraunge trickes, for the ſight whereof they get much money: ſuch an one was the Mimicks dog, of which *Plutarch* writeth that he ſaw in a publicke ſpectacle at Rome before the Emperor *Veſpaſian*. The dog was taught to act a play, wherein were contained many perſons parts, I meane the affections of many other dogs: at laſt there was giuen him a piece of bread, wherein as was ſaide was poiſon, hauing vertue to procure a dead ſleepe, which he receiued and ſwallowed; and preſently after the eating thereof he began to reele and ſtagger too and fro like a drunken man, aud fell downe to the ground, as if he had bin dead, and ſo laie a good ſpace not ſtirring foot nor lim, being drawne vppe and downe by diuers perſons, according as the geſture of the play he acted did require, but when hee perceiued by the time and other ſignes that it was requiſite to ariſe, he firſt opened his eies, and lift vp his head a little, then ſtretched forth himſelfe like as one doth when he riſeth from ſleepe; at the laſt vp he geteth and runneth to him to whom that part belonged, not without the ioy and good content of *Cæſar* and all other the beholders.

To this may be added another ſtory of a certaine Italian about the yeare 1403. called *Andrew* who had a red Dog with him of ſtrange feats, and yet he was blind. For ſtanding in the Market place compaſſed about with a circle of many people, there were brought by the ſtanders by many Rings, Iewels, bracelets and peeces of gold and ſiluer, and there within the circle were couered with earth, then the dog was bid to ſeeke them out, who with his noſe and feet did preſently find and diſcouer them, then was hee alſo commaunded to giue to euery one his owne Ring Iewel, Bracelet, or money, which the blind dog did performe directly without ſtay or doubt. Afterward the ſtanders by, gaue vnto him diuers peeces of coine, ſtamped with the images of ſundry princes, and then one called for a piece of Engliſh money, and the Dog deliuered him a peece, another for the Emperors coine, and the dog deliuerd him a piece thereof: and ſo conſequently euery princes coine by name, till all was reſtored; and this ſtory is recorded by *Abbas Vrſpergenſis*, whereupon the common people ſaid, the dog was a diuell or elſe poſſeſſed with ſome pythonicall ſpirit: & ſo much for this dog.

Strabo. Of the Melitæan Dogs. There is a towne in *Pachynus*, a promontory of *Sicily* (called *Melita*) from whence are tranſported many fine little Dogs called (*Melitæi canes*) they were accounted the Iewels of women, but now the ſaid towne is poſſeſſed by Fiſher-men, and there is no ſuch reckoning made of thoſe tender little dogs, for theſe are not bigger then common Ferrets, or Weaſils, yet are they not ſmall in vnderſtanding, nor mutable in their loue to men: for which cauſe they are alſo nouriſhed tenderly for pleaſure; whereupon came the prouerbe *Melitæa Catella*, for one noriſhed for pleaſure, & *Canis digno throno*, becauſe princes hold them in their hands ſitting vpon their eſtate.

Ælianus *Theodorus* the tumbler and dauncer had one of theſe, which loued him ſo well, that at his death he leaped into the fire after his body. Now a daies, they haue found another breede of little dogs in all nations, beſide the *Melitæon* Dogs, either made ſo by art, as incloſing their bodies in the earth when they are Whelpes, ſo as they cannot grow great, by reaſon of the place, or els, leſſening and impayring their growth, by ſome kind of meat or nouriſhment. Theſe are called in Germany, *Bracken Schoſshundle* and *Gutſchenhundle*, the Italians *Bottolo*, other Nations haue no common name for this kind that I know. *Martiall* made this *Diſtichon* of a little French dog; for about Lyons in France there are ſtore of this kind, and are ſold very deare; ſometimes for ten Crownes, and ſometimes for more.

Blondus. The arte of making of little Dogs.

Delitias paruæ ſi vis audire catellæ
Narranti breuis eſt pagina tota mihi.

They are not aboue a foote, or halfe a foot long, and alway the leſſer the more delicate and precious. Their head like the head of a Mouſe but greater, their ſnowt ſharpe, their eares like the eares of a Cony, ſhort Legs, little feete, long taile, and White colour, and the haires about the ſhoulders longer then ordinary, is moſt commended. They are of pleaſant diſpoſition, and will leape and bite, without pinching, and barke prettily, and ſome of them

them are taught to ſtand vpright, holding vp their fore legs like hands, other to fetch and cary in their mouths, that which is caſt vnto them.

There be ſome wanton Women which admit them to their beds, and bring vp their young ones in their owne boſomes, for they are ſo tender, that they ſildome bring aboue one at a time, but they looſe their life. It was reported that when *Grego* in *Syracuſe* was to goe from home among other Goſſips, ſhe gaue hir mayd charge of two thinges, one that ſhe ſhould looke to her child when it cryed, the other, that ſhe ſhould keepe the litle dog within doores.

Publius had a little dog (called *Iſſa*) hauing about the necke too ſiluer bels, vpon a ſilken Collar, which for the neatneſſe thereof, ſeemed rather to be a picture then a creature; whereof *Martiall* made this elegant *Epigram*, comprehending the rare voyce and other geſtures in it;

Iſſa eſt purior oſculo columbæ
Iſſa eſt earior indicis lapillis
Hanc tu, ſi queritur loqui putabis
Collo nexa cubat capitque ſomnos
Et deſiderio coacta ventris
Sed blando pede ſuſcitat toroque
Caſtæ tantus ineſt pudor catellæ
Pictam publius exprimit tabella
Vt ſit tam ſimilis ſibi nec ipſa
Aut vtramque putabis eſſe veram

Iſſa eſt blandior omnibus puellis,
Iſſa eſt delitiæ catella publij
Sentit triſtitiamque gaudiumque
Vt ſuſpiria nulla ſentiantur
Gutta pallia, non fefallit vlla.
Deponi monet & rogat leuari
Hanc ne lux rapiat ſuprema totam.
In qua tam ſimilem videbis iſſam
Iſſam denique pone cum tabella
Aut vtranque putabis eſſe pictam.

Marcellus Empiricus reciteth a certaine charme, made of the rinde of a wild figtree, held to the Spleene or liuer of a little dog, and afterward hanged vp in the ſmooke to dry, and pray that as the rind or barke dryeth, ſo the liuer or Spleene of the dog may neuer grow; and thereupon the dog, (ſaith that fooliſh Empericke) ſhall neuer grow greater, then it was at the time that the barke was hanged vp to drying. To let this trifle goe, I will end the diſcourſe of theſe little dogs with one ſtory of their loue and vnderſtanding.

There was a certaine noble Woman in *Sicily*, which vnderſtanding her husband was gone a long iorney from home, ſent to a louer (I ſhould ſay an adulterer) ſhe had, who came, & by bribery & mony giuen to her ſeruants, ſhe admitted him to her bed, but yet priuately, more for feare of puniſhement, then care of modeſty; and yet for all her craft, ſhe miſtruſted not her little Dog, who did ſee euery day where ſhe locked vp this adulterer: at laſt, her husband came home, before her louer was auoyded, and in the night the little Dog ſeeing his true maiſter returned home, ranne barking to the doore and leaped vp thereupon, (within which the Whoremonger was hidden) and this he did oftentimes together, fawning and ſcraping his Lord and maiſter alſo; inſomuch as he miſtruſted (and that iuſtly) ſome ſtrange euent: At laſt, he brake open the doore, and found the adulterer ready Armed with his ſword, wherewithall he ſlew the goodman of the houſe vnawares: and ſo enioyed the adulterate Woman for his wife, for murther followeth if it go not before adulterie. This ſtory is related by *Aelianus* to ſet forth a vertue of theſe little Dogs, how they obſerue the actions of them that nouriſh them, and alſo ſome deſcretion betwixt good and euill.

Aelianus A lamentable ſtory of the diſcouery of an adulterer by a little dog.

The Dogs of Egypt are moſt fearefull of all other, and their cuſtome is to runne and drinke, or drinke of the Ryuer *Nilus* running, for feare of the Crocodils; Whereupon came the Prouerbe, of a man that did any thing ſlightly or haſtily, *Vt canis & Nilo bibit*. *Alcibiades* had a Dog which he would not ſell vnder 28. thouſand Seſterces, that is ſeuen hundred French Crownes; it was a goodly and beautiful Dog, yet he cut off his taile, whereof he gaue no other reaſon, being demaunded why he ſo blemiſhed his Beaſt, but onely that by that fact hee might giue occaſion to the *Athenians* to talke of him.

Aelianus Solinus.

Pollux.

The Dogges of *Caramania* can neuer be tamed, for their men alſo are wilde and liue without all law and ciuility: and thus much of Dogs in ſpecial. In the next place I thoght good to inſert into this ſtory the treatiſe of Engliſh Dogs, firſt of all written in Latine by that famous Doctour in Phiſicke *Iohn Cay*, and ſince tranſlated by A. F. and directed to that noble *Geſner*, which is this that followeth, that ſo the reader may chuſe whether of both to affect beſt.

Aelianus

The Preamble or entrance, into the Treatiſe following.

I Wrote vnto you (well beloued friend *Geſner*) not many years paſt, a manifolde hiſtory, containing the diuers forms and figures of Beaſts, Birds, and Fiſhes, the ſundry ſhapes of plants, and the faſhions of Hearbes, &c.

I wrote moreouer, vnto you ſeuerally, a certaine abridgement of dogs, which in your diſcourſe vppon the formes of Beaſts in the ſecond order of milde and tamable beaſts, wher you make mention of Scottiſh Dogs, and in the winding vp of your letter written and directed to Doctour *Turner*, comprehending a Catalogue or reherſall of your books not yet extant, you promiſed to ſet forth in print, and openly to publiſh in the face of the world among ſuch your workes as are not yet come abroad to light and ſight. But, becauſe certain circumſtances were wanting in my breuiary of Engliſh dogs (as ſeemed vnto me) I ſtaied the publication of the ſame, making promiſe to ſend another abroad, which might be committed to the hands, the eies, the eares, the minds, and the iudgements of the Readers.

Wherefore that I might performe that preciſely, which I promiſed ſolemnly, accompliſh my determination, and ſatisfie your expectation: which are a man deſirous and capable of all kind of knowledg, and very earneſt to be acquainted with al experiments: I wil expreſſe and declare in due order, the grand and generall kind of Engliſh dogs, the difference of them, the vſe, the properties, and the diuers natures of the ſame, making a tripartite diuiſion in this ſort and manner. All Engliſh dogges be either of a gentle kind ſerning the game, a homely kind apt for ſundry neceſſary vſes, or a curriſh kind, meete for many toies.

Of theſe three ſorts or kindes ſo meane I to intreate, that the firſt in the firſt place, the laſt in the laſt roome, and the middle ſort in the middle ſeate be handled. I call them vniuerſally all by the name of Engliſh dogs, as wel becauſe England only, as it hath in it Engliſh dogges, ſo it is not with the Scottiſh, as alſo for that wee are more inclined and delighted with the noble game of hunting, for we Engliſhmen are adicted and giuen to that exerciſe and painefull paſtime of pleaſure, as well for the plenty of fleſh which our parks and Forreſts do foſter, as alſo for the opportunity and conuenient leiſure which wee obtaine, both which, the Scots want. Wherefore ſeeing that the whole eſtate of kindly hunting conſiſteth principaly in theſe two points, in chaſing the beaſt that is in hunting, or in taking the bird that is in fowling. It is neceſſary and requiſite to vnderſtand that there are two ſorts of dogs by whoſe meanes, the feates within ſpecified are wroght, and theſe practiſes of actiuity cunningly and curiouſly compaſſed, by two kindes of Dogs, one which rouzeth the beaſt & continueth the chaſe, another which ſpringeth the bird, and bewraieth the flight by purſute. Both which kinds are termed of the Latines by one common name, that is, *Canes Venatici*, hunting dogs. But becauſe we Engliſh men make a difference betweene hunting and fowling, for they are called by theſe ſeuerall words *Venatio*, *& Aucupium*, ſo they term the dogs whō they vſe in theſe ſundry games by diuers names, as thoſe which ſerue for the beaſt, are called *Venatici*, the other which are vſed for the fowl are called *Aucupatorij*.

The firſt kind called *Venatici* I deuide into fiue ſorts, the firſt in perfect ſmelling, the ſecond in quicke ſpying, the third in ſwiftnes and quicknes, the fourth in ſmelling and nimblenes, the fift in ſubtility and deceitfulnes, heerein theſe fiue ſorts excelleth.

Of

Of the Dogge called a Harier, in Latine *Leuerarius.*

THat kinde of Dogge whome nature hath indued with the vertue of ſmelling, whoſe property it is to vſe a luſtines, a readines, and a couragiouſnes in hunting, and draweth into his noſtrelles the aire or ſent of the beaſt purſued and followed, we call by this word *Sagax*, the *Grecians* by this woorde *Ichueuten* of tracing or chaſing by the foote, or *Rinelaten*, of the noſtrells, which be the inſtruments of ſmelling. We may knowe theſe kinde of Dogs by their long, large and bagging lips, by their hanging eares, reaching downe both ſides of their chaps, and by the indifferent and meaſurable proportion of their making. This ſort of Dogges we call *Leuerarios* Hariers, that I may compriſe the whole number of them in certain ſpecialities, and apply to them their proper and peculier names, forſomuch as they cannot all be reduced and brought vnder one ſort, conſidering both the ſundry vſes of them, and the difference of their ſeruice whereto they be appointed. Some for the Hare, the Foxe, the Wolfe, the Hart, the Bucke, the Badger, the Otter, the Polcat, the Lobſter, the Weaſell, the Conny. &c. Some for one thing and ſome for another.

As for the Conny, whome we haue laſtly ſet downe, we vſe not to hunt, but rather to take it, ſometime with the nette, ſometime with a Ferret, and thus euery ſeuerall ſorte is notable and excellent in his naturall quality and appointed practiſe. Among theſe ſundry ſortes, there be ſome which are apt to hunt two diuers beaſtes, as the Foxe otherwhiles, and other whiles the Hare, but they hunt not with ſuch towardneſſe and good lucke after them, as they doe that whereunto nature hath formed and framed them, not onely in external compoſition and making, but alſo in inward faculties & conditions, for they ſwaru oftentimes, and do otherwiſe then they ſhould.

Of the Dogge called a Terrar, in Latine *Terrarius.*

ANother ſorte there is which hunteth the Foxe and the Badger or Gray onely, whome we call Terrars, becauſe they (after the maner and cuſtom of Ferrets in ſearching for Connies) creep into the ground, and by that meanes make afraide, nippe, and bite the Foxe and the Badger in ſuch ſort, that either they teare them in peeces with their teeth being in the boſome of the earth, or elſe haile and pull them perforce out of their lurking angles, darke dungeons, and cloſe caues, or at the leaſt through conceiued feare, driue them out of their hollowe harbours, in ſo much that they are compelled to prepare ſpeedy flight, and being deſirous of the next (albeit not the ſafeſt) refuge, are otherwiſe taken and intrapped with ſnares and nets laide ouer holes to the ſame purpoſe. But theſe be the leaſt in that kind called *Sagaces*.

Of the Dogge called a Bloudhound, in Latine *Sanguinarius.*

THe greater ſorte which ſerue to hunt, hauing lips of a large ſize, and eares of no ſmall length, doe not onely chaſe the beaſt whiles it liueth, (as the other do of whom mention aboue is made) but being dead alſo by any manner of caſualty, make recourſe to the place where it lyeth, hauing in this pointe an aſſured and infallible guide, namely, the ſent and ſauour of the bloud ſprinkled here and there vpon the ground. For whether the beaſt beeing wounded, doth notwithſtanding enioy life, and eſcapeth the hands of the huntſman, or whether the ſaid beaſte being ſlaine is conuayed cleanly out of the parke (ſo that there be ſome ſignification

cation of bloud ſhed) theſe Dogges with no leſſe facility and eaſineſſe, then auidity and greedineſſe can diſcloſe and bewray the ſame by ſmelling, applying to their purſute, agility and nimbleneſſe, without tediouſneſſe, for which conſideration, of a ſinguler ſpecialty they deſerued to be called *Sanguinarij* bloodhoundes. And albeit peraduenture it may chaunce, (as whether it chanceth ſeldome or ſometime I am ignorant) that a peece of fleſh bee ſubtily ſtolne and cunningly conuayed away with ſuch prouiſoes and precaueats, as thereby all apparance of blood is either preuented, excluded, or concealed, yet theſe kinde of Dogs by certaine direction of an inward aſſured notice and priuy marcke, purſue the deede dooers, through long lanes, crooked reaches, and weary waies, without wandering awry out of the limites of the land whereon theſe deſperate purloiners prepared their ſpeedy paſſage. Yea, the natures of theſe Dogs is ſuch, and ſo effectuall is their foreſight, that they can bewray, ſeparate, and pick them out from among an infinite multitude and an innumerable company, creepe they neuer ſo farre into the thickeſt throng, they will finde him out notwithſtanding he lie hidden in wilde Woods, in cloſe and ouergrowen groues, and lurke in hollow holes apt to harbor ſuch vngracious gueſtes.

Moreouer, although they ſhould paſſe ouer the water, thinking thereby to auoide the purſute of the hounds, yet will not theſe Dogs giue ouer their attempt, but preſuming to ſwim through the ſtreame, perſeuer in their purſute, and when they be arriued and gotten the further bancke, they hunt vp and down, to and fro runne they, from place to place ſhift they, vntill thay haue attained to that plot of ground where they paſſed ouer. And this is their practiſe, if perdy they cannot at the firſt time ſmelling, find out the way which the deede doores tooke to eſcape. So at length get they that by art, cunning, and diligent indeuour, which by fortune and lucke they cannot otherwiſe ouercome. In ſo much as it ſeemeth worthely and wiſely written by *Ælianus* in his ſixt Booke, and xxxix. Chapter, *To cuthumaticon kai dialecticon*, to be as it were naturally inſtylled into theſe kinde of dogges. For they will not pauſe or breath from their purſute vntil ſuch time as they be apprehended and taken which committed the fact.

The owners of ſuch houndes vſe to keepe them in cloſe and darke channels in the day time, and let them looſe at liberty in the night ſeaſon, to the intent that they might with more courage and boldneſſe practiſe to follow the fellon in the euening and ſolitary hours of darkeneſſe, when ſuch ill diſpoſed varlots are principally purpoſed to play their impudent pageants, and imprudent pranks. Theſe hounds (vpon whom this preſent portion of our treatiſe runneth) when they are to follow ſuch fellowes as we haue before rehearſed, vſe not that liberty to raunge at will, which they haue otherwiſe when they are in game, (except vpon neceſſary occaſion whereon dependeth an vrgent and effectuall perſwaſion) when ſuch purloyners make ſpeedy way in flight, but being reſtrained and drawne backe from running at randon with the leame, the end whereof the owner holding in his hand is led, guyded, and directed with ſuch ſwiftneſſe and ſlowneſſe (whether he goe on foote, or whether he ride on horſebacke) as he himſelfe in heart would wiſh for the more eaſie apprehenſion of theſe venturous varlots.

In the borders of England and Scotland, (the often and accuſtomed ſtealing of cattell ſo procuring) theſe kind of Dogges are very much vſed, and they are taught and trayned vp firſt of all to hunt cattel, as well of the ſmaller as of the greater grouth; and afterwardes (that quality relinquiſhed and lefte) they are learned to purſue ſuch peſtilent perſons as plant their pleaſure in ſuch practiſes of purloyning as we haue already declared. Of this kind there is none that taketh the Water naturally, except it pleaſe you ſo to ſuppoſe of them which follow the Otter, which ſometimes haunt the land, and ſometime vſeth the water. And yet neuertheles al the kind of them boyling and broyling with greedy deſire of the prey which by ſwimming paſſeth through ryuer and flood, plunge amyds the water, and paſſe the ſtreame with their pawes.

But this property proceedeth from an earneſt deſire wherewith they be inflamed, rather then from any inclination, iſſuyng from the ordinance and appointment of nature. And albeit ſome of this ſort in Engliſh be called *Brache*, in Scottiſh *Rache*, the cauſe herof reſteth in the ſhe-ſex and not in the generall kind. For we Engliſh men call Bitches belonging to the hunting kind of Dogs, by the tearme aboue mentioned. To be ſhort it is

proper

proper to the nature of houndes, ſome to keepe ſilence in hunting vntill ſuch time as there is game offered. Other ſome ſo ſoone as they ſmell out the place where the beaſt lurketh, to bewray it immediately by their importunate barking, notwithſtanding it be far & many furlongs of, cowching cloſe in his cabbin. And theſe Dogs the younger they be, the more wantonly barke they, and the more liberally, yet, oftentimes without neceſſity, ſo that in them, by reaſon of their young yeares and want of practiſe, ſmall certainty is to be repoſed. For continuance of time, and experience in game, miniſtreth to theſe hounds, not onely cunning in running, but alſo (as in the reſt) an aſſured foreſight what is to be done, principally, being acquainted with their maiſters watchwords, either in reuoking or imboldening them to ſeruethe game.

Of the Dogges called the Gaſehound, in Latine *Agaſæus.*

THis kinde of Dog which purſueth by the eye, preuaileth little, or neuer a whit, by any benefite of the noſe, that is by ſmelling, but excelleth in perſpicuity and ſharpeneſſe of ſight altogether, by the vertue whereof, being ſinguler and notable, it hunteth the Foxe and the Hare. This Dogge will chooſe and ſeparate any beaſt from among a great flocke or heard, and ſuch a one will it take by election as is not lancke, leane and hollow, but well ſpred, ſmooth, full, fat, and round, it followes by direction of the eye-ſight, which indeede is cleere, conſtant, and not vncertaine, if a beaſt be wounded & go aſtray the dog ſeeketh after it by the ſteadfaſtnes of the eie, if it chance peraduenture to returne and be mingled with the reſidue of the flocke, this Dog ſpyeth it out by the vertue of his eye, leauing the reſt of the cattell vntouched, and after he hath ſet ſure ſight vpon it he ſeperateth it from among the company and hauing ſo done neuer ceaſeth vntill he haue wearyed the Beaſt to death.

Our countrey men cal this Dog *Agaſæum*. A gaſe-hound, becauſe the beames of his ſight are ſo ſtedfaſtly ſetled and vnmoueably faſtned. Theſe Dogs are much and vſually occupied in the Northern parts of England more then in the Southern parts, & in feeldy lands rather then in buſhy and woody places, horſemen vſe them more then footmen, to the intent that they might prouoke their horſes to a ſwift gallop (wherewith they are more delighted then with the prey it ſelfe) & that they might acuſtome their horſe to leap ouer hedges and ditches, without ſtop or ſtumble, without harme or hazard, without doubt or danger, and to eſcape with ſafegard of life. And to the end that the riders themſelues when neceſſity ſo conſtrained, and the feare of further miſchiefe inforced, might ſaue themſelues vndamnified, and preuent each perillous tempeſt by preparing ſpeedy flight, or elſe by ſwift purſute made vpon their enimies, might both ouertake them, encounter with them, and make a ſlaughter of them accordingly. But if it fortune ſo at any time that this dog take a wrong way, the maiſter making ſome vſuall ſigne and familiar token, hee returneth forthwith, & taketh the right and ready trace, begining his chaſe afreſh, & with a cleare voice, and a ſwift foot followeth the game with as much corage and nimblenes as he did at the firſt.

Of the Dogge called the Grey-hound, in Latine *Leporarius.*

WE haue another kind of dog, which for his incredible ſwiftnes is called *Leporarius* a Grey-hound, becauſe the principall ſeruice of them dependeth and conſiſteth in ſtarting and hunting the Hare, which Dogs likewiſe are indued with no leſſe ſtrength then lightnes in maintenance of the game, in ſeruing the chaſe, in taking the Bucke, the Hart, the Doe, the Fox, and other beaſts of ſemblable kind ordaind for the game of hunting. But more or leſſe, each one according to the meaſure and proportion of their deſire, and as might and hability of their bodies will permit and ſuffer.

For

For it is a ſpare and bare kind of Dog, (of fleſh but not of bone) ſome are of a greater ſort, and ſome of a leſſer, ſome are ſmooth skinned, and ſome are curled, the bigger therefore are appointed to hunt the bigger Beaſts, and the ſmaller ſerue to hunt the ſmaller accordingly. The nature of the Dogges I finde to be wonderfull by the teſtimony of all hiſtories. For, as *Iohn Froiſart* the hiſtoriographer in his 4. *lib.* reporteth. A Greyhound of King *Richard*, the ſecond that wore the Crowne, and bare the Scepter of the realme of England, neuer knowing any man, beſide the kings perſon, when *Henry Duke* of *Lancaſter* came to the caſtle of *Flinte* to take king *Richard*, the Dog forſaking his former Lord and maiſter came to *Duke Henry*, fawned vpon him with ſuch reſemblances of goodwill and conceiued affection, as he fauoured king *Richard* before: he followed the Duke, and vtterly left the King. So that by theſe manifeſt circũſtances a man might iudge his Dog to haue beene lightened with the lampe of foreknowledge and vnderſtanding, touching his old maiſters miſeries to come, and vnhappines nie at hand, which king *Richard* himſelfe euidently perceiued, accounting this deede of his dog a Prophecy of his ouerthrow.

Of the Dogge called the Leuiner, or Lyemmer in Latine *Lorarius.*

ANother ſort of Dogs be there, in ſmelling ſingular, and in ſwiftneſſe incomparable. This is (as it were) a middle kind betwixt the Harier and the Greyhound, as well for his kind, as for the frame of his body. And it is called in Latine *Leuinarius*, *a Leuitate*, of lightneſſe, and therefore may well be called a light-hound, it is alſo called by this word *Lorarius*, *a Loro*, a leame wherewith it is led. This Dogge for the excellency of his conditions, namely ſmelling and ſwift running, doth follow the game with more eagernes, and taketh the prey with a iolly quickneſſe.

Of the Dogge called a Tumbler, in Latine *Vertagus.*

THis ſort of Dogges, which compaſſeth all by craftes, fraudes, ſubtilties and deceiptes, we Engliſh men call Tumblers, becauſe in hunting they turne and tumble, winding their bodyes about in circle-wiſe, and then fiercely and violently venturing vpon the beaſt, doth ſuddenly gripe it, at the very entrance and mouth of their receptacles, or cloſets before they can recouer meanes, to ſaue and ſuccor themſelues. This Dogge vſeth another craft and ſubtilty: namely, when he runneth into a warren, or fetcheth a courſe about a conyburrough, he hunts not after them, he fraies them not by barking, he makes no countenance or ſhaddow of hatred againſt them, but diſſembling friendſhip, and pretending fauour, paſſeth by with ſilence and quietneſſe, marking and noting their holes diligently, wherein (I warrant you) he will not be ouerſhot nor deceiued. When he commeth to the place where Conies be, of a certainety, he cowcheth downe cloſe with his belly to the ground, prouided alwaies by his skill and pollicie, that the winde be neuer with him but againſt him in ſuch an enterprize. And that the Conyes ſpy him not where he lurketh. By which meanes he obtaineth the ſcent and ſauour of the conies, carryed towardes him with the wind and the ayre, either going to their holes, or comming out, either paſſing this way, or running that way, and ſo prouideth by his circumſpection, that the ſilly ſimple Conny is debarred quite from his hole (which is the hauen of their hope, and the harbour of their health) and fraudulently circumuented and taken, before they can get the aduantage of their hole. Thus hauing caught his prey he carrieth it ſpeedily to his maiſter, wayting his Dogs returne in ſome conuenient lurking corner.

Theſe Dogges are ſomewhat leſſer then the houndes, and they be lancker and leaner, beſide that they be ſomewhat pricke eared. A man that ſhall marke the forme and faſhion of

of their bodies, may well cal them mungrel Grey-hounds if they were ſomewhat bigger. But notwithſtanding they counteruaile not the Greyhound in greatneſſe, yet will he take in one daies ſpace as many Conies as ſhall ariſe to as big a burthen, and as heauy a loade as a horſe can carry, for deceipt and guile is the inſtrument whereby he maketh this ſpoile, which pernicious properties ſupply the places of more commendable qualities.

Of the Dogge called the theeuiſh Dogge, in Latine
Canis furax.

THe like to that whom we haue rehearſed, is the theeuiſh dog, which at the mandate & bidding of his maſter fleereth and leereth abrod in the night, hunting Conies by the aire, which is leuened with the ſauour and conueied to the ſence of ſmelling by the meanes of the wind blowing towardes him. During all which ſpace of his hunting, he will not barke, leaſt he ſhould be preiudicial to his own aduantage. And thus watcheh and ſnatcheth vp in courſe as many Conies as his maiſter will ſuffer him, and beareth them to his maiſters ſtanding. The ſarmers of the countrey and vplandiſh dwellers, call this kind of Dog a night cur, becauſe he hunteth in the darke. But let thus much ſeeme ſufficient for dogs which ſerue the game and diſport of hunting.

Of gentle Dogges ſeruing the hauke, and firſt
of the Spaniell, called in Latine
Hiſpaniolus.

SVch Dogs as ſerue for fowling, I thinke conuenient and requiſite to place in the ſecond Section of this treatiſe. Theſe are alſo to be reckoned and accounted in the number of the Dogs which come of a gentle kinde, and of thoſe which ſerue for fowling, there be two ſorts, The firſt findeth game on the land, the other findeth game on the water. Such as delight on the land, play their parts, either by ſwiftneſſe of foot, or by often queſting, to ſearch out and to ſpring the bird for further hope of aduantage, or elſe by ſome ſecret ſigne and priuy token bewray the place where they fall. The firſt kind of ſuch ſerue the Hauke, the ſecond, the net, or, traine, The firſt kind haue no peculiar names aſſigned vnto them, ſaue onely that they be denominated after the birde which by naturall appointment he is alotted to take; for the which conſideration, ſome bee called dogs for the Falcon, the Pheſant, the Partridge, and ſuch like. The common ſort of people call them by one generall word, namely Spaniels. As though theſe kind of dogs came originally and firſt of al out of Spaine. The moſt part of their skins are white, and if they be marked with any ſpots they are commonly red, and ſomewhat great therewithall, the haires not growing in ſuch thicknes but that the mixture of them may eaſily be perceiued. Otherſome of them be reddiſh and blackiſh, but of that ſort there be but a very few. There is alſo at this day among vs a new kinde of Dog brought out of France (for we Engliſhmen are marueilous greedy gaping gluttons after nouelties, and couetous cormorants of thinges that be ſeldome, rare, ſtrange, and hard to get.) And they be ſpeckled al ouer with white and black, which mingled colours incline to a marble blew, which beautifieth their skins and affoordeth a ſeemely ſhow of comlineſſe. Theſe are called French dogs as is aboue declared already.

The Dog called the Setter, in Latine
Index.

ANother ſort of Dogs be there, ſeruiceable for fowling, making no noiſe either with foot or with tongue, whiles they follow the game. Theſe attend diligently vpon their maiſter & frame their conditions to ſuch becks, motions, & geſtures, as it ſhal pleaſe

him to exhibite and make, either going forward, drawing backward, inclining to the right hand, or yealding toward the left, (In making mencion of fowles; my meaning is of the Patridge and the Quaile) when he hath found the bird, he keepeth ſure and faſt ſilence, he ſtaieth his ſteps and wil proceede no further, and with a cloſe, couert, watching eie, layeth his belly to the ground and ſo creepeth forward like a worme. When he approcheth neere to the place where the bird is, he lies him down, and with a marke of his pawes betrayeth the place of the birds laſt abode, wherby it is ſuppoſed that this kind of dog is called *Index*, Setter; being indeede a name moſt conſonant & agreeable to his quality. The place being knowne by the meanes of the Dog, the fowler immediatly openeth and ſpreedeth his net, intending to take them; which being done the dog at the cuſtomed becke or vſuall ſigne of his Maiſter riſeth vp by and by, and draweth neerer to the fowle that by his preſence they might be the authors of their own inſnaring, and be ready intangled in the prepared net, which cunning and artificiall indeuor in a dog (being a creature domeſticall or houſhold ſeruant, brought vp at home with offals of the trencher, and fragments of victuals,) is not ſo much to be marueiled at, ſeeing that a Hare (being a wild and skippiſh beaſt) was ſeene in England to the aſtoniſhment of the beholders, in the yeare of our Lorde God, 1564. not only dauncing in meaſure, but playing with his former feete vpon a tabberet, and obſeruing iuſt number of ſtrokes (as a practitioner in that Art) beſides that, nipping and pinching a dog with his teeth and clawes, and cruelly thumping him with the force of his feete. This is no trumpery tale, nor trifle toy (as I imagine) and therefore not vnworthy to be reported, for I recken it a requital of my trauaile, not to drowne in the ſeas of ſilence any ſpeciall thing, wherein the prouidence and effectuall working of nature is to be pondered.

Of the Dog called the water Spaniell, or finder,

in Latine *Aquaticus ſeu Inquiſitor.*

THat kind of dog whoſe ſeruice is required in fowling vpon the water, partly through a naturall towardnes, and partly by diligent teaching, is indued with that property. This ſorte is ſomewhat big, and of a meaſurable greatnes, hauing long, rough, and curled haire, not obtained by extraordinary trades, but giuen by natures appointment; yet neuertheleſſe (friend *Geſner*) I haue deſcribed and ſet him out in this manner, namely powled and notted from the ſhoulders to the hindermoſt legs, and to the end of his taile, which I did for vſe and cuſtoms cauſe, that being as it were made ſomewhat bare and naked, by ſhearing off ſuch ſuperfluity of haire, they might atchiue the more lightneſſe, and ſwiftnes, and be leſſe hindred in ſwimming, ſo troubleſome and needeleſſe a burthen being ſhaken off. This kind of dog is properly called, *Aquaticus*, a water ſpaniel, becauſe he frequenteth and hath vſuall recourſe to the water where al his game lyeth, namely water fowles, which are taken by the help and ſeruice of them, in their kind. And principally ducks and drakes, wherupon he is likewiſe named a dog for the duck, becauſe in that quality he is excellent. With theſe Dogs alſo we fetch out of the water ſuch fowle as be ſtounge to death by any venemous Worme, we vſe them alſo to bring vs our boultes and arrowes out of the Water, (miſſing our marke) whereat we directed our leuell, which otherwiſe we ſhould hardly recouer, and oftentimes they reſtore to vs our ſhaftes which wee thought neuer to ſee, touch, or handle againe, after they were loſt: for which circumſtaunces they are called *Inquiſitores*, ſearchers, and finders. Although the Ducke otherwhiles notably deceiueth both the Dog and the Maiſter, by dyuing vnder the Water, and alſo by naturall ſubtilty, for if any man ſhall approch to the place where they builde, breede, and ſit, the hennes goe out of their neaſts, offering themſelues voluntarily to the handes, as it were, of ſuch as drawe neere their neaſtes. And a certaine weakeneſſe of their Wings pretended, and infirmity of their feet diſſembled, they goe ſlowly and ſo leaſurely, that to a mans thinking it were no maiſteries to take them. By which deceiptfull tricke they doe as it were entiſe and allure men to follow them, til they be drawn a long diſtance from their neſtes, which being compaſſed by their prouident cunning, or cunning prouidence, they cutte

of

of all inconueniences which might grow of their returne, by vsing many careful and curious caueats, least their often hunting bewray the place where the young duklings be hatched. Great therefore is their desire, and earnest is their study to take heede, not only to their brood but also to themselus. For when they haue an inkling that they are espied, they hide themselues vnder turfes or sedges, wherewith they couer and shroud themselues so closely and so craftely, that (notwithstanding the place where they lurk be found and prefectly perceiued) there they will harbor without harme, except the water spaniel by quick smelling discouer their deceiptes.

Of the Dogge called the Fisher, in Latine *Canis Piscator.*

THe Dog called the fisher, whereof *Hector Boethus* writeth, which seeketh for fish by smelling among rockes and stones, assuredly I know none of that kind in England, neither haue I receiued by report that there is any such, albeit I haue beene diligent and busie in demaunding the question as well of fishermen, as also of hunt-men in that behalfe, being carefull and earnest to learne and vnderstand of them if any such were, except you hold opinion that the Beauer or Otter is a fish (as many haue beleeued and according to their beleefe affirmed, as the bird *Fupine*, is thought to be a fish and so accounted. But that kinde of Dog which followeth the fish to apprehend and take it (if there be any of that disposition and property) whether they do this thing for the game of hunting, or for the heate of hunger, as other Dogs doe which rather then they will be famished for want of foode, couet the carcases of carrion and putrified flesh. When I am fully resolued and disburthened of this doubt I wil send you certificate in writing. In the meane season I am not ignorant of that both *Ælianus* and *Aelius*, call the Beauer *kunapotamion* a water dog, or a Dog-fish, I know likewise thus much more, that the Beauer doth participate this propertie with the dog, namely, that when fishes be scarce they leaue the water and range vp and downe the land, making an insatiable slaughter of young lambes vntill their paunches be replenished, and when they haue fed themselues full of flesh, then returne they to the water, from whence they came. But albeit so much be granted that this Beauer is a Dog, yet it is to be noted that we recken it not in the beadrow of English Dogs as we haue done the rest. The sea Calfe, in like manner, which our contry men for breuity sake cal a Seele, other more largely name a *Sea Vele*, maketh a spoile of fishes betweene rockes and banckes, but it is not accounted in the catalogue or number of our English Dogs, notwithstanding we call it by the name of a sea Dog or a sea-Calfe. And thus much for our Dogs of the second sort, called in Latine *Aucupatorij*, seruing to take fowle either by land or water.

Of the delicate, neate, and pretty kind of dogges called the Spaniell gentle, or the comforter, in Latine *Melitæus or Fotor.*

THere is, besides those which wee haue already deliuered, another sort of gentle dogs in this our Englisn soile but exempted from the order of the residue, the Dogs of this kind doth *Callimachus* call *Melitæos* of the Iseland *Melita*, in the sea of *Sicily* (which at this day is named *Malta*, an Iseland indeede, famous and renowned, with couragious and puisaunt souldiers valliantly fighting vnder the banner of Christ their vnconquerable captaine) where this kind of dogs had their principall beginning.

These dogs are little, pretty, proper, and fine, and sought for to satisfie the delicatenes of dainty dames, and wanton womens wils, instruments of folly for them to playe and dally withall, to tryfle away the treasure of time, to withdraw their mindes from more commendable exercises, and to content their corrupted concupiscences with vaine disport (A selly shift to shunne yrkesome idleneſſe.) These puppies the smaller they be, the more

pleaſure they prouoke, as more meete play-fellowes for minſing miſtriſſes to beare in their boſomes, to keepe company withal in their chambers, to ſuccour with ſleep in bed, and nouriſh with meate at bourde, to lay in their lappes, and licke their lips as they ride in their Waggons, and good reaſon it ſhould be ſo, for courteneſſe with fineneſſe hath no fellowſhip, but featneſſe with neatneſſe hath neighbourhood enough. That plauſible prouerbe verified vpon a Tyrant, namely that he loued his Sow better then his ſon, may well be applyed to theſe kind of people, who delight more in Dogs that are depriued of all poſſibility of reaſon, then they do in children that be capeable of wiſedome, and iudgment. But this abuſe peraduenture raigneth where there hath beene long lacke of iſſue, or elſe where barrennes is the beſt bloſſom of beauty.

The vertue which remaineth in the Spaniel gentle,

otherwiſe called the comforter.

NOtwithſtanding many make much of thoſe pritty puppies called Spanyels gentle, yet if the queſtion were demaunded what property in them they ſpye, which ſhould make them ſo acceptable and precious in their ſight, I doubt their anſwer would be long a coyning. But ſeeing it was our intent to trauaile in this treatiſe, ſo, that the reader might reape ſome benefit by his reading, we will communicate vnto ſuch coniectures as are grounded vpon reaſon. And though ſome ſuppoſe that ſuch dogs are fit for no ſeruice, I dare ſay, by their leaues, they be in a wrong boxe. Among all other qualities therefore of nature, which be knowne (for ſome conditions are couered with continuall and thick clouds, that the eie of our capacities cannot pearſe through the) we find that theſe litle dogs are good to aſſwage the ſicknes of the ſtomack, being oftentimes thereunto applied as a plaſter preſeruatiue, or borne in the boſom of the diſeaſed and weake perſon; which effect is performed by their moderate heat. Moreouer the diſeaſe and ſicknes changeth his place and entreth (though it be not preciſely marked) into the dog, which to bee truth, experience can teſtifie, for theſe kind of dogs ſometime fall ſicke, and ſometime die, without any harme outwardly inforced, which is an argument that the diſeaſe of the gentleman, or gentlewoman or owner whatſoeuer, entreth into the dog by the operation of heate intermingled and infected. And thus haue I hetherto handled dogs of a gentle kind whom I haue comprehended in a triple diuiſion. Now it remaineth that I annex in due order, ſuch dogs as be of a more homely kind.

Dogges of a courſe kind ſeruing for many neceſſary vſes, called in Latine *Canis ruſtici*, and firſt of the Shepherds dog called in Latine *Canis Paſtoralis*.

THe firſt kind, namely the ſhepherds hound is very neceſſary and profitable for the auoyding of harmes, and inconueniences which may come to men by the meanes of beaſtes. The ſecond ſort ſerue to ſuccour againſt the ſnares and attemptes of miſchieuous men. Our ſhepherds dog is not huge, vaſte, and big, but of an indifferent ſtature and growth, becauſe it hath not to deale with the bloodthirſty wolfe, ſythence there be none in England, which happy and fortunate benefit is to be aſcribed to the puiſaunt Prince *Edgar*, who to the intent that the whole countrey might be euacuated and quite cleered from wolfes, charged and commaunded the Welſhmen (who were peſtered with theſe butcherly beaſts aboue meaſure) to pay him yearely tribute which was (note the wiſedome of the king) three hundred Wolfes. Some there be which write that *Ludwall* Prince of Wales paid yeerely to king *Edgar* three hundred wolfes in the name of an exaction (as we haue ſaid before.) And that by the meanes hereof, within the compaſſe and tearme of foure years, none of thoſe noyſome and peſtilent beaſtes were left in the coaſtes of England and Wales. This *Edgar* wore the crowne royall, and bare the Scepter imperiall of this kingdome, about the yeare of our Lord, nine hundred, fifty nine. Since which time we reade that no Wolfe hath beene

beene ſeene in England, bred within the bounds and borders of this country, mary there haue beene diuers brought ouer from beyond the ſeas, for greedines of gaine and to make money, for gaſing and gaping, ſtaring, and ſtanding to ſee them, being a ſtrange beaſt, rare, and ſeldome ſeene in England. But to returne to our ſhepherds Dog. This dog either at the hearing of his maiſters voice, or at the wagging and whiſteling in his fiſt, or at his ſnrill and horſe hiſſing bringeth the wandering weathers and ſtraying ſheepe, into the ſelfe ſame place where his maiſters will and wiſh is to haue them, wherby the ſhepherd reapeth this benefit, namely, that with little labour and no toyle or mouing of his feete he may rule and guide his flock, according to his own deſire, either to haue them go forward, or to ſtand ſtill, or to draw backward, or to turne this way, or take that way. For it is not in England, as it is in *France*, as it is in *Flaunders*, as it is in *Syria*, as it is in *Tartaria*, where the ſheepe follow the ſhepherd, for heere in our Countrey the ſhepherd followeth the ſheepe. And ſometimes the ſtraying ſheepe, when no Dog runneth before them, nor goeth about and beſide them, gather themſelues together in a flock, when they heere the ſhepherd whiſtle in his fiſt, for feare of the dog (as I imagine) remembring this (if vnreaſonable creatures may be reported to haue memory) that the Dog commonly runneth out at his maiſters warrant which is his whiſtle. This haue we oftentimes diligently marked in taking our iourney from towne to towne, when we haue hard a ſhepherd whiſtle we haue rayned in our horſe and ſtood ſtill a ſpace, to ſee the proofe and tryall of this matter. Furthermore with this dog doth the Shepherd take ſheepe for the ſlaughter, and to be healed if they be ſick, no hurt or harme in the world done to the ſimple creature.

Of the maſtiue or Bandogge called in Latine Villaticus or *Cathenarius.*

THis kind of dog called a maſtiue or Bandog is vaſte, huge, ſtubborne, ougly, and eager, of a heuy and bourthenous body, and therefore but litle ſwiftneſſe, terrible, and frightfull to behold, and more fierce and fell then any *Arcadian* cur (notwithſtanding they are ſaid to haue their generation of the violent lion.) They are called *Villatici*, becauſe they are appointed to watch and keepe farme places and countrey cotages ſequeſtred from common recourſe, and not abutting vpon other houſes by reaſon of diſtance, when there any feare conceiued of theeues, robbers, ſpoylers, and nightwanderers. They are ſeruiceable, againſt the Foxe and Badger, to driue Wilde and tame Swine out of Medowes, paſtures, glebelands and places planted with fruite, to baite and take the Bull by the eare, when occaſion ſo requireth. One Dog or two at the vttermoſt, ſufficient for that purpoſe be the Bull neuer ſo monſtrous, neuer ſo fierce, neuer ſo furious, neuer ſo ſtearne, neuer ſo vntameable. For is is a kind of Dog capeable of courage, violent and valiant, ſtriking cold feare into the hearts of men, but ſtanding in feare of no man, inſomuch that no weapons wil make him ſhrinke, nor abridge his boldneſſe. Our Engliſh men (to the intent that their dogs might the more fell and fierce) aſſiſt nature with Arte, vſe, and cuſtome, for they teach their Dogs to bayte the Beare, to baite the Bull and other ſuch like cruell and bloody Beaſtes (appointing an ouerſeer of the game) without any Collar to defende their throates, and oftentimes they traine them vp in fighting and wreſtling with any man hauing for the ſafegarde of his life, either a Pikeſtaffe, a Clubbe or a ſword, and by vſing them to ſuch exerciſes as theſe, their Dogs become more ſturdy and ſtrong. The force which is in them ſurmounteth all beleefe, the faſt hold which they take with their teeth exceedeth all credit, three of them againſt a Beare, foure a gainſt a Lyon are ſufficient, both to try maſteries with them and vtterly to ouermatch them. Which thing Henry the ſeuenth of that name, King of England (a Prince both politique and warlike) perceiuing on a certaine time (as the report runneth) commaunded all ſuch dogs (how many ſoeuer they were in number) ſhould he hanged, being deepely diſpleaſed, and conceiuing great diſdaine, that an ill fauoured raſcall curre ſhould with ſuch violent villany, aſſault the valiant Lyon king of all beaſtes. An example for all ſubiectes worthy remembraunce, to admoniſh them, that it is no aduantage to

them to rebell againſt the regiment of their ruler, but to keepe them within the limits of loyalty. I read an hiſtory anſwerable to this of the ſelfe ſame Henry, who hauing a notable and an excellent faire Falcon, it fortuned that the kings Falconers, in the preſence and hearing of his grace, highly commended his maieſties Falcon, ſaying, that it feared not to intermeddle with an Eagle, it was ſo ventrous a Birde and ſo mighty, which when the king heard, he charged that the Falcon ſhould be killed without delay, for the ſelfe ſame reaſon (as it may ſeeme) which was rehearſed in the concluſion of the former hiſtory concerning the ſame king. This dog is called in like manner, *Cathenarius*, *a Cathena*, of the chaine wherewith he is tyed at the gates, in the day time, leaſt being loſe he ſhoulde doe much miſchiefe, and yet might giue occaſion of fear and terror by his big barking. And albeit *Cicero* in his Oration had *Pro. S. Roſc.* be of this opinion, that ſuch dogs as barke in the broad day light ſhould haue their legs broken, yet our countrey men, on this ſide the Seas for their careleſnes of life ſetting all at cinque and ſice are of a contrary iudgement. For theeues rogue vp and downe in euery corner, no place is free from them, no not the princes pallace, nor the countreymans cotage. In the day time they practiſe pilfering, picking, open robbing, and priuy ſtealing, and what legerdemaine lack they? not fearing the ſhamefull and horrible death of hanging.

The cauſe of which inconuenience doth not onely iſſue from nipping need and wringing want, for all that ſteale are not pinched with pouerty, ſome ſteale to maintain their exceſſiue and prodigall expences in apparrel, their lewdnes of life, their hautines of hart, their wantonnes of manners, their wilfull ydlenes, their ambitious brauery, and the pride of the ſawcy *Salacones me galorrourton*, vaine glorious and arrogant in behauiour, whoſe delight dependeth wholy to mount nimbly on horſſe-backe, to make them leape luſtilie, ſpring and prance, gallop and amble, to run a race, to wind in compaſſe, and ſo foorth, liuing altogither vpon the fatnes of the ſpoile. Other ſome there be which ſteale, being thertо prouoked by penury and need, like maſterles men applying themſelues to no honeſt trade, but ranging vp and downe, impudently begging and complaining of bodily weakneſſe where is no want of ability. But valiant *Valentine* the Emperor, by holſom lawes prouided that ſuch as hauing no corporall ſickenes, ſold themſelues to begging, pleaded pouerty with pretended infirmity, and cloaked their ydle and ſlothfull life with colourable ſhifts and cloudy cozening, ſhould be a perpetuall ſlaue and drudge to him, by whome their impudent idlenes was bewrayed, and laid againſt them in publick place, leaſt the inſufferable ſlouthfulnes of ſuch vagabonds ſhould be burthenous to the people, or being ſo hatefull and odious, ſhould grow into an example.

Alfredus likewiſe in the gouernment of his common wealth, procured ſuch increaſe of credite to iuſtice and vpright dealing by his prudent acts and ſtatutes, that if a man traueling by the high way of the country vnder his dominion, chanced to looſe a budget full of Gold, or his capcaſe farſed with things of great value, late in the euening, he ſhould find it where he loſt it ſafe, ſound, and vntouched the next morning, yea (which is a wonder) at any time for a whole months ſpace if he ſought for it, as *Ingulphus Croyladenſis* in his hiſtory recordeth. But in this our vnhappy age, in theſe (I ſay) our diueliſh daies, nothing can ſcape the clawes of the ſpoiler, though it be kept neuer ſo ſure within the houſe, albeit the doors be lockt and boulted round about. This dog in like maner of the Græcians is called *Oikouros*.

Of the Latiniſts *Canis Coltos*, in Engliſh the Dog-keeper.

Borrowing his name of his ſeruice, for he doth not onely keepe farmers houſes, but alſo merchants manſions, wherein great wealth, riches, ſubſtance, and coſtly ſtuffe is repoſed. And therefore were certaine dogs found and maintained at the common coſts and charges of the Cittizens of Rome in the place cald *Capitolium*, to giue warning of theeues comming. This kind of dog is ſo called,

In Latine *Canis Laniarius*, in Engliſh the Butchers dog.

So called for the neceſſity of his vſe, for his ſeruice affoordeth great benefit to the butcher

cher as well in following as in taking his cattell when neede conſtraineth, vrgeth, and requireth. This kind of Dog is likewiſe called,

In Latine *Moloſsicus* or *Moloſſus*

After the name of a countrey in *Epirus* called *Moloſsia*, which harboureth many ſtoute, ſtrong, and ſturdy Dogs of this ſort, for the Dogs of that countrey are good indeede, or elſe there is no truſt to be had in the teſtimony of writers. This dog is alſo called,

In Latine *Canis Mandatarius* a Dog meſſenger or Carrier.

Vpon ſubſtanciall conſideration, becauſe at his maiſters voice and commaundement, he carrieth letters from place to place, wrapped vp cunningly in his lether collar, faſtned thereto, or ſowed cloſe therein, who, leaſt he ſhould be hindred in his paſſage, vſeth theſe helpes very skilfully, namely reſiſtance in fighting if he be not ouermatched, or elſe ſwiftneſſe and readineſſe in running away, if he be vnable to buckle with the Dog that would faine haue a ſnatch at his skinne. This kinde of Dog is likewiſe called,

In Latine *Canis Lunarius*, in Engliſh the Mooner.

Becauſe he doth nothing elſe but watch and ward at an inch, waſting the weariſome night ſeaſon without ſlombering or ſleeping, bawing and wawing at the Moon (that I may vſe the word of *Nonius*) a quality in mine opinion ſtrange to conſider. This kind of dog is alſo called,

In Latine *Aquarius*, in Engliſh a water drawer.

And theſe be of the greater and the waighter ſort, drawing water out of wels and deepe pits, by a wheele which they turne round about by the mouing of their burthenous bodies. This dog is called in like manner.

Canis Sarcinarius in latine, and may aptly be Engliſhed, a Tynkers Curre.

Becauſe with marueilous patience they beare big budgets fraught with Tinkers tooles, and mettall meete to mend kettels, porrige-pots, skellets, and chafers, and other ſuch like trumpery requiſite for their occupacion and loytering trade, eaſing him of a great burthen, which otherwiſe he himſelfe ſhould carry vpon his ſhoulders; which condition hath challenged vnto them the forſaid name. Beſides the qualities which we haue already recounted, this kind of Dogs hath this principall property ingrafted in them, that they loue their maiſters liberally, and hate ſtraungers deſpightfully; whereupon it followeth that they are to their maiſters in traueiling a ſinguler ſafegarde, defending them forceably from the inuaſion of villayns and theeues, preſeruing their liues from loſſe, and their health from hazzard, their fleſh from hacking and hewing, with ſuch like deſperate daungers. For which conſideration they are meritoriouſly tearmed,

In latine *Canes defenſores*: defending dogs in our mother tongue.

If it chance that the maiſter be oppreſſed, either by a multitude, or by the greater violence and ſo be beaten downe that he lie groueling on the ground, (it is proued true by experience) that this dog forſaketh not his maiſter, no not when he is ſtarke dead: But induring the force of famiſhment and the outragious tempeſtes of the weather, moſt vigilantly watcheth and carefully keepeth the deade carkaſſe many daies, indeuouring furthermore, to kill the murtherer of his maiſter, if he may get any aduantage. Or elſe by barking, by howling, by furious iarring, ſnarring, and ſuch like means betrayeth the malefactor as deſirous to haue the death of his aforſaid maiſter rigoriouſly reuenged. An example heerof fortuned within the compaſſe of my memory. The Dog of a certaine wayfaring man trauailing from the Citty of London directly to the Towne of Kingſtone (moſt famous and renowned by reaſon of the triumphant coronation of eight ſeuerall Kings) paſſing ouer a good portion of his iourney, was aſſaulted and ſet vpon by certaine confederate theeues lying in waight for the ſpoyle in *Come-parcke*, a perillous bottom, compaſſed about with Woods too well knowne for the manifold murders and miſcheeuous robberies their committed.

Into whoſe handes this paſſeger chaunced to fall, ſo that his ill luck coſt him the price of

of his life. And that Dog whoſeſyer was Engliſh, (which *Blondus* regiſtreth to haue beene within the bankes of his remembrance) manifeſtly perceiuing that his maiſter was murthered (this chanced not farre from *Paris*) by the hands of one which was a ſuiter to the ſame woman, whom he was a wooer vnto, did both bewray the bloody Butcher, and attempted to teare out the villains throat, if he had not ſought meanes to auoid the reuenging rage of the dog. Infyers alſo which fortune in the ſilence and dead time of the night or in ſtormy weather of the ſaide ſeaſon, the older dogs barke, ball, howle, and yell, (yea notwithſtanding they be roughly rated) neyther will they ſtay their tongues till the houſhould ſeruants awake, riſe, ſearch, and ſee the burning of the fire, which being perceiued they vſe voluntary ſilence, and ceaſe from yolping. This hath bin, and is found true by triall, inſundry parts of England.

There was no fainting faith in that Dog, which when his maiſter by a miſchance in hunting ſtumbled and fel, toppling downe a deepe ditch being vnable to recouer of himſelfe, the dog ſignifying his maiſters miſhap, reſcue came, and he was hailed vp by a rope, whom the Dog ſeeing almoſt drawne vp to the edge of the ditch, cheerefully ſaluted, leaping and skipping vpon his maiſter as though he would haue imbraced him, being glad of his preſence, whoſe longer abſence he was loath to lacke. Some Dogs there be, which will not ſuffer fierie coales to ly ſcattered about the hearth, but with their pawes will rake vp the burning coales, muſing and ſtudying firſt with themſelues how it might conueniently be done. And if ſo be that the coales caſt to great a heat, then will they bury them in aſhes and ſo remoue them forward to a fit place with their noſes. Other dogs be ther which execute the office of a Farmer in the night time. For when his maiſter goeth to bedde to take his naturall ſleepe. And when,

A hundred bars of braſſe and yron boltes,
Make all things ſafe from ſtartes and from reuolts.
When Ianus keepes the gate with Argos eye,
That dangers none approach, ne miſchiefe nie.

As *Virgill* vaunteth in his verſes, Then if his maiſter biddeth him goe abroad, he lingereth not, but raungeth ouer all his lands there about, more diligently, Iwys, then anie farmer himſelfe. And if he find any thing ther that is ſtrange and pertaining to other perſons beſides his maiſter, whether it be man, woman, or Beaſt, he driueth them out of the ground, not meddling with any thing that do belong to the poſſeſſion and vſe of his maſter. But how much faithfulnes, ſo much diuerſity there is in their natures.

For there be ſome, which barke onely with free and open throat but wil not bite, ſome which do both bark and bite, and ſome which bite bitterly before they barke.

The firſt are not greatly to be feared, becauſe they themſelues are fearefull, and fearefull dogs (as the prouerbe importeth) barke moſt vehemently.

The ſecond are dangerous, it is wiſedome to take heed of them, becauſe they ſound as it were, an *Alarum* of an afterclap, and theſe dogs muſt not be ouer much moued or prouoked, for then they take on outragiouſly as if they were mad, watching to ſet the print of their teeth in the fleſh. And theſe kind of dogs are fierce and eager by nature.

The third are deadly, for they fly vpon a man without vtterance of voice, ſnatch at him, and catch him by the throat, and moſt cruelly bite out collops of fleſh. Feare theſe kinde of Curres, (if thou be wiſe and circumſpect about thine owne ſafety) for if they be ſtoute and ſtubborne Dogs, and ſet vpon a man at a ſuddaine vnwares. By theſe ſignes and tokens, by theſe notes and arguments our men diſcerne the cowardly Curre from the coragious Dog, the bolde from the fearefull, the butcherly from the gentle and tractable. Moreouer they conjecture that a whelpe of an ill kind is not woorth keeping, and that no dog can ſerue the ſundry vſes of men ſo aptly and ſo conueniently as this ſort of whom we haue ſo largely written already. For if any be diſpoſed to draw the aboue-named ſeruices into a table, what man more clearely, and with more vehemency of voice giueth warning either of a waſtfull beaſt, or of a ſpoiling theefe then this? Who by his barking, (as good as a burning Beacon) foreſheweth hazzardes at hand? What manner of beaſt ſtronger? What ſeruaunt to his maiſter more louing? What companion more truſty? What Watchman more vigilaunt? What reuenger more conſtaunt? What meſſenger more ſpeedie? What Water-bearer more painefull? Finally, what Packe-horſſe

more patient? And thus much concerning Engliſh dogs, firſt of the gentle kind, ſecondly of the courſer kind. Now it remaineth that we deliuer vnto you the dogs of a mungrell or curriſh kind, and then will we performe our taske.

Containing Curres of the mungrell and raſcall ſort, and firſt of all the Dog called in Latine, *Admonitor*, and of vs in Engliſh, *Wappe or Warner.*

OF ſuch Dogs as keepe not their kind, of ſuch as are mingled out of ſundry ſortes, not imitating the conditions of ſome one certaine ſpice, becauſe they reſemble no notable ſhape, nor exerciſe any worthy propertye of the true, perfect and gentle kinde, it is not neceſſary that I write any more of them, but to baniſh them as vnprofitable implements, out of the bounds of my booke, vnprofitable I ſay, for any vſe that is commendable, except to entertaine ſtrangers with barking in the day time, giuing warning to them of the houſe, that ſuch and ſuch be newly come, wherupon we cal them admoniſhing dogs, becauſe in that point they performe their office.

Of the Dog called Turneſpete in Latine *Veruuerſator.*

THere is comprehended, vnder the Curres of the courſeſt kinde, a certaine dog in kitchen-ſeruice excellent. For when any meat is to be roaſted, they go into a wheel, which they turning round about with the waight of their bodies, ſo dilligently looke to their buſineſſe, that no drudge nor ſcullion can do the feate more cunningly. Whom the popular ſort hereupon call Turneſpets, being the laſt of all thoſe which wee haue firſt mentioned.

Of the Dogge called the dauncer, in Latine *Saliator* or *Tympaniſta.*

THere be alſo dogs among vs of a mungrel kind, which are taught and excerciſed to daunce in meaſure at the muſicall ſound of an inſtrument, as, at the iuſt ſtroke of the drumbe, at the ſweet accent of the Citerne, and tuned ſtringes of the harmonious Harp, ſhewing many pretty trickes by the geſture of their bodies. As to ſtand bolt vpright, to lie flat vpon the ground, to turn round as a ring holding their tails in their teeth, to beg for their meat, and ſundry ſuch properties, which they learne of their vagabundicall maiſters, whoſe inſtruments they are to gather gaine withall in Citty, country, town, and village. As ſome which carry old Apes on their ſholders in coloured iackets to moue men to laughter for a little lucre.

Of other Dogs, a ſhort concluſion, wonderfully ingendred within the coaſts of this country.

OF theſe there be three ſorts. The firſt, bred of a bitch and a Wolfe, called in Latine *Lyciſcus*. The ſecond of a Bitch and a Fox, in Latine *Lacæna*. The third of a Beare and a Bandog, *Vrcanus*.

Of the firſt we haue none naturally bred within the borders of England. The reaſon is for the want of Wolues, without whome no ſuch dog can be ingendred. Againe, it is deliuered vnto thee in this diſcourſe, how and by what meanes, by whoſe benefit, and within what circute of time, this country was cleerely diſcharged of rauening Wolus, and none at all left, no, not to the leaſt number, or to the beginning of a number, which is an *Vnari*.

Of

Of the ſecond ſort we are not vtterly voide of ſome, becauſe this our English ſoile is not free from Foxes, (for indeed we are not without a multitude of them, inſomuch as diuers keepe, foſter, and feed them in their houſes among their hounds and dogs, either for ſome malady of mind, or for ſome ſicknes of body) which peraduenture the ſauor of that ſubtill beaſt would either mitigate or expell.

The third which is bred of a Beare & a Bandog we want not heere in England, (A ſtrange and wonderfull effect, that cruell enemies ſhould enter into the worke of copulation and bring forth ſo ſauage a curre.) Vndoubtedly it is euen ſo as we haue reported, for the fiery heat of their flesh, or rather the pricking thorne, or moſt of all, the tickling luſt of lechery, beareth ſuch ſwing and ſway in them, that there is no contrarietie for the time, but of conſtraint they muſt ioyne to engender. And why ſhould not this be conſonant to truth? why ſhould not theſe beaſts breed in this land, as well as in other forreine nations? For we read that Tigres and Dogs in *Hircania*, that Lyons and dogs in *Arcadia*, and that Wolues and Dogs in *Francia*, couple and procreate. In men and women alſo lightned with the Lantarne of reaſon (but vtterly voide of vertue) that foolish, franticke, and fleshly action (yet naturally ſealed in vs) worketh ſo effectualy, that many times it doth reconcile enemies, ſet foes at friendship, vnanimity, and attonement, as *Moria* mentioneth. The *Vrcane* which is bred of a Beare and a dog,

Is fierce, is fell, is ſtout and ſtrong,
And biteth ſore to fleſh and bone.
His furious force indureth long
In rage he will be rul'd of none.

That I may vſe the words of the Poet *Gratius*. This dog exceedeth all other in cruell conditions, his leering and fleering lookes, his ſterne and ſauage viſſage, maketh him in ſight fearefull and terrible, he is violent in fighting, and whereſoeuer he ſet his tenterhooke teeth, he taketh ſuch ſure and faſt hold, that a man may ſooner teare and rend him aſſunder, then looſe him and ſeperate his chaps. He paſſeth not for the Wolfe, the Beare, the Lyon, nor the Bull, and may woorthelie (as I thinke) bee companion with *Alexanders* Dog which came out of India. But of theſe, thus much, and thus farre may ſeeme ſufficient.

A ſtart to outlandiſh dogges in this concluſion, not impertinent to the Authors purpoſe.

VSe and cuſtome hath entertained other dogs of an outlandish kind, but a fewe and the ſame being of a pretty bignes, I meane Iſland dogs, curled and rough all ouer, which by reaſon of the length of their haire make shew neither of face nor of body. And yet theſe curs, forſooth, becauſe they are ſo ſtrange are greatly ſet by, eſteemed, taken vp, and many times in the roome of the Spaniell gentle or comforter. The natures of men is ſo moued, naie rather married to nouelites without all reaſon, wit, iudgement or perſeuerance, *Erromen allotrian paroromen ſuggeneis.*

Outlandiſh toyes we take with delight,
Things of our owne nation we haue in deſpight.

Which fault remaineth not in vs concerning Dogs onely, but for artificers alſo. And why? it is manifeſt that we diſdaine and contemne our owne workemen, be they neuer ſo skilfull, be they neuer ſo cunning, be they neuer ſo excellent. A beggerly beaſt brought out of barbarous borders, from the vttermoſt countries Northward, &c, we ſtare at, we gaze at, we muſe, we meruaile at, like an Aſſe of *Cumanum*, like Thales with the brazen ſhanks, like the man in the Moone.

The which default *Hippocrates* marked when he was aliue, as euidently appeareth in the beginning of his booke *Peri agmon*, ſo intituled and named:

And we in our worke intituled *De Ephemera Britanica*, to the people of England haue more plentifully expreſſed. In this kind looke which is moſt blockiſh, and yet moſt waſpiſh the ſame is moſt eſteemed, and not among Cittizens onely and iolly Gentlemen, but among

among lusty I ordes also, and noblemen. Further I am not to wade in the foorde of this discourse, because it was my purpose to satisfie your expectation with a short treatise (most learned *Conrade*) not wearisome for me to write, nor tedious for you to peruse. Among other things which you haue receiued at my hands heretofore, I remember that I wrote a seuerall description of the *Getullian* dog, because there are but a few of them, and therefore very sildome seene. As touching dogs of other kinds you your selfe haue taken earnest paine in writing of them both liuely, learnedly, and largely. But because we haue drawne this libell more at length then the former which I sent you (and yet breefer then the nature of the thing might well beare) regarding your most earnest and necessary studies. I will conclude making a rehearsall notwithstanding (for memories sake) of certaine specialties contained in the whole body of this my breuiary. And because you participate principall pleasure in the knowledge of the common and vsuall names of Dogs (as I gather by the course of your letters) I suppose it not amisse to deliuer vnto you a short table containing as well the Latine as the English names, and to render a reason of euery particular appellation, to the intent that no scruple may remaine in this point, but that euery thing may be sifted to the bare bottome.

A Supplement or Addition, containing a demonstration of Dogs names how they had their Originall.

THe names contained in the generall table, forsomuch as they signifie nothing to you being a stranger, and ignorant of the English toong, except they be enterpreted: as we haue giuen a reason before of the Latin words, so meane we to do no lesse of the English, that euery thing may be manifest vnto your vnderstanding. Wherein I intend to obserue the same order which I haue followed before.

SAgax, in English *Hund*, is deriued of our English word hunt. One letter changed in another, namely T, into D, as Hunt, Hund, whom if you coniecture to be so named of your country word Hund, which signifieth the generall name (*Dogge*) because of the similitude and likenes of the words I will not stand in contradiction (friend *Gesner*) for so much as we retaine among vs at this day manie Dutch words which the Saxons left at such time as they enioyed this countrie of Britaine. Thus much also vnderstand, that as in your language Hund is the common word, so in our naturall tongue (*Dogge*) is the vniuersall, but Hund is perticuler and a speciall, for it signifyeth such a dog onely as serueth to hunt, and therefore it is called a Hund.

Of the Gasehound.

The Gasehound called in latine *Agasæus*, hath his name of the sharpenes and stedfastnes of his eie-sight. By which vertue hee compasseth that which otherwise he cannot by smelling attaine. As we haue made former relation, for to gase is earnestly to view & behold, from whence floweth the deriuation of this Dogs name.

Of the Grey-hound.

The Grey-hound called *Leporarius*, hath his name of this wor d Gre, which word soundeth, *Gradus* in latine, in English Degree. Because among al dogs these are the most principall, hauying the chiefest place, and being simplie and absolutelie the best of the gentle kind of hounds.

Of the Leuyner or the Lyemmer.

This dog is called a *Leuyner*, for his lightnes, which in latine soundeth *Leuitas*. Or a Lyemmer which word is borrowed of Lyemme, which the Latinnists name *Lorum*: and wherefore wee call him a Leuiner of this worde *Leuitas*: (as we doe manie things besides) why we deriue and draw a thousand of our tearmes, out of the Greeke, the Latine, the Italian, the Dutch, the French, and the Spanish tongue; (Out of which fountaines indeede, they had their Original issue.) How many words are buried in the graue of forgetfulnesse? growne

growne out of vſe? wreſted awry? and peruerſly corrupted by diuers defaults? we will declare at large in our booke intituled, *Symphonia vocum Britannicarum.*

Of the Tumbler.

Among hounds the Tumbler called in Latine *Vertagus*, which commeth of this word Tumbler, flowing firſt from the French fountaine. For as we ſay Tumble, ſo they *Tumbier*, reſeruing our ſence and ſignification, which the Latinniſts comprehend vnder this word *Vertere*. So that we ſee thus much, that Tumbler commeth of *Tumbier*, the *Vowell*, I, changed into the *Liquid*, L, after the maner of our ſpeech. Contrary to the French & the Italian tongue. In which two languages. A *Liquid* before a *Vowell* for the moſt part is turned into another *Vowell*. As, may be perceiued in the example of theſe two words *Implere & plano*, for *Impiere & panio*, L, before, E, changed into I, and L, before A, turned into I, alſo. This I thought conuenient for a taſt.

After ſuch as ſerue for hunting, orderly do follow ſuch as ſerue for hawking and fowling, Among which the principall and cheefeſt is the Spaniell, called in Latine *Hiſpaniolus*, borrowing his name of *Hiſpania*, wherein we Engliſhmen not pronouncing the Aſpiration H, nor the *Vowell I*, for quicknes and readineſſe of ſpeech ſay roundly a Spagnell.

Of the Setter.

The ſecond ſort is called a Setter, in Latine *Index*. Of the word (*Set*) which ſignifieth in Engliſh that which the Latiniſts meane by this word *Locum deſignare*, the reaſon is rehersed before more largely, it ſhall not therefore need to make a new repetition.

Of the water Spaniell or Finder.

THe water Spaniell conſequently followeth, called in Latine *Aquaticus*, in Engliſh a water Spagnell, which name is compound of two ſimple words, namely Water, which in Latine ſoundeth *Aqua*, wherein he ſwimmeth. And *Spaine*, *Hiſpania*, the Country from whence they came, not that England wanteth ſuch kind of Dogs, (for they are naturally bred and ingendred in this country,) but becauſe they bear the general and common name of theſe Dogs ſince the time they were firſt brought ouer out of Spaine. And we make a certaine difference in this ſort of dogs, either for ſomthing which in their qualities is to be conſidered, as for an example in this kind called the Spaniel by the appoſition and putting to of this word water, which two coupled together ſound water Spaniell. He is called a finder, in Latine *Inquiſitor*, becauſe that by ſerious and ſecure ſeeking, he findeth ſuch things as be loſt, which word *Find* in Engliſh is that which the latins mean by this verbe *Inuenire*. This dog hath this name of his property, becauſe the principall point of his ſeruice conſiſteth in the premiſſes.

Now leauing the ſurueiwe of hunting and hawking dogs, it remaineth that we run ouer the reſidue, whereof ſome be called, fine dogs, ſome courſe, otherſome mungrels or Raſcals. The firſt is the Spaniell gentle called *Canis Melitæus*, becauſe it is a kind of dog accepted among Gentils, Nobles, Lords, Ladies, &c. who make much of them, vouchſafing to admit them ſo farre into their company that they will not onelie lul them in their laps, but kiſſe them with their lips, and make them their pretty play-fellowes. Such a one was *Gorgons* little puppy mentioned by *Theocritus* in *Siracuſis*, who taking his iourney, ſtraightly charged and commaunded his maid to ſee to his dog as charily and warely as to his childe: To call him in alwaies that he wandred not abroad, as well as to rock the babe aſleepe, crying in the cradle.

This puppitly and pleaſant Curre, (which ſome frumpingly tearme fyſting houndes) ſerue in a maner to no good vſe, except (as we haue made former relation) to ſuccor and ſtrengthen quailing and quamming ſtomackes, to bewray bawdery, and filthy abhominable leudnes (which a little Dog of this kinde did in *Sicilia*) as *Aelianus* in his 7. booke of beaſts, and 27. chapter recordeth.

Of dogs vnder the courſer kind, we will deale firſt with the Shepherds Dog, whome we call the Bandog, the Tydog, or the Maſtiue, the firſt name is imputed to him for ſeruice,

uice *Quoniam paſtori famulatur*, becauſe he is at the Shepheards his maiſters commandement. The ſecond a *Ligamento* of the band or chaine wherewith hee is tied, The thirde a *Sagina*, of the fatnes of his body.

For this kind of Dog which is vſually tyed, is mighty, groſſe, and fat fed. I know this that *Auguſtinus Niphus*, calleth this *Maſtinus* (which we call *Maſtiuus*) and that *Albertus* writeth howe the *Lyciſcus* is ingendred by a Beare and a Woolfe. Notwithſtanding the ſelfe ſame author taketh it for the moſt parte *pro Moloſſo*. A Dog of ſuch a country.

Of Mungrels and Raſcals ſomewhat is to be ſpoken: and among theſe, of the Wappe or Turneſpet, which name is made of two ſimple wordes, that is, of Turne, which in latine ſoundeth *Vertere*, and of ſpete which is *Veru*, or ſpede, for the Engliſh word inclineth cloſer to the Italian imitation: *Veruuerſator*, Turneſpit. He is called alſo Waupe, of the naturall noiſe of his voice Wau, which he maketh in barking. But for the better and readier ſound, the vowell u, is changed into the conſonant *P*, ſo that for waupe we ſay wappe. And yet I wot well that *Nonius* borroweth his *Baubari* of the naturall voice Bau, as the Græcians doe their *Bautein* of wau.

Now when you vnderſtand this, that *Saltare* in latine ſignifieth *Danſare* in Engliſh. And that our Dogge thereupon is called a Daunſer, and in the latine *Saltator*, you are ſo farre taught as you were deſirous to learne: and now I ſuppoſe, there remaineth nothing, but that your requeſt is fully acompliſhed.

THus (Friend *Geſner*) you haue, not onely the kindes of our countrey Dogges, but their names alſo, as well in Latine as in Engliſh, their Offices, Seruices, Diuerſities, Natures, and Properties, that you can demaund no more of me in this matter. And albeit I haue not ſatisfied your mind peraduenture (who ſuſpecteſt al ſpeed in the performance of your requeſt imploied, to be meere delaies) becauſe I ſtaid the ſetting forth of that vnperfect pamphlet, which fiue yeares agoe I ſent to you as a priuate friend for your owne reading, and not to be printed and ſo made common, yet I hope (hauing like the Beare lickt ouer my young) I haue waded ouer in this worke to your contentation, which delay hath made ſomewhat better and *Deuterai phrontides*, after wit more meete to be peruſed.

Of the diſeaſes of dogs & their cures.

Now it is conuenient to ſhut vp this treatiſe of Dogges, with a recitall of their ſeuerall diſeaſes and cures thereof; for as all other creatures, ſo that this beaſt is annoyed with many infirmities. Firſt, therefore if you giue vnto a dog euery ſeuenth day or twice in ſeuen daies broath or pottage, wherein Iuy is ſod, it will preſerue him ſound without any other medicine, for this hearbe hath the ſame operation in Dogs to make wholeſom their meat, that it hath in ſheepe to cleanſe their paſture. The ſmall roots of Ellebor which are like to Onions, haue power in them to purge the belly of Dogs: Other giue them goats-milk, or ſalt beaten ſmall, or Sea-crabs beaten ſmall and put into water, or Staues-acre, & imediatly after his purgation, ſweet milke. If your dog be obſtructed and ſtopped in the belly, which may be diſcerned by his trembling, ſighing, and remouing from place to place, giue vnto him Oaten meal and water to eat, mingled together and made as thick as a pultiſſe, or leauened oten-bread, and ſometime a little whay to drinke.

Blondus. *Pliny.* *Tardinus.* *Albertus.*

The ancients haue obſerued that Dogs are moſt annoyed with three diſeaſes, the ſwelling of the throat, the gowt, and madnes; but the later writers haue obſerued many noyſome infirmities in them. Firſt, they are oftentimes wounded by the teeth of each other, and alſo of wilde beaſts: for cure whereof, *Blondus* out of *Maximus* writeth theſe remedies following: Firſt, let the ſinnewes, *Fibres*, or griſtles of the wound be layed togither, then ſow vp the lips or vpper skin of the wound with a needle and thred, and take of the haires of the dog which made the wound and lay thereupon, vntil the bleeding be ſtanched, and ſo leaue it to the dog to be licked; for nature hath ſo framed the Dogs tongue, that therby in ſhort ſpace he cureth deepe wounds.

And if he cannot touch the ſore with his toong, then doth he wet his foot in his mouth, and ſo oftentimes put it vpon the maime: or if neither of theſe can be performed by the beaſt himſelfe, then cure it by caſting vpon it the aſhes of a dogs heade, or burned ſalte, ming'led with liquid pitch powred therupon. When a dog returning from hunting is hurt about

Albertus.

Blondus. about the ſnowt, by the venemous teeth of ſome wilde beaſt, I haue ſeene it cured by making inciſion about the wound, whereby the poyſoned blood is euacuated, and afterward the ſore was annointed with oile of Saint Iohns wort. Wood-worms cureth a dog bitten *Plinius.* by ſerpents. When he is troubled with vlcers or rindes in his skin, pieces of Pot-sheirdes beaten to powder and mingled with vineger and Turpentine, with the fat of a Gooſe; or elſe waterwort with new Lard, applyed to the ſore, eaſeth the ſame: and if it ſwel, anoint it with Butter.

For the drawing forth a thorne or ſplinter out of a Dogs foote, take coltes-foote and Lard, or the pouder thereof burned in a new earthen pot, and either of theſe applyed to the foot, draweth forth the thorne and cureth the ſore: for by *Dioſcorides* it is ſaid, to haue force to extract any point of a Speare out of the body of a man. For the wormes which breede in the vlcers of their heeles, take *Vnguentum Egiptiacum*, and the iuice of peach leaues: There are ſome very skilfull hunters which affirme, that if you hang about the Dogs necke ſticks of Citrine, as the wood drieth, ſo will the wormes come forth and dy. Again for this euil they waſh the wounds with water, then rub it with pitch, time, and the *Tardinus.* dung of an Oxe in Vineger; afterward they apply vnto it the powder of Ellebor. When a dog is troubled with the maungie, itch, or Ring-wormes, firſt let him blood in his fore legs in the greateſt veyne, afterward make an ointment of Quick ſiluer, Brimſtome, nettle-ſeed, and twice ſo much olde ſewet or Butter, and therewithall anoint him, putting *Albertus.* thereunto if you pleaſe decoction of Hops and ſalt water.

Raſis Some do waſh maungy Dogs in the Sea-water, and there is a caue in Sicily (ſaith *Gratius*) that hath this force againſt the ſcabs of Dogs if they be brought thither, and ſet in the running water which ſeemeth to be as thicke as oyle. Flegme or melancholly doth often engender theſe euils, and ſo after one Dog is infected, all the reſidue that accompany or lodge with him, are likewiſe poiſoned: for the auoyding thereof, you muſt giue them Fumitory, Sorrel, and whay ſod together, it is good alſo to waſh them in the ſea, or in Smiths-water, or in the decoction aforeſaid.

For the taking awaie of warts from the feet of Dogs or other members, firſt rub and friccaſe the wart violently, and afterward anoint it with ſalt, Oyle, Vineger, and the powder of the rind of a Gourd, or elſe lay vnto it Alloes beaten with muſtard-ſeed, to eat it off, and afterward lay vnto it the little ſcories or iron chips, which flie off from the Smithes hotte iron while he beateth it, mingled with Vineger, and it ſhall perfectly remooue them.

Againſt Tikes, Lyce, and Fleas, annoint the Dogs with bitter Almonds, Staues acre, or Roots of Maple, or Cipers, or froth of Oile and if it be old; and annoint alſo their ears with Salt-water, and bitter Almondes, then ſhall not the flies in the Summer time enter into them. If Bees, or Waſpes, or ſuch Beaſts ſting a Dogge, lay to the ſore burned Rue, with Water; and if a greater Fly, as the Hornet, let the Water be warmed. A Dog ſhall be neuer infected with the Plague if you put into his mouth in the time of any common *Blondus.* peſtilence, the powder of a Storks craw, or Ventrickle, or any part thereof with Water: which thing ought to be regarded, (for no creature is ſo ſoone infected with the plague as is a Dogge and a Mule) and therefore they muſt either at the beginning receiue medicine, or elſe bee remooued out of the ayre, according to the aduiſe of *Gratius:*

Sed varij mitus nec in omnibus vna poteſtes,
Diſce vices & quæ tutelæ eſt proxima, tenta.

Plyny. Woolſe-wort, and *Apocynon*, whoſe leaues are like the leaues of Iuye, and ſmell ſtrongly, will kill all Beaſts which are littered blind; as Wolues, Foxes, Beares, and Dogs, if they eat thereof: So likewiſe will the root of *Chamæleon* and *Mezereon*, in water and oyle, it kil- *Diſcorides* leth Mice, Swine, and Dogs. *Ellebor*, and *Squilla*, and *Faba Lupina*, haue the ſame operation. There is a Gourd (called *Zinziber* of the Water) becauſe the taſt thereof is like to Ginger, the Flower, Fruite, and Leafe thereof killeth Aſſes, Mules, Dogs, and manie other Foure-footed beaſtes. The nuts *Vomicæ*, are poiſon to Dogges, except their eare be

cut

cut presently and made to bleed. It will cause them to leape strangely vp and downe, and kill him within two houres after the tasting, if it be not preuented by the former remedy. *Theophrastus Chrysippus* affirmeth, that the water wherein Sperrage hath beene sodde giuen to Dogges, killeth them: the fume of Siluer or Leade hath the same opperation.

If a Dog grow lean, and not through want of meat, it is good to fill him twice or thrice with Butter, and if that doe not recouer him, then it is a signe that the worme vnder his tongue annoieth him, (which must be presently pulled out by some Naule or Needle) & if that satisfie not, he cannot liue, but will in short time perish. And it is to be noted, that Oaten bread leauened, will make a sluggish dog to become lusty, agile, and full of spirit. Dogs are also many times bewitched, by the onely sight of inchaunters, euen as infants, Lambes, and other creatures, according to *Virgils* verse; *Albertus* *Blondus.*

Nescio quis teneros oculus mihi fascinat agnos.

For the bewitching spirit entereth by the eie into the hart of the party bewitched: for remedy whereof, they hang about the necke a chaine of Corrall, as for holy hearbs I hold them vnprofitable.

To cure the watry eyes of Dogs, take warme water, and first wash them therewith, and then make a plaister of meale and the white of an Egge, and so lay it thereunto. By reason of that saying, Eccles. 20. cap. *Bribes and gifts blind the eies of Iudges, euen as a dumbe dog turneth away Correction.* Some haue deliuered, that greene Crow-foote forced into the mouth of a Dog, maketh him dumbe and not able to barke. When a Dog becommeth deafe, the oile of Roses with new pressed wine infused into his eares, cureth him: and for the wormes in the eares, make a plaister of a beaten spunge and the white of an Egge, and that shall cure it. *Vnicentius.* *Tardinus.*

The third kind of Quinancy (called *Synanche*) killeth Dogs, because it bloweth vppe their chaps, and includeth their breath. The cough is very noisome to Dogs, wherefore their keepers must infuse into their Nostrils two cuppes of wine, with brused sweete Almonds: but *Tardinus* for this disease, prescribeth great parceley sod with Oyle, Honey, and Wine, and so giuen to the Dog. For the shortnes of the breath, bore him thorough the eare, and if there be any helpe that will preuaile. *Pollux.* *Niphus.* *Blondus.*

If a bone sticke in the mouth of a Dog, hold vppe his head backward, and powre Ale into his mouth vntill he cough, and so shall he be eased. When a Dog hath surfetted, and falleth to loth his meat, he eateth the hearbe *Canaria* and is releeued (both against his surfet and also the bitings of Serpents.) For the wormes in the belly, he eateth wheate in the stalke. The gowt maketh the Dogs legs grow crooked, and it is neuer so cured, but that after a course or two they grow lame againe. When his skin flyeth from his nailes, take meale & water & bind them therunto for a remedie; and these are for the most part, those diseases wherewith all dogs are infected, and the other are either cured by heat, or by eating of grasse: and so for this part, I conclude both the sicknes and cure of dogs, with the saying of *Gratius*:

Mille tement pestes curaque potentia maior.

Of the bitigs of mad dogs and their curs.

Concerning the madnes of dogs, and their venemous bitings, we are now to speake: and first of al, no reasonable man ought to doubt, why the teeth of a mad dog should do more harme then of a sound and healthy one; because in rage and anger, the teeth of euery beast and creature, receiue venome and poison from the head (as it is well obserued by *Ægineta*) and so at that time fastning their teeth, they do more harm then at other times. Against the simple biting of a dog, it is sufficient to vse but the vrine of a dog, for there is not much venome in those wounds, and the vrine also wil draw out the prickles of a hedghog, because such wounds haue in them but little poyson. Also (as *Aetius* prescribeth) it is very Soueraigne in such wounds: first of all to couer and rub the sore with the palme of ones hand, and then powre into it Vineger and *Nitre*, so as it may discend to the bottome of the wound, and afterward lay vnto it a new spunge wetted in the same Vineger & *nitre*, and let it be so continued for the space of three daies, and by the working thereof it shal be whole.

Alſo it is generally to be obſerued in all the bitings of men by Dogs, that firſt of all it is requiſite, that the wound be well rubbed ouer by the palme of the hand with Vineger, then poure into the wounds, vineger mixed with water or with *nitre*, laying alſo a ſpunge thereupon, and ſo bind it vpon the place, hauing firſt wetted the cloathes wherewithall you bind it with the ſaid vineger mixed, ſo let it remaine bound vp three daies together, and afterward follow the common courſe of curing, as in euery vulgar woundes, or elſe, lay thereunto pellitory of the wall, mingled and beaten with ſalt, changing it euery day, vntill the cruſt or vpper skin thereof fall away.

It is alſo good ſometimes the holes being ſmall, to wet Lint in vineger, and to purge the wound with pouder of Anniſſe-ſeed, or Cumin; laying the Lint vpon the Anniſſe for two or three daies. The ſame being thus purged, take a medicine of the equall partes of Hony, Turpentine, Butter, Gooſe-greace, Marrow of a Hart, or Calfe, melted betwixt the teeth of a man, and lay it thereunto, for it alſo cureth the bitinges of men: but if the ſore be inflamed, then lay vnto it, Lentils ſod with the parings of apples and dried, or the crummes of bred with the iuyce of beetes, and a little oyle of Roſes, made like a plaiſter.

Diuers Authors haue alſo preſcribed theſe outward medicines againſt the bitinges of Dogs in generall, namely Vineger ſpunged, the lees of Vineger, with *Nigella Romana*, *Venus haire*, Alablaſter, Brine with Lint, Garlicke mixed with hony and taken into the body, Lees of Wine, Almonds both ſweet and bitter mingled with Hony, dried Anniſſe-ſeeds burned, the leaues of blacke Hore-hound or Archangell beaten with ſalt, ſcallions with Hony and Pepper of the caſe, the iuyce of Onions with Rue and Hony, or raw Onions with Hony and Vineger, but ſod ones with hony & wine, (if they be green) let them lie to the wound three dayes: the aſhes of Vine-trees with oyle, aſhes of a figtree with a ſeare-cloath, beſide infinite other elaborate medicines, drawne from Trees, Fruits, fields, Gardens, and all other creatures as if nature had onely ſtrouen to prouide ſundry ready cures for this euill aboue all other.

Leauing therefore the ſimple bitings of Dogs, let vs proceed to the madneſſe of Dogs and their bitings, wherein the greater danger muſt be conſidered, with greater circumſpection of remedies. Firſt therfore, the ancients haue deriued *Rabiem*, of *Rauiem*, madneſſe, of the hoarſines of voice, (becauſe a Dog at that time hath no perfect voice.) But it is more probable, that *Rabies* commeth of *Rapiendo*, becauſe when a Dog beginneth to be oppreſſed heerewith, he biteth, ſnatcheth, runneth too and is fro, and is carryed from home and Maiſter, to his owne perdition: this by the Græcians is called *Lytta*, and *Cynoloſſos*.

By this euill, not onely Dogs periſh, but all other creatures (except a Gooſe) bitten by them: and a man doth not eſcape without great perill. For *Albertus* relateth a ſtory, of a man whoſe arme was bitten by a mad Dog, and after twelue yeares the ſore brake forth againe, and he died within two dayes; and the reaſon heerof was (as in all likelihood that of *Cælius*) that when one and the ſame nature infecteth each other, as Dogs do Dogs, and men do men, then by reaſon of their ſimilitude and naturall ſympathy, they receiue the conſuming poyſon with all ſpeed: but if another nature infect that, betwixt whom in inclination and paſſion, there is a diſſimilitude & Antipathy (as is betwixt a dog and a man) then will the poiſon receiue greater oppoſition, and bee ſo much the longer before it receiue predominant operation, becauſe the firſt ouercommeth nature by treaſon, againſt which there is no reſiſtaunce; and the ſecond by open force and proclamation of Warre, againſt which all the ſtrength and force of nature is combined and oppoſed.

Mathæolus. A Hiſtory of the death of Baldus.

Heereof alſo it came to paſſe, that the Noble Lawyer *Baldus*, playing with his Dog at *Trent*, was bitten by him in his lip, and neglecting the matter (becauſe he neuer ſuſpected the Dogs madnes) after foure moneths the poiſon wrought vppon him, and he periſhed miſerably. Thoſe Beaſtes which haue teeth like ſawes, (as Dogges, Wolues, and Foxes) goe madde by nature, without the bitinges of others, but thoſe which haue no ſuch teeth (as Aſſes and Mules,) fall not madde at any time vntill they be bitten by other.

Michael Epheſius.

Alſo

Alſo it hath bene obſerued, that ſometimes a mad dog hath bitten, and there hath followed no harme at all, whereof this was the reaſon, becauſe poiſon is not equally in all his teeth; and therefore biting with the purer and wholſomer, the wound became not perillous. *Aug. Niphus*

A man bitten with a mad Dogge, falleth mad preſently when he commeth vnder the ſhadow of a Corn-tree; as it is affirmed by moſt Phiſitians, for that ſhaddow ſetteth the poyſon on fire: but a man falling mad, of all creatures auoydeth a Dog, and a Dog moſt of all falleth vpon men. There are many things which engender madnes in Dogs, as hot wheaten bread dipped in beane-water, melancholy bred within them and not purged by *Canaria* or other Hearbes, the menſtruous pollutions of Women, and the paine of his teeth. Their madneſſe is moſt dangerous in the Dog-daies, for then they both kil and periſh mortally, for at that time their ſpittle or ſome, falling vppon mans body, breedeth great daunger; and that if a man tread vpon the Vrine of a mad Dog, he ſhall feele paine by it if he haue a ſore about him: from whence it came to paſſe, that a ſtone bitten by ſuch a Dog, was a common prouerbe of diſcord. Alſo it is obſerued, that if a wound be dreſſed in the preſence of man or woman, which hath beene bitten by a madde Dog, that the paine thereof wil be encreaſed: and which is more, that abortment will follow vpon beaſts with young, or Egs couered by the hen, by their preſence: But for remedy, they waſh their hands and ſprinckle themſelues, or the Beaſts with that water, whereby the euill is to be cured. *Ponzettus.* *Plin.* Dog daies moſt perilous for mad dogs *Plin.*

If the gall of a mad Dog, about the bignes of a Lentill ſeed be eaten, it killeth within ſeuen daies, or elſe doth no harme at all, if it paſſe ſeuen daies without operation. When a mad Dog had ſuddenlie tore in peeces a garment about ones body, the taylor or Botcher tooke the ſame to mend, and forgetting himſelf, put on ſide of the breach into his mouth to ſtretch it out to the other, & fell mad immediately. Men thus affected, feare al waters, their virile member continually ſtandeth, they ſuffer many conuulſions, and oftentimes barke like dogs. *Bertrurius.*

There was a certaine Maſon at *Zuricke*, who had his finger greeuouſly bitten with a madde Dog about Iuly, whereunto he layed Garlicke, Rue, and oile of Scorpions, and ſo it ſeemed to be healed, wherefore he tooke no counſell of any Phiſitian. About Auguſt following, he was taken with a feuer, being firſt very cold, then very hot, and ſo continued ſweating for a day or two, and could not endure the cold aire. He thirſted much, yet when water or drinke was brought him, he was ſo afraid thereof that he could not drinke: his ſweat was cold, and when he felt any colde ayre, hee cried out for feare it had bin water, thus he remained trembling, and offering to vomit at the ſight of water, many times howling, and ſo periſhed after two daies ended.

When a Dog is mad it may be knowne by theſe ſignes, for he will neither eat nor drink, he looketh awry and more ſadly then ordinary; his body is leane, he caſteth foorth thicke fleame out of his Noſtrils or mouth: He breatheth gaping, and his toong hangeth out of his mouth. His eares is limber and weake, his taile hangeth downeward: his pace is heauy and ſluggiſh vntil he run, and then it is more raſh, intemperate and vncertaine. Sometimes running, and preſently after ſtand ſtill againe: he is verie thirſty but yet abſtaineth from drinke, he barketh not, and knoweth no man, biting both ſtrangers and friends. His head hangeth downeward, he is fearefull and runneth into ſecret places from his whelps or fellowes, who often barke at him and will not eat of bread vppon which his blood hath fallen. His eies grow very red, hee many times dieth for feare of water: ſome diſcerne it by laying nuts or Graines of corne to the bitten place, and afterward take them away and caſt them to Hens or Pullen, who for hunger will eate them, and if after the eating the fowle liue, the dog wil not be mad; but if it die, then for certaintie the dog will fall mad. The which paſſions do alſo agree with them that are bitten by him, and it is not to be forgotten that the bitings of the female, bring more danger then the males. Signs to know a mad Dog. *Bertrurius.* *Ponzettus.*

The bodies of them that are thus wounded grow very dry and are preſſed with inward burning feuers, if by muſicke and delightfull ſports they be not kept waking; many times they die ſuddenly, or els recouer for a ſmall time, and then fall into a relapſed malady.

Some giue this to be the cauſe of their feare of Water, becauſe their body

growing dry ſeemeth to forget all participation with humidity, but *Rufus* affirmeth, this commeth from melancholy, wherewithall theſe perſons are moſt commonly affected: which agreeth with an imagination they haue, that they ſee Dogs in the water, and indeed it cannot be but their owne countenance, which in theſe paſſions is very red, doth woonderfully afflict them: both in the water, and in all looking glaſſes.

Ætius. When a certaine Philoſopher (being bitten by a mad dog) entered into a bath, and a ſtrong apparition of a Dog preſented it ſelfe vnto him therein, he ſtroue againſt this imagination with a ſinguler confident corage to the contrary, ſaying within himſelfe. *Quid cani commune eſt cum balneo*, what hath a Dog to do in a Bath? and ſo went in and ouercam his diſeaſe: which thing had ſildome chanced, that a man hath recouered this malady after hee fell into feare and trembling, except *Eudemus* and *Themiſo*, who obeying the requeſt of a friend of his, entered likewiſe into the Water, and after many torments was recouered.

To conclude, ſome men in this extremity ſuffer moſt fearefull dreames, profuſion of ſeed, hoarſines of voice, ſhortnes of breath, retention of vrine, which alſo changeth colour, being ſometimes blacke, ſometime like milke, ſometime thicke, ſometime thin as water, rumbling in the belly, by reaſon of crudity, rednes of the whole body, diſtention of nerues, heauines of mind, loue of darkenes, and ſuch like. Yet doth not this operation appeare preſently vpon the hurt, but ſometimes at nine dayes, ſometimes at forty daies, ſometimes at halfe a yeare, or a yeare, or ſeuen, or twelue yeare, as hath beene already ſaid.

The cure of mad Dogs either for preuenting or recouering. *Pliny.*

For the cure of theſe Dogges, and firſt of all for the preuenting of madnes, there are ſundry inuented obſeruations. Firſt, it is good to ſhut them vp, and make them to faſt for one day, then purge them with *Hellebor*, and being purged, nouriſh them with breade of barley-meale. Other take them when they be young whelpes, and take out of their tongue a certaine little worme, which the Græcians call *Lytta*; after which time they neuer grow mad or fall to vomitting, as *Gratius* noted in theſe verſes;

Namque ſubit nodis qua lingua renaſcibus hæret
Verunculum dixere, mala atque incondita peſtis
Iam teneris elementa mali, cauſasque recidunt.

But immediatly it being taken forth, they rub the tongue with ſalt and oyle. *Columella* teacheth that Shepheards of his time, took their Dogs tailes, and pulled out a certaine nerue or ſinnew, which commeth from the Articles of the backe bone into their tailes, whereby they not onely kept the taile from growing deformed and ouerlong, but alſo conſtantly beleeued, that their Dogs could neuer afterward fall madde: whereunto *Pliny* agreeth, calling it a caſtration or gelding of the taile, adding, that it muſt be done before the dog be forty daies old. Some againe ſay, that if a Dog taſt of a womans milke which ſhe giueth by the birth of a boy, he will neuer fall mad. *Pliny.* *Nemeſian* aſcribeth the cure heerof to *Caſtoreum* dried and put into milke, but this is to be vnderſtoode of them that are already mad, whoſe elegant verſes of the cauſe, beginning, and cure of a mad dog, I haue thoght good heere to expreſſe.

Exhalat ſeu terra ſuus ſeu noxius aer
Cauſa male, ſeu cum gelidus non ſufficit humor.
Torrida per venas concreſcunt ſemina flammæ.

Whatſoeuer it be he thus warranteth the cure.

Tunc viroſa tibi ſumes, multumque domabis
Caſtorea adtritu ſilicis lenteſcere coges.
Exebore huc trito puluis, lectore feratur
Admiſcenſq; diu, facies concreſcere vtrunque
Mox lactis liquidos ſenſim ſuperadde fluores
Vt non cunctantes, hauſtos infundere cornu
Inſerto poſſis, furiaſque repellere triſtes.

Albertus *Armetia* a king of *Valentia*, preſcribeth this forme for the cure of this euill: let the Dog be put into the Water, ſo as the hinderlegs doe onely touch the ground, and his forelegs be tyed vp like hands ouer his head, and then being taken againe out of the water

ter, let his haire be ſnaued off, that he may be pieled vntill he bleede: then annoynt him with oyle of Beetes, and if this do not cure him within ſeuen daies, then let him be knocked on the head, or hanged out of the way.

When a young male Dog ſuffereth madneſſe, ſhut him vp with a Bitch; or if a young Bitch be alſo oppreſſed, ſhut her vp with a Dog, and the one of them will cure the madnes of the other. *Blondus.*

But the better part of this labor, is more needeful to be emploid about the curing of men, or other creatures which are bitten by dogs, then in curing or preuenting that naturall infirmity. Wherefore it is to be remembred, that all other poyſoned wounds are cured by inciſion and circumciſing of the fleſh, and by drawing plaiſters, which extract the venom out of the fleſh and comfort nature; and by cupping-glaſſes, or burning yrons (as *Cælius* affirmeth) vpon occaſion of a miraculous fiction of the Temple doore key of S. *Bellinus*, neere *Rhodigium*; for it was belieued, that if a mad man could hold that key in his hand red whot, he ſhould be deliuered from his fittes for euer. The cure of a mã or beaſt bitten by a mad Dogge.

There was ſuch another charme or incantantion among the *Apuleians*, made in forme of a prayer againſt all bitinges of madde Dogges, and other poyſons, vnto an obſcure Saint (called *Vithus*) which was to be ſaide three ſatterdaies in the euening, nyne times together, which I haue heere ſet downe for no other cauſe but to ſhewe their extreame folly. A fooliſh charme and prayer to vithus.

Alme vithe pellicane / *Oram qui tenes Apulam.*
Littuſque polygnanicum / *Qui morſus rabidos leuas*
Iraſque canum mitigas / *Tu ſancte rabiem aſperam*
Rictuſque canis luridos / *Tu ſæuam prohibe luem.*
Iprocul hinc rabies, procul hinc furor omnis abeſto.

But to com to the cure of ſuch as haue bin bitten by mad dogs: Firſt I will ſet down ſome compound medicins to be outwardly aplyed to the body: ſecondly, ſome ſimple or vncompounded medicines: In the third place ſuch compounded and vncompounded potions, as are to be taken inwardly againſt this poyſon. *Diſcorides*

For the outward compound remedies, a plaiſter made of *Opponax* and pitch, is much commended, which *Menippus* vſed, taking a pound of Pitch of *Brutias*, and foure ounces of *Opponax* (as *Ætius* and *Actuarius* doe preſcribe) adding withall, that the *Opponax* muſt be diſſolued in vineger, and afterward, the Pitch and that vineger muſt be boyled together, and when the vineger is conſumed, then put in the *Opponax*, and of both together make like taynters or ſplints and thurſt them into the wound, ſo let them remaine many dayes together, and in the meane time drinke an antidot of ſea-crabs and vineger, (for vineger is alway pretious in this confection.) Other vſe *Baſilica*, Onyons, Rue, Salt, ruſte of Iron, white bread, ſeedes of horehound, and triacle: but the other plaiſter is moſt forcible to be applyed outwardly, aboue al medicines in the world.

For the ſimple or vncompounded medicines to be taken againſt this ſore, are many: As Gooſe-greaſe, Garlike, the roote of Wilde roſes drunke; bitter almonds, leaues of chickweed, or pimpernell, the old skinne of a ſnake pounded with a male-ſea-crab, Betony, Cabbage leaues, or ſtalkes, with perſneps and vineger, lime and ſewet, poulder of Sea-crabs with Hony; poulder of the ſhels of Sea-crabs, the haires, of a Dog, layed vpon the wound, the head of the Dog which did bite, mixed with a little *Euphorbium*; the haire of a man with vineger, dung of Goates with Wine, Walnuts with Hony and ſalte, poulder of figtree in a ſcarcloath, Fitches in wine, *Euphorbium*; warme horſe-dung, raw beanes chewed in the mouth, figtree leaues, greene figs with vineger, fennel ſtalkes, *Gentiana*, dung of pullen, the Lyuer of a Buck-goate, young Swallowes burned to poulder, alſo their dung; the vrine of a man, an *Hyænas* skin, flower-deluce with hony, a Sea hearb called *Kakille*, *Silphum* with ſalt, the fleſh and ſhels of ſnayles, leeke ſeeds with ſalt, mints, the taile of a field-mouſe cut off from her aliue and ſhe ſuffered to liue, rootes of Burres, with ſalt of the Sea plantine, the tongue of a Ramme with ſalt, the fleſh of al Sea-fiſhes, the fat of a ſea-calfe and veruine, beſide many other ſuperſtitious amulets which are vſed to be bound to the Armes, neckes, and breſts, as the Canine tooth bound vp in a leafe and tyed to the Arme. A Worme bred in the dung of Dogges hanged about the necke, the

the roote of *Gentian* in an *Hyænaes* skin, or young Wolfes skin, and ſuch like; whereof I know no reaſon beſide the opinion of men.

The inward compound potions or remedies againſt the bitings of Dogs may be ſuch as theſe. Take Sea-crabs, and burne them with twigs of white vines, and ſaue their aſhes, then put to them the poulder of *Gentian* roote well clenſed, and ſmall beaten, and as oft as neede requireth take two ſpoonefuls of the firſt, and one of the ſecond, and put them into a Cup of pure and vnmixed wine, and ſo drink it for foure daies together, being well beaten and ſtirred, ſo as the Wine be as thicke as a Cawdell; and there is nothing more forcible then Sea-crabs, *Hiera*, *Diaſcincum*, poulder of Walnuts in warme raine Water, Triacle, *Caſtoreum*, pilles, ſpurge-ſeede, and a decoction of *Indian* thorne with veruine giuen in water. Theſe may ſerue for ſeuerall compound inward remedies againſt theſe poyſons, and now follow the ſimple.

Firſt eating of garlike in our meate, drinking of wormwood, rams fleſh burned and put into wine and ſo drunk. There is an hearb called *Alyſſon*, by reaſon of the power it hath againſt this euill, which being bruiſed and drunke, cureth it. The liuer of a Boare dried and drunk in wine, hath the ſame operation. Iewes lime drunk in water, leeks & onions in meat, dogs blood, the head, the vaine vnder the tongue (commonly ſuppoſed to be a worme,) and the liuer of the dog which hath don the hurt, are alſo preſcribed for a remedy of this euill: but eſpecially the liuer or rennet of a young puppy, the rinde of a Wilde figtree, a dram of *Caſtoreum* with oyle of roſes *Centaury*, or *Chamæleon*; the roote of a wild roſe (called *Cynorrhodon* and *Cynosbaton*) *Ellebor*, the braine of a hen drunke in ſome liquor, ſorrel, Hony, mints, and plantine: but *Pimpinella Germanica* is giuen to all cattell which are bitten by a mad Dog. Beſides many other ſuch like, which for breuity ſake I omit, concluding againſt all ſuperſtitious curing by inchantments or ſuppoſed miracles, ſuch as is in a certaine church of S. *Lambert* in a citty of *Picardye*, where the maſſe prieſtes, when a man is brought vnto them hauing this euill, they cut a croſſe in his forehead, and lay vpon the wound a piece of S. *Lamberts* ſtole burning, (which they ſay (though falſely) is reſerued to this day without diminution) then do they ſow vp the wound again, & lay another plaiſter vpon it, preſcribing him a diet; which is to drink water, and to eat hard Egs, but if the party amend not within forty daies, they binde him hand and foote in his bed, and laying another bed vpon him, there ſtrangle him (as they thinke without all ſinne) and for preuentings of much harme that may come by his life if hee ſhould bite another. This ſtory is related by *Alyſius*, and it is worth the noting, how murther accompanieth ſuperſtitious humane inuentions, and the vaine preſumptuous confidence of croſſe-worſhippers: and thus much of the madneſſe of dogs, and the cure thereof in men and beaſts.

In the next place, the concluſion of this tedious diſcourſe followeth, which is, the naturall medicines ariſing out of the bodyes of dogs, and ſo wee will tye them vp for this time.

The naturall medicines

Whereas the inward partes of men are troubled with many euils, it is deliuered for truth, that if little *Melitæan* Dogs, or young ſucking puppies, be layed to the breſt of a child or man that hath infectious paſſions or pains in his entrals, the paine wil depart from the man into the beaſt; for which cauſe they burned them when they were dead. *Serenus* doth expreſſe this very elegantly ſaying;

Quin etiam catulum lactentem apponere membris
Conuenit, omne malum tranſcurrere fertur in illum.
Cui tamen extincto munus debetur humandi,
Humanos quia contactus mala tanta ſequuntur,
Et iunctus vitium ducit de coniuge coniux.

Amatus

If a Whelpe be cut aſunder aliue, and layed vpon the head of a mad melancholike Woman, it ſhall help her, and it hath the ſame power againſt the ſpleene. If a woman growe barren after ſhe hath borne children, let her eate young Whelp-fleſh, and *Polypus* fiſhe ſod in Wine and drinke the broath, and ſhe ſhall haue eaſe of all infirmities in her ſtomach and wombe. Water deſtilled out of Whelpes, cauſeth that pieled or ſhauen places ſhall neuer more haue haire grow vpon them.

Hippocrates

Furnerius

With the fat of whelps, bowelled and ſod til the fleſh come from the bones, & then taken

and

and put into another veſſell, and the weake, reſolute, or paralitike members being therewith anoynted, they are much eaſed if not recouered. *Alyſius* ſaith, he made experience of puppies ſod aliue in oyle, whereby he cured his gouty legd horſes, and therefore it cannot chuſe but be much more profitable for a man.

The skin of a dog held with the fiue fingers, ſtayeth diſtillations; it hath the ſame operation in gloues and ſtockins, and it will alſo eaſe both Ache in the belly, head, and feet, and therefore it is vſed to be worne in the ſhooes againſt the gout.

The fleſh of madde Dogges, is ſalted and giuen in meate to them which are bitten by mad Dogs for a ſingular remedy. The blood is commended againſt all intoxicating poyſons and paines in the ſmall guts, and it cureth ſcabs. The fat is vſed againſt deafeneſſe of the eares, the gout, nits in the head, and incontinency of vrine, giuen with Alumme. A plaiſter made of the marrow of a Dog and old wine, is good againſt the falling of the fundament. The haire of a blacke Dog eaſeth the falling ſickneſſe, the braines of a Dog in linte and Wooll layed to a mans broken bones for foureteene dayes together, doeth conſolidate and ioyne them together again, which thing cauſed *Serenus* to make theſe excellent verſes: *Plony.*

Infandum dictu cunctis procull abſit amicis
Sed fortuna potens omen conuertat in hoſtes
Vis indigna nouo ſi ſparſerit oſſa fragore,
Conuenient cerebrum blandi canis addere fractis
Lintea deinde ſuperque inducta nectere lauas
Sæpius & ſuccos conſpergere pinguis oliui
Bis ſeptem credunt reuateſcere cuncta diebus.

The braine-pan or ſcul of a Dog cloue aſunder, is aplied to heale the paine in the eies; that is, if the right eie bee grieued, thereunto apply the right ſide of the ſcull, if the left eie, the left ſide.

The vertues of a Dogs head made into poulder are both many and vnſpeakeable, by it is the biting of mad Dogs cured, it cureth ſpots and bunches in the head, and a plaiſter thereof made with Oyle of Roſes, healeth the running in the head: it cureth alſo all tumours in the priuy parts, and in the ſeate, the chippings in the fingers, and many other diſeaſes.

The poulder of the teeth of Dogges, maketh Childrens teeth to come forth with ſpeed and eaſie, and if their gums be rubd with a dogs tooth, it maketh them to haue the ſharper teeth: and the poulder of theſe Dogs teeth rubbed vpon the Gummes of young or olde, eaſeth toothache and abateth ſwelling in the gummes. The tongue of a Dogge, is moſt wholeſome both for the curing of his owne woundes by licking, as alſo of any other creatures. The rennet of a Puppy drunke with Wine, diſſolueth the Collicke in the ſame houre wherein it is drunke: and the vomit of a Dog layed vpon the belly of a hydropick man, cauſeth Water to come forth at his ſtoole. The gall healeth all wheales and bliſters after they be pricked with a Needle, and mingled with Hony it cureth pain in the eies, and taketh away white ſpots from them: likewiſe infuſed into the eares, openeth all ſtoppings, reth all inward paines in them. *Raſis* *Sextus* *Plony.* *Aeſculapius*

The Spleene drunke in vrine, cureth the ſpleenatick; the melt being taken from the Dog aliue, hath the ſame vertue to help the melt of man. The skinne of Bitches wherein they conceiue their puppies (which neuer touched the earth) is pretious againſt difficulty in childbirth, and it draweth the infant out of the wombe. The milk of a Bitches firſt whelping, is an antidote againſt poyſon, and the ſame cauſeth haire neuer to come againe, if it be rubbed vpon the place where haires are newly pulled off: Alſo infuſed into the eyes, driueth away the whitenes of them. Likewiſe there is no better thing to annoint the gums of young Children withall, before they haue teeth, for it maketh them to come forth with eaſe: it eaſeth likewiſe the paine of the eares, and withall ſpeed healeth burnt mouthes by any whot meate, *Ora ambuſta cibo ſanabis lacte canino.* *Dioſcorides*

The vrine of a dog taketh away ſpots and wartes, and being mingled with ſalt of nitre, wonderfully eaſeth the Kings euill. The dung of dogges (called by the Apothecaryes *Album Græcum*) becauſe the white is beſt, being engendered by eating of bones, and there-

therefore hath no ill ſauour, *Galen* affirmeth that his maiſters in Phyſicke, vſed it againſt old ſores, bloody flixes, and the Quinenſie, and it is verye profitable to ſtaunche the blood of Dogs, and alſo againſt inflamations in the breſts of Women, mingled with turpentine. It was well preſcribed by *Auicen*, to expell congeled bloode out of the ſtomacke and bladder, being taken thereof ſo much in powder as will lye vppon a Golden Noble.

Of the Ethiopian Eale.

Plin. Solinus

THere is bred in *Ethiopia* a certaine ſtrange Beaſt about the bigneſſe of a Sea-horſe, being of colour blacke or browniſh: it hath the cheekes of a Boare, the tayle of an Elephant, and hornes aboue a Cubit long, which are mooueable vpon his head at his owne pleaſure like eares; now ſtanding one way, and anone mouing another way, as hee needeth in fighting with other Beaſtes, for they ſtand not ſtiffe but bend flexibly, and when he fighteth, he alway ſtretcheth out the one, and holdeth in the other, of purpoſe as it may ſeeme, that if one of them be blunted and broken, then hee may defend himſelfe with the other. It may well be compared to a Sea-horſe for aboue all other places it loueth beſt the Waters.

OF THE ELEPHANT.

The great vſe of the cõſideration of an Elephant.

THere is no creature among al the Beaſts of the world which hath ſo great and ample demonſtration of the power and wiſedome of almighty God as the Elephant: both for proportion of body and diſpoſition of ſpirit; and it is admirable to behold, the induſtry of our auncient foreſathers, and noble deſire to benefit vs their poſterity, by ſerching into the qualities of euery Beaſt, to diſcouer what benefits or harmes may come by them to mankind: hauing neuer beene afraid either of the Wildeſt, but they tamed them; the fierceſt, but they ruled them; and the greateſt, but they alſo ſet vpon them. Witneſſe for this part the Elephant, being like a liuing Mountain in quantity & outward appearance, yet by them ſo handled, as no little dog became more ſeruiceable and tractable.

The firſt mã in Europ poſſeſſour of elephants. *Pauſanius Plutarch.*

Among all the *Europæans* the firſt poſſeſſor of Elephants, was *Alexander Magnus*, and after him *Antigonus*, and before the *Macedonians* came into *Aſia*, no people of the world except the *Affricans* and the *Indians*, had euer ſeene Elephants. When *Fabritius* was ſent by the Romanes to King *Pyrrhus* in Ambaſſage, *Pyrrhus* offered to him a great ſumme of money, to preuent the Warre, but he refuſed priuate gaine, and preferred the ſeruice of his Country: the next day he brought him into his preſence, and thinking to terrifie him placed behind him a great Elephant, ſhadowed with cloth of Arras; the cloth was drawne and the huge beaſt inſtantly layed his trunke vppon the head of *Fabritius*, ſending forth a terrible and direfull voice: whereat *Fabritius* laughing, perceiuing the pollicy of the king gently made this ſpeech;

Neque heri auram neque hodie beſtia me promouit.

I was neither tempted with thy Gold yeſterday, nor terrified with the ſight of this beaſt too day:

Eutropius

and ſo afterward *Pyrrhus* was ouercome in War by the Romans, and *Manlius Curius Dentatus*, did firſt of all bring Elephants in Tryumphe to Rome, calling them *Lucanæ Boues*, Oxen of the wood, about the 472. year of the Citty: and afterward in the year of Romes building 502. when *Metellus* was high prieſt, and ouerthrew the *Carthagenians* in *Sicily*, there were 142. Elephants brought in ſhips to Rome and led in triumph, which *Lucius Piſo* afterward, to take away from the people opinions of the feare of them, cauſed them to be brought to the ſtage to open view and handling, and ſo ſlaine; which thing *Pompey* did

did alſo by the ſlaughter of fiue hundred Lyons and Elephants together; ſo that in the time of *Gordianus*, it was no wonder to ſee thirty and two of them at one time.

Iulius Capit:

Of the ſeuerall names in diuers languages.

An Elephant is by the Hæbrewes called *Behemah*, by way of excellency, as the Latines for the ſame cauſe cal him *Bellua*, the Chaldeans for the ſame word, *Deu.* 14. tranſlat *Beira*, the Arabians *Behitz*, the Perſians *Behad*, and the Septuagints *Ktene*, but the Græcians vulgarly *Elephas*, not *Quaſi elebas*, becauſe they ioine copulation in the Water, but rather from the Hæbrew word *Dephill*; ſignifieng the Iuory tooth of an Elephant (as *Munſter* wel obſerueth.) The Hæbrewes alſo vſe the word *Schen* for an Elephants tooth. Moreouer *Heſychius* called an Elephant in the Greek tongue *Periſſas*, the Latines doe indifferently vſe *Elephas*, and *Elephantus*; and it is ſaid that *Elephantus* in the Punicke tongue, ſignifieth *Cæſar*: wherupon when the Graundfather of *Iulius Cæſar* had ſlain an Elephant, he had the name of *Cæſar* put vpon him.

The original of the Cæſars

The Italians call this Beaſt *Leofante*, or *Lionfante*, the French *Elephante*, the Germans *Helfant*, the Illirians *Slon*. We read but of three appellatiue names of Elephants; that is of one, called by *Alexander* the great *Aiax*, becauſe hee had read that the buckler of great *Aiax* was couered with an Elephants ſkin, about whoſe necke he put a Golden collar and ſo ſent him away with liberty. *Antiochus* one of *Alexander* ſucceſſours had two Elephants, one of them he likewiſe called *Aiax*, in imitation of *Alexander*, and the other *Patroclus*, of which two this ſtory is reported by *Antipater*. That when *Antiochus* came to a certaine foorde or deepe Water, *Aiax* which was alway the captaine of the reſidue, hauing ſounded the depth thereof, refuſed to paſſe ouer, and turned backe againe, then the King ſpake to the Elephants & pronounced, that he which would paſſe ouer ſhould haue principality ouer the reſidue: whereupon, *Patroclus* gaue the aduenture, and paſſed ouer ſafely, and receiued from the king the ſiluer trappings and al other prerogatiues of principality; the other ſeeing it (which had alway beene chiefe till that time,) preferred death before ignominy and diſgrace, and ſo would neuer after eate meate but famiſhed for ſorrow.

Countries of the breed of Elephants. *Diodorus* *Aelianus* *Philoſtratus* *Solinus*

They are bred in the whot Eſterne countries, for byreaſon they can endure no cold, they keepe onely in the Eaſt and South. Among all, the *Indian* Elephants are greateſt, ſtrongeſt, and talleſt, and there are among them of two ſorts, one greater (which are called *Praſij*) the other ſmaller, called *Taxilæ*.) They be alſo bred in *Africa*, in *Lybia*, much greater then a *Nyſæan* Horſſe, and yet euery way inferiour to the *Indian*; for which cauſe, if an *Affrican* Elephant do but ſee an *Indian*, he trembleth, and laboureth by all meanes to get out of his ſight, as being guilty of their owne weakeneſſe.

Vertomannus *Leo Afer* *Paul venetus*

There are Elephants alſo in the Ile *Taprobane*, and in *Sumatra*, in *Affrican*. They are bred in *Lybia*, in *Æthiopia*, among the *Troglodit æ*, and in the Mountaine *Atlas*, *Syrtes*, *Zames*, and *Sala*, the ſeuen Mountaines of *Tingitania*, and in the Countrey of *Baſman*, ſubiect to the great *Cham*. Some Authors affirme, that the *Affrican* Elephants are much greater then the *Indian*, but with no greater reaſon then *Columella* Writeth; that there bee as great beaſtes found in Italy as Elephants are: whereunto no ſound Author euer yealded.

The heigh & ſtature of elephants.

Of all earthly creatures an Elephant is the greateſt: for in *India* they are nine cubits high, and fiue cubits broad; in *Affrica* foureteen or fifteene ful ſpans, which is about eleuen foot high and proportionable in bredth, which cauſed *Aelianus* to Write, that one Elephant is as big as three Bugils; and among theſe the males are euer greater then the females. In the kingdome of *Melinda* in *Affricke*, there were two young ones, not aboue ſixe monthes old, whereof the leaſt was as great as the greateſt Oxe, but his fleſh was as much as you ſhall find in two Oxen; the other was much greater.

Vartomannus The colour and teuerall parts.

Their colour is for the moſt part mouſe-colour, or blacke; and there was one all white in *Ethiopia*: The skinne looketh pieled and ſcabby; it is moſt hard on the backe, but ſofter vnderneath the belly, hauing no couering of haire or griſtes nor yet helpe by his taile to driue away the flies, for that euill doth this beaſt feele in his great body, but alway hath creuiſes in his skinne, which by their ſauour doe inuite the little flyes to a continuall feaſt, but when by ſtretching forth they haue receiued the ſwarmes, by ſhrinking together again, they incloſe the flies and ſo kill them: ſo that theſe creuiſes in his skin, are vnto him

Of the vſe of his skinne. *Plony.*

in-

insteede of a mane, taile, and haire: yet there are some few haires which grow scattering vppon his hide, whereof some haue beene brought out of *America* into Germany, which were two palmes long, but not so stiffe as Swines.

Their skinne is so hard and stiffe, that a sharpe sworde or iron cannot pierce it. Their head is very great, and the head of a man may as easily enter into their mouth, as a finger into the mouth of a Dog; but yet their eares and eyes are not æquiualent to the residew of their proportion: for they are smal, like the wings of a Bat or a Dragon, those of the *Ethiopian Sambri* want eares altogither. Their eyes are like the eyes of Swine, but very red, they haue teeth of either side foure, wherewith they grinde their meate like meale, and they haue also two other which hang forth beyond the residue, in the males downeward, and these are the greater and crooked; but in the females vpwarde, and they are the smaller and straight: the one of them they keepe alway sharpe, to reuenge iniuries, and with the other they root vp plants & trees for their meat: so that nature hath armed both sexes with these, for their chiefest defence; and with these the females are calued at the first, and indued from the mothers belly, and appeare so soone as they come foorth: the males not so quickly, but rather after the maner of bores and Sea-horsses, they hang out of their mouths, and grow to be ten foot long, whereof they make posts of houses in some countries, and cal them *Ebora*, that is, young yuory: which caused *Martial* to write thus;

Gillius

Pliny.

Vartomanus

of their teeth *Aelianus*

Gillius. *Pliny.*

Grandia taurorum portant qui corpora quæris
An lybicas possint sustinnisse trabes.

There is a certaine booke extant without the name of the Author, written of Iudæa or the holy land, wherein the Author affirmeth that he saw an Elephants tooth sold to a *Venetian* Merchant, for six and thirty Duccats, it being fourteen spans long, and four spans broad, and it waighed so heauy, that he could not moue it from the ground.

Vartomanus also saith, that he saw in the Isle of *Sumatra*, two Elephants teeth, which waighed three hundred six and thirty pounds. This is certain, that the teeth of those Elephants which liue in the marishes and watry places, are so smooth and harde, as they seeme intractable, and in some places they haue holes in them, and againe certaine bunches as big as hail-stones, which are so hard, as no art or instrument can worke vpon them.

The Elephants of the mountaines haue lesser and whiter teeth, fit to be applied to any worke, but the best of all, are the teeth of the *Campestriall* and fielde Elephants, which are whitest and softest, and maye well bee handleth without all paine. The teeth of the female are more pretious then of the male, and these they loose euery tenth yeare; which falling off they bury and couer in the earth, pressing them downe by sitting vppon them, and then heal them ouer with earth by their feet, and so in short time the grasse groweth vpon them: for, as when they are hunted they know it is for no other cause then their teeth, so also when they loose their teeth, they desire to keepe them from men, least the vertues of them being discouered, they which beare them shoulde enioy the lesse peace and security.

Philostratus

It is admyrable what deuises the people of *India* and *Affrica* haue inuented by naturall obseruation, to finde out these buried teeth, which vnto vs liuing in the remote partes of the world, we would iudge impossible by any ordinary or lawfull course, except we should turne vp the earth of a whole country, or go to work by diabolicall coniuration: yet haue they found out this facile & ready course. In the woods or fields where they suspect these teeth to be buried, they bring forth pots or bottels of water, and disperse them heere one, there another, and so let them stand, and tarry to watch them, so one sleepeth, another singeth, or bestoweth his time as he pleaseth; after a little time, they go and look in their pots and if the teeth lie neer their bottels, by an vnspeakable and secret attractiue power in nature, they draw all the water out of them that are neere them, which the watchman taketh for a sure signe, and so diggeth about his Bottell, till he find the tooth: but if their bottels be not emptied, they remoue to seeke in another place.

The finding of hidden teeth. *Aelianus*

a wonderfull natural secret

These yuory teeth haue bene alway of great estimation among all the Nations that euer knew them, the Ethyopians payed for a tribute vnto the king of Persia euery 3. yeare twenty of these teeth hung about with gold and Iet-wood. These are sold by waight, and

there be many which deceiue the world with the bones of fiſhes inſteed hereof, but the true yuory is paler and heauier, and falling vpon the ground will eaſily breake, whereas the bones of Fiſhes are more tenatious, light, and ſtrong. It is like to the *Chernites*, wherein *Darius* was entombed, and the Marble called *Lapis Coralliticus* Corrol ſtone: like vnto this is the *Aligi* ſtone, and the *Pæderos* Iewell. With this yuory they made images and ſtatues for their idoll Goddes, as one for *Pallas* in *Athens*, for *Eſculapius* in *Epidaurus* of *Venus* vnder the name of *Vrania* by *Phidius*, whereupon ſhe was called *Elephantina*, for *Apollo* at *Rome*: and therefore *Pauſanias* wondereth at the *Græcians* that ſpared no coſt for the vaine worſhip of their Goddes, for they bought of the Indians and Ethiopians yuory to make their images with more pompe and oſtentation: beſides of yuory they make the hafts of kniues, and alſo the beſt combs, and *Salomon* as appeareth 3. Reg. 10 had a throne of yuory couered all ouer with gold, for the coſts and charge wherof he could not expend leſſe then thirty thouſand talents.

Rob. Cenalis.

The greatnes of theſe appeareth by their vſe, for *Polybius* reporteth by the relation of *Galuſſa* a Noble-man and a great traueller in Affrica, that with them they made poſts for houſes, and racks to lay their cattels meat vpon, and likewiſe folds to encloſe them. *Apelles* made an inke of Iuory which was called Elephantes inke, and he painted therewith. It hath bin affirmed by *Aelianus* & ſome writers following *Pliny*, that theſe teeth are Horns, and that Elephants are horned beaſts, which errour roſe vpon the occaſion of theſe words of *Pliny*; *Elephantos & arietes candore tantum cornibus aſſimulatis, in Santonum littore reciprocos deſtituit Oceanus*: where *Aelianus* finding a reſemblance betwixt Rams and Elephants in their white hornes, was contented to apply that name to them both, which appertaineth onely to one; for *Pliny* himſelfe Lib. 18. ſheweth his meaning by another like ſpeech, of the whetting their hornes vpon trees, and *Rhinocerotes* vpon ſtones: for except he had named hornes in the firſt place it might haue beene queſtioned whether *Rhinocerotes* had any hornes, but rather teeth in the ſecond place.

Plinyus.
Whether Elephants haue hornes.

But whatſoeuer were the wordes or opinion of *Pliny*, it is moſt certaine, that after *Herodotus* and other auncient writers, it is ſafer to call theſe teeth, then hornes; and I will breefely ſet downe the reaſons of *Philoſtratus*, that will haue them to be teeth, and afterward of *Grapaldus*, *Aelianus*, and *Pauſanias*, that would make them horns, and ſo leaue the reader to conſider whether opinion he thinketh moſt agreeable to truth. Firſt, that they are not hornes, it is alledged that hornes fall off and grow euery yeare againe, eſpecially of Harts, and grow forth of their heads, but teeth which are called *Fannæ* or *Gang-teeth*, ſtanding out of the mouth, fal off together, & are giuen for weapon and defence to beaſts, and ſuch are an Elephants: Againe, a horne hath a certaine line or circle neere the roote, which is couered euery yeare, but this commeth vp like a ſtony ſubſtance, without all circle or couer, and therfore it cannot be a horn. Moreouer, thoſe creatures are ſaid to haue hornes, that haue clouen hooues, this hath no clouen hoofe, but onely fiue diſtinct fingers vpon a foot. Laſtly, all horned beaſts haue an empty hollownes in their hornes, (except Harts) but this is ſound and full thoroughout, except a little paſſage in the middle like a hole into a tooth: and thus ſay they which will haue them called teeth.

Now on the contrary, thoſe which will haue them Hornes, make theſe argumentes. Firſt, as the Elks haue their hornes grow out of their eye-lids, the *Rhinocerotes* or Ethyopian Buls out of their noſe, ſo as it is not vnnaturall for the Elephant to haue his hornes grow out of his mouth. Againe, hornes fall off and come againe in old beaſts, but teeth do not ſo, and therefore theſe are hornes and not teeth: the power of fire cannot alter teeth, but theſe teeth breake if you go about to change their proportion or figure, but hornes of Oxen and Elephants may be ſtretched, bended, altered, ſtraightned, and applied to what faſhion ſo euer you will. Againe, teeth grow out of the gummes and cheeke-bone, as it is apparant, but hornes growe out of the ſcull and Temples, and ſo do the Elephant's as by obſeruation euery man may diſcern. Laſtly as nature hath giuen another ſhape and greater proportion of body to Elephants then to any other beaſts, ſo alſo it is not vnreaſonable that it vary in the placing of his horns, for they grow downeward, and the very mole and quantity of his body is ſufficient to arme him againſt the feare of death. Thus they argument for the horns of Elephants.

The

The Poets haue a prety reſemblance of dreames, comparing true dreames to hornes and falſe dreames to Iuory, becauſe falſhoode is euer more burniſhed, then naked and ragged trueth. And beſides the eie of man is tranſlucent, and containeth in it a horny ſubſtance, and by the eie we alway receiue the beſt aſſurance, but by the mouth (ſignified by teeth) are many falſhoods vented: and for that hornes turne vpwarde to heauen, the fountaine of trueth, but the teeth of an Elephant growe downward towardes the earth the mother of error. And for this cauſe *Aeneas* by *Virgil* and *Homer*, is ſaid to come in at the horny gate of *Somnus*, and to go forth at the Iuory: *Virgils* verſes are theſe:

Sunt geminæ Somni portæ quarum altera fertur,
Altera candenti præfecta nitens Elephanto.
His vbi dum natum Anchiſes, vnaque Sibillam;Cornea
Qua veris facilis datur exitus vmbris,
Sed falſa ad cœlum mittunt in ſomnia manes,
Peoſequitur dictis, portaque emittit eburna.

And here we will leaue, and proſecute no further this diſcourſe of their hornes and teeth, but proceede to the other outward parts of this beaſt.

The toung is very ſmall though broad, his truncke called *Proboſcis* and *Promuſcis*, is a large hollow thing hanging from his noſe like skinne to the groundward: and when he feedeth it lyeth open, like the skin vpon the bill of a Turkey-cock, to draw in both his meate and drinke, vſing it for a hand, and therefore improperly it is called a hand. For by it he receiueth of his keeper whatſoeuer he giueth him, with it he ouerthroweth trees, and where ſoeuer he ſwimmeth, through it he draweth breath. It is crooked, griſtly, and inflexible at the roote nexte to the noſe: within, it hath two paſſages, one into the heade and bodie by which he breatheth, and the other into his mouth, whereby he receiueth his meate: and herein is the woorke of God moſt woonderfull, not onely in giuing vnto it ſuch a diuerſe proportion and anatomie, but alſo giuing him reaſon to knowe this benifite of it, that ſo long as he is in the water and holdeth vp that trunck, he cannot periſh. *Aelianus.* *Ariſtotle.* *Gillius*

With this hee fighteth in warre, and is able to take vp a ſmall piece of money from the earth: with it he hath beene ſeene to pull downe the toppe of a tree, which twenty foure men with a rope could not make to bend. With it he driueth away his hunters when he is chaſed, for he can drawe vp therein a great quantity of water, and ſhoote it forth againe, to the amazement and the ouerthrow of them that perſecute him. The Moores ſay that he hath twoe heartes, one wherewithall he is incenſed, and another whereby hee is pacified. *Vartomannus*

But the trueth is, as *Ariſtotle* in the diſſection of the hearte obſerued, there is a double ventrickle, and bone in the heart of an Elephant. He hath a Liuer without any apparant gall, but that ſide of the liuer being cut, whereon the gall ſhoulde lye, a certaine humour commeth foorth like a gall. Wherefore *Aelianus* ſayth, he hath his gall in his maw-gutte, which is ſo full of ſinewes, that one would thinke he had foure bellies; in this receiueth he his meate, hauing no other receptacle for it: his intralles are like vnto a Swines, but much greater.

His Liuer foure times ſo greate as an Oxes, and ſo all the reſidue excepte the Melte: he hath two pappes a little beſide his breaſt vnder his ſhoulders, and not betweene his hinder legges or loynes, they are very ſmall and cannot be ſeene on the ſide. The reaſons hereof are giuen, firſt that he hath but two pappes, becauſe he bringeth forth but one at a time, and they ſtand vnder his ſhoulders like an Apes, becauſe hee hath no hoofes but diſtinct feet like a mannes, and alſo bicauſe from the breaſte floweth more aboundance of milke. *Ariſtotle.*

The genitall parte is like a Horſes, but leſſer then the proportion of his bodie affoordeth: the ſtones are not outwardly ſeene, becauſe they cleaue to his raines. But the Female hath her genitall betwixte her thighes: the forlegges are much longer then the hinder legges, and the feet be greater. His legges are of equall quantity, both aboue and beneathe the knees, and it hath anckle bones verie lowe. The articles doe not aſcende ſo

high as in other creatures, but kept low neere the earth. He bendeth his hinder legs like a mans when he ſitteth, but by reaſon of his great waight hee is not able to bend on both ſides together, but either leaneth to the right hand or to the left and ſo ſleepeth: It is falſe that they haue no ioynts or articles in their legs, for when they pleaſe they can vſe, bend, and moue them, but after they grow old, they vſe not to lie downe or ſtraine them by reaſon of their great weight, but take their reſt leaning to a tree: and if they did not bend their legs, they could neuer go any ordinary and ſtayed pace. Their feet are round like a horſes, but ſo as they reach from the middle euery way two ſpans length, and are as broad as a buſhell, hauing fiue diſtinct toes vpon each foot, the which toes are very little clouen, to the intent that the foot may be ſtronger; and yet parted, that when he treadeth vppon ſoft grounde, the weyght of his body preſſe not downe the legge to deepe. Hee hath no nailes vpon his toes, his taile is like an Oxes taile, hauing a little haire at the end, and the reſidue thereof peeled and without haire: He hath not any briſtly hairs to couer his back: and thus much for their ſeuerall parts and their vſes.

Celius Gillius

There is not any creature ſo capable of vnderſtanding as an Elephant, and therefore it is requiſite to tarry ſomewhat the longer in expreſſing the ſeuerall properties, and naturall qualities thereof, which ſundry and variable inclinations, cannot chooſe but bring great delight to the reader. They haue a wonderfull loue to their owne Countrey, ſo as although they be neuer ſo well delighted with diuers meats and ioyes in other places, yet in memory thereof they ſend forth teares, and they loue alſo the waters, riuers, and mariſhes, ſo as they are not vnfitly called *Riparij* ſuch as liue by the riuers ſides: although they cannot ſwim by reaſon of their great and heauy bodies, vntill they be taught: Alſo they neuer liue ſolitary but in great flocks, except they be ſicke or watch their yong ones, and for either of theſe they remaine aduenturous vnto death, the eldeſt leadeth the herd, and the ſecond driueth them forward, if they meet any man they giue him way, and goe out of his ſight.

their inward natural parts

Æhanus
Tzetzes.
The Places of their abod
Plin.
Leo Afer:

Their voice is called by the word *Barrire*, that is to bray, and thereupon the Elephants themſelus are called *Barri*; for his voice commeth out of his mouth and noſtrils togither, like as when a man ſpeaketh breathing; wherefore *Ariſtotle* calleth it rawcity, or hoarſnes, like the low ſound of a Trumpet, this ſound is verie terrible in battailes as ſhall be afterward declared.

Feſtus
Philomela
author.

They liue vpon the fruits of plants and rootes, and with their truncks and heads, ouerthrow the tops of trees, and eat the boughes and bodies of them, and many times vpon the leaues of trees he deuoureth Chamæleons, whereby he is poiſoned and dieth if hee eat not immediately a wilde Oliue. They eat earth often without harme, but if they eat it ſildome, it is hurtfull and procureth paine in their bellies; ſo alſo they eat ſtones. They are ſo louing to their fellowes, that they will not eat their meat alone, but hauing found a prey, they go and inuite the reſidue to their feaſtes and cheere, more like to reaſonable ciuill men, then vnreaſonable brute beaſts. There are certaine noble melons in *Æthiopia*, which the Elephants being ſharpe-ſmelling-beaſtes do winde a great way off, and by the conduct of their noſes come to thoſe Gardens of Melons, and there eat and deuour them: When they are tamed they will eate Barlie either whole or grounde: of whole at one time is giuen them nine Macedonian Buſhels, but of meale ſix, and of drinke eyther wine or water thirty Macedonian pintes at a time, that is fourteen gallons, but this is obſerued, that they drinke not wine except in warre, when they are to fight, but water at all times, whereof they will not taſt, except it be muddy and not cleare, for they auoid cleare water, loathing to ſee their owne ſhaddow therein; and therefore when the Indians are to paſſe the water with their Elephants, they chooſe darke and cloudy nightes wherein the moone affordeth no light. If they perceiue but a mouſe run ouer their meat, they will not eat thereof, for there is in them a great hatred of this creature. Alſo they wil eat dryed Figges, Grapes, Onions, Bulruſhes, Palmes, and Iuy leaues: There is a Region in India; called *Phalacrus*, which ſignifieth Balde, becauſe of an herbe growing therein, which cauſeth euery liuing thing that eateth therof, to looſe both horn and haire, and therefore no man can be more induſtrious or warie to auoide thoſe places, then is an Elephant, and to beare euery greene thing growing in that place when he paſſeth thorough it.

The meat of wilde Eleph.
Plin.
Solinus

Ælianus.
Hermolaus.

Aelianus
Simocratus
A ſecret.
Plin.

A ſecret in a countrey of India.

Aelianus

It

It will forbeare drinke eight daies together, and drinke wine to drunkennesse like an Ape. It is delighted aboue measure with sweet sauours, oyntments, and smelling flowers, for which cause their keepes will in the Summer time lead them into the medowes of flowers, where they of themselues will by the quicknes of their smelling, chuse out and gather the sweetest flowers, and put them into a basket if their keeper haue any; which being filled, like daintie and neat men, they also desire to wash, and so will go and seeke out water to wash themselues, and of their owne accord returne backe againe to the basket of flowers, which if they find not, they will bray and call for them. Afterward being led into their stable, they will not eat meat vntill they take of their flowers and dresse the brimmes of their maungers therewith, and likewise strew their roome or standing place, pleasing themselues with their meat, because of the sauor of the Flowers stucke about their cratch, like dainty fed persons which set their dishes with greene hearbs, and put them into their cups of wine.

Their loue to sweet flowers. *Aelianus.*

Their pace is very slow, for a child may ouertake them by reason of their high and larg bodies (except in their feare) and for that cause they cannot swim: as also, by reason that the toes of their feet are very short and finally diuided. When they are brought into a ship, they haue a bridge made of wood, and couered with earth, and greene boughes are set on either side, so that they immagine they go vpon the land vntill they enter into the ship; because the boughes keepe them from sight of the Sea. They are most chast, and keepe true vnto their males without all inconstant loue or seperation, admitting no adulteries amongest them, and like men which tast of *Venus* not for any corporall lust, but for desire of heires and successors in their families, so do Elephants, without all vnchast and vnlawfull lust, take their veneriall complements, for the continuation of their kind, and neuer aboue thrice in all their daies, either male or female suffer carnall copulation (but the female onely twice.) Yet is their rage great when the female prouoketh them, and although they fight not among themselues for their females, (except very sildome) yet do they so burne in this fury, that many times they ouerthrow trees and houses in India by their tuskes, and running their head like a Ram against them, wherefore then they keepe them low & down by subtraction of their meat, & also bring some stranger to beat them. There was a certaine cunning hunter sent into *Mauritania* by the Roman Emp. to hunt and take Elephants; on a day he saw a goodly young Elephant in copulation with another, & instantly a third aproched with a direfull braying, as if he would haue eaten vp al the company, and as it afterward appeared, he was an arriuall to the female, which we saw in copulation with the other male: when he approched neere, both of them set themselues to combat, which they performd like some vnresistable waues of the Sea, or as the hils which are shaken together by an earthquake, wherein each one charged the other most furiously for their loue, to the terror and admiration of all the beholders, and so at last becam both disarmed of their teeth and hornes by their often blowes, before one had ouercome the other, and so at last by the hunters were parted asunder, being euer afterward quiet from such contentions about their females for copulation.

Gillius.
The shiping of Elephants
Aelianus.
Aelianus.

The *Indians* separate the stables of the females far asunder from the males, because at that time they ouerthrowe their houses. They are modest and shamefast in this action, for they seeke the Desarts, woodes, and secret places for procreation, and somtimes the waters, because the waters doe support the Male in that action, whereby hee ascendeth and descendeth from the backe of the female with more ease: and once it was seene, that in *Virgea* (a Countrey of the *Corascens*) two Elephants did engender out of *India*, otherwise they couple not out of their owne countreys: When they goe to copulation, they turne their heads towards the east, but whether in remembrance of Paradise, or for the *Mandragoras*, or for any other cause, I cannot tell: the female sitteth while she is couerd. They begin to ingender, the male at sixe, ten, twelue, fifteene or twenty yeare olde, the female not before ten yeares old: They couple but fiue daies in two yeares, and neuer after the female is filled till she haue beene cleare one whole yeare, and after the second copulation, he neuer more toucheth his female. At that time the male breatheth foorth at his nose a certaine fat humor like a menstruous thing, but the female hath them not til hir place of conception be opened: and alway the day after her filling, she washeth her selfe before she returne to the flocke.

The place & manner of their copulation
Plinyus.
Albertus.
Solinus.
The time of copulation
Arrianus

Ariſtotle. The time of their going with yong is according to ſome two years, and according to other three, the occaſion of this diuerſity is, becauſe their time of copulation cannot certainely be knowne, becauſe of their ſecrecy, for the greater bodies that beaſts haue, they are the leſſe fruitfull. She is deliuered in great paine, leaning vpon her hinder Legges. They neuer bring forth but one at a time, and that is not much greater then a great cow-calfe (of three monthes old,) which ſhe nouriſheth ſixe or eight yeare. As ſoone as it is Calued, it ſeeth and goeth, and ſucketh with the mouth, not with the trunke, and ſo groweth to a great ſtature.

Diodorus Pogius. Ælianus.

The females when they haue calued are moſt fierce, for feare of their young ones, but if a man come and touch them, they are not angry, for it ſeemeth they vnderſtand that he toucheth them not for any deſire to take or harme them, but rather to ſtroke and admire them. Sometimes they goe into the Water to the belly and there calue for feare of the Dragon: the male neuer forſaketh her, but keepeth with her for the like feare of the Dragon, and feede and defend their young ones with ſingular loue and conſtancye vnto death: as appeareth by the example of one, that heard the braying of her calfe fallen into a ditch and not able to ariſe, the female ranne vnto it, and for haſt fell downe vppon it, ſo cruſhing it to death, and breaking her owne Necke with one and the ſame violente loue.

The loue of the male to the female & of both to the Calfe.

Tzetzes.

As they liue in heards, ſo when they are to paſſe ouer a ryuer or Water, they ſend ouer the leaſt or youngeſt firſt, becauſe their great bodies together ſhould not cauſe the deepe water to ſwell or riſe aboue their heigth: the other ſtand on the bancke and obſerue howe deepe he wadeth, and ſo make account that the greater may with more aſſurance follow after the younger and ſmaller, then they the elder and taller; and the females carry ouer their Calues vpon their ſnowts & long eminent teeth binding them faſt with their trunks, (like as with ropes or male girts that they may not fall) being ſometime holpen by the male; wherein appeareth an admirable point of naturall wiſedome, both in the carriage of their young and in ſending of the leſſer foremoſt, not onely for the reaſon aforeſaid, but alſo becauſe they being hunted and proſecuted, it is requiſite that the greateſt and ſtrongeſt come in the reare and hindmoſt part, for the ſafeguarde of the weaker, againſt the fury of their perſecutors, being better able to fight then the formoſt, whom in natural loue and pollicy, they ſet fartheſt from the danger.

Plutarch Aelianus Philoſtratus.

Mutius which had beene thrice Conſull affirmeth, that he ſaw Elephants brought on ſhore at *Puteoli* in *Italy*: they were cauſed to goe out of the ſhip backeward, all along the bridge that was made for them, that ſo the ſight of the Sea might terrifie them, and cauſe them more willingly to come on land, and that they might not be terrified with the length of the bridge from the continent. *Pliny* and *Solinus* affirme, that they will not goe on ſhipboord, vntill their keeper by ſome intelligible ſigne of oath, make promiſe vnto them of their returne backe againe.

Tha bringing of Elephants out of ſhips. A ſecret, if true.

They ſometime as hath beene ſaid fight one againſt another, and when the weaker is ouercome, he is ſo much abaſed and caſt downe in minde, that euer after he feareth the voyce of the conqueror.

Ariſtotle. Of their fighting

They are neuer ſo fierce, violent, or wilde, but the ſight of a Ramme tameth and diſmayeth them, for they feare his hornes; for which cauſe the Egiptians picture an Elephant and a Ramme, to ſignifie a fooliſh king that runneth away for a fearefull ſight in the field. And not onely a Ramme, but alſo the grunting clamour or cry of Hogs: by which meanes the Romanes ouerthrew the Carthaginians, and *Pirrhus* which truſted ouermuch to their Elephants. When *Antipater* beſieged the *Megarians* very ſtraitly with many Elephants, the Citizens tooke certaine Swine and anointed them with pitch, then ſet them on fire and turned them out among the Elephants, who crying horribly by reaſon of the fire on their bodies, ſo diſtemperd the Elephants, that all the wit of the *Macedonians* could not reſtraine them from madneſſe, fury, and flying vpon their owne company, onely becauſe of the cry of the Swine. And to take away that feare from Elephants, they bring vp with them when they are tamed, young Pigges and Swine euer ſince that time. When Elephants are chaſed in hunting, if the Lions ſee them, they runne from them like Hinde-calfes from the Dogges of Hunters, and yet *Iphicrates* ſayeth, that among the *Heſperian*

Gillius Ælianus Cœlius Zoroaſtres. Volateranus

Their fear of Rams, ſwine, and other beaſts

or

or weſterne *Aethiopians*, Lions ſet vpon the young Calues of Elephants and wound them: but at the ſight of the mothers, which come with ſpeede to them, when they heare them cry, the Lions runne away, and when the mothers finde their young ones imbrued in their owne bloud, they themſelues are ſo inraged that they kill them, and ſo retire from them, after which time the Lions returne and eate their fleſh. They will not indure the ſauour of a Mouſe, but refuſe the meat which they haue run ouer: in the riuer *Ganges* of *India*, there are blew Wormes of ſixty cubits long hauing two armes; theſe when the Elephants come to drinke in that riuer, take their trunks in their handes and pull them off. There are Dragons among the *Aethiopians*, which are thirty yards or paces long, theſe haue no name among the inhabitants but Elephant-killers. And among the *Indians* alſo there is as an inbred and natiue hatefull hoſtility betwixte Dragons and Elephants: for which cauſe the Dragons being not ignorant that the Elephants feed vpon the fruites and leaues of green trees, doe ſecretly conuay them ſelues into them or to the toppes of rockes: couering their hinder part with leaues, and letting his head and fore part hang downe like a rope on a ſuddaine when the Elephant commeth to crop the top of the tree, ſhe leapeth into his face, and diggeth out his eies, and becauſe that reuenge of malice is to little to ſatisfie a Serpent, ſhe twineth her gable-like-body about the throat of the amazed Elephant, and ſo ſtrangleth him to death.

The cruelty of the femals to their woúded Calues. *Solinus.* *Stat. Seboſi.*

Aelianus

Againe they marke the footſteps of the Elephant when he goeth to feed, and ſo with their tailes, net in and intangle his legs and feet: when the Elephant perceiueth and feeleth them, he putteth downe his trunke to remoue and vnty their knots and ginnes; then one of them thruſteth his poiſoned ſtinging-head into his Noſtrils, and ſo ſtop vp his breath, the other prick and gore his tender-belly-parts. Some againe meet him and flye vpon his eies and pull them foorth, ſo that at the laſt he muſt yeeld to their rage, and fall downe vpon them, killing them in his death by his fall, whom he could not reſiſt or ouercome being aliue: and this muſt be vnderſtood, that forſomuch as Elephants go togither by flockes and heards, the ſubtill Dragons let the foremoſt paſſe, and ſet vpon the hindmoſt, that ſo they may not be oppreſſed with multitude.

Alſo it is reported that the blood of an Elephant is the coldeſt blood in the world, and that Dragons in the ſcorching heate of Summer, cannot get any thing to coole them, except this blood; for which cauſe they hide themſelus in riuers and brooks whether the Elephants come to drinke, and when he putteth downe his trunke they take hold thereof, and inſtantly in great numbers leape vp vnto his eare, which is naked, bare, and without defence: where out they ſucke the blood of the Elephant vntill he fall downe dead, and ſo they periſh both together.

Of this blood commeth that ancient *Cinnabaris*, made by commixture of the blood of Elephants and Draggons both together, which alone is able and nothing but it, to make the beſt repreſentation of blood in painting. Some haue corrupted it with Goats-blood, and call it *Milton*, and *Mimum*, and *Monochroma*: it hath a moſt rare and ſinguler vertue againſt all poyſons, beſide the vnmatcheable property aforeſaid.

Of Cinnabaris or the beſt red colour

Theſe Serpents or Dragons are bred in *Taprobona*, in whoſe heads are many pretious ſtones, with ſuch naturall ſcales or figuratiue impreſſions, as if they were framed by the hande of man, for *Podiſippus* and *Tzetzes* affirme, that they haue ſeen one of them taken out of a Dragons head, hauing vpon it the liuely and artificial ſtampe of a Chariot.

The fight of Elephants. *Plinj.*

Elephants are enimies to wilde Bulles, and the *Rhinocerots*, for in the games of *Pompey*, when an Elephant and a *Rhinoceros* were brought together, the *Rhinoceros* ranne inſtantly and whet his horne vppon a ſtone, and ſo prepared himſelfe to fight, ſtriking moſt of all at the belly of the Elephant, becauſe he knewe that it was the tendereſt and moſt penetrable part of the body.

The *Rhinoceros* was as long as the Elephant, but the legges thereof were much ſhorter, and as the *Rhinocerotes* ſharpen their hornes vppon the ſtones, ſo doe the Elephants their teeth vpon trees: the ſharpneſſe of either yeeldeth not to any ſteele. Eſpeciall the *Rhinocerot* teareth and pricketh the legs of the Elephant: They fight in the woods for no other cauſe, but for the meat they liue vpon, but if the *Rhinocerot* get not the aduantage of the Elephants belly, but ſet vpon him in ſome other part of his body, hee is ſoone put to the worſt,

Aelianus *Oppianus* *Strabo.*

worſt, by the ſharpenes of the yuory tooth which pierceth through his more then buffe-hard-skinne (not to be pierced with any dart) with great facility, being ſet on with the ſtrength of ſo able an aduerſary. The Tygre alſo feareth not an Elephant, but is fiercer and ſtronger, for he leapeth vpon his head and teareth out his throat, but the Gryphins which ouercome almoſt all beaſts, are not able to ſtand with the Lyons or Elephants.

Euſtathius

The females are far more ſtrong, chearefull, and couragious then the males, and alſo they are apt to beare the greater burthens; but in War the male is more gracefull and acceptable, becauſe he is taller, giuing more aſſured enſignes of victory and fortitude: for their ſtrength is admirable, as may be coniecturd by that which is formerly recited of their trunke, and *Vartoman* affirmeth, that he ſaw three Elephants with their onely heades, driue a great ſhip out of the Sea-water where it was faſtened vnto the ſhore. When he is moſt loaded he goeth ſureſt, for he can carry a woodden Tower on his backe with thirty men therein, and their ſufficient foode and warlike inſtruments.

Vartomanus The conditions & corage of male and female.

Gillius

The king of *India* was woont to go to warre with 30000. Elephants of war, and beſide theſe he had alſo followed him 3000. of the chiefeſt and ſtrongeſt in *India*, which at his commaund would ouerthrow trees, Houſes, Walles, or any ſuch thing ſtanding againſt him: and indeed vpon theſe were the *Indians* wont to fight, for the defence of their coaſt, and country. The fartheſt region of that continent is called *Partalis*, inhabited by the *Gangarides* and *Calingæ*, the king whereof was wont to haue ſeuen hundred Elephants to watch his Army, and there was no meane prince in all *India* which was not Lord of many Elephants. The king of *Palibotræ* kept in ſtipend, eight thouſand euery day, and beyond his territory was the king of *Modubæ* and *Molindæ*, which had foure hundred Elephants. Theſe fight with men, and ouerthrowe all that come within their reach, both with trunkes and teeth.

Albertus The ſtrength and burthen of an Eleph.

Plny. The keepers and maintainers of Elep.

Solinus

There were certaine officers and guiders of theſe Elephants, which were called *Elephantarchæ*, whoe were the gouernors of ſixteene Elephants, and they which did inſtitute and teach them *Martiall* diſcipline, were called *Elephantagogi*. The millitary Elephant did cary 4. perſons on his bare backe, one fighting on the right hand, another fighting on the left hand, a third which ſtood fighting backward from the Elephants head, and a fourth in the middle of theſe holding the raines and guiding the beaſt to the deſcretion of the Souldiers, euen as the pilot in a ſhip guideth the ſterne, wherein was required an equall knowledge and dexterity, for they vnderſtand any language quickly, for when the *Indian* which ruled them ſaid, ſtrike heere on the right hand, or els on the left, or refraine and ſtand ſtil, no reaſonable man could yeald readier obedience. They did faſten by iron chaines, firſt of all vpon the elephant that was to beare ten, fifteene, twenty, or thirty men, on either ſide, two panniers of iron bound vnderneath their belly, and vpon them the like panniers of wood hollow, wherin they place their men at armes, and couered them ouer with ſmall boards, for the trunk of the elephant was couered with a maile for defence, and vpon that a broad ſword, and two cubits long: this (as alſo the wodden Caſtle or paniers aforſaid) were faſtened firſt to the necke, and then to the rumpe of the elephant. Being thus armed, they entred the battell, and they ſhewed vnto the beaſt to make them more fierce, wine, red liquor made of rice, and white cloth, for at the ſight of any of theſe, his courage and rage increaſeth aboue all meaſure; then at the ſound of the Trumpet he beginneth with teeth to ſtrike, teare, beate, ſpoyle, take vp into the aire, caſt down again, ſtamp vpon men vnder feet, ouerthrow with his trunke, and make way for his riders to pierce with Speare, ſhield, and ſword; ſo that his horrible voice, his wonderfull body, his terrible force, his admirable skill, his ready and inclinable obedience, and his ſtraunge and ſildome ſeene ſhape, produced in a maine battell no meane accidents and ouerturnes. For this cauſe we read how that *Pyrrhus* firſt of all, produced elephants againſt the Romans in *Lucania*: afterward *Aſdruball* in *Affrica*, *Antiochus* in the Eaſt, and *Iugurtha* in *Numidia*.

Pollux. The inſtruction of Elephants for war

Aelianus

Againſt theſe new kindes of Caſtle-fighting and Souldier-bearing-beaſtes, on the contrary they inuented New kindes of ſtratagems, as is before ſette downe, and alſo new inſtrumentes of Warre, for a Centuryon in *Lucania* with a new deuiſed ſharp ſword, cutte off the trunke of this Beaſt: againe other inuented, that two armed Horſſes ſhould draw a charriot, and in the ſame armed men with Iauelins and ſharpe ſpeares, the ſpeedy

The fight againſt eleph.

Horſſes

horſes ſhould withall force run vpon the Elephants, and the ſpeare-men directing their courſe and Weapons ſome vpon the beaſt, other vpon the riders, did not onely wound the beaſt, but alſo by celerity of the horſes, eſcape all danger.

Other againe ſent againſt him armed Souldiers, hauing their Armour made full of ſharpe prickes or piercing piked Nayles, ſo that when the beaſt did ſtrike at them with his trunke, he receiued grieuous woundes by his owne blowes. Againe there were certaine young men Souldiers, armed with light armour, which being mounted vppon ſwift Horſſes, could caſt Darts with ſingular facility, and without the reach of the beaſt, many times wounding him with long ſpeares, and ſo by example of the Horſe-men, the foote-men, grew more bold, and with piles in the earth annoyed the belly of the Beaſt, and vtterly vanquiſhing it and the rider. Againe, they deuiſed ſlings to caſt ſtones, wherby they beate off the riders, and many times ouerthrewe the Caſtle bearer, as it were by ſome violent ſtroke of a Cannot ſhot; neither was there euer any more eaſie way to diſaſter theſe monſter-ſeeming-Soldiers, then by caſting of ſtones, and laſtly they would ſuffer their Elephants and their riders by poore hopes and appearances of feare, to enter into the middeſt among them, and ſo begirte and incloſe them, that they tooke the Elephants aliue; and alſo more ſhooters of Darts carried in Chariots with the ſtronge courſe of Horſſes, did ſo annoy them, that whereas their bodies were great and vnweldy, not nimble to ſtir out of place, it became more eaſie to kill an elephant then a Horſſe, becauſe many ſhooters at one time could pierce ſo faire a marke with vnreſiſtable weapons. And theſe things are related by *Vegetius*.

Games of Elephants.

At the laſt the fight with Elephants turned into a publike game or paſtime, both to ſee them fought withall by men, and alſo among themſelues. When certaine priſoners of the Romans were taken by *Anniball*, he firſt conſtrained them to skirmiſh among themſelues, and ſo ſlew one another except onely one; and he was by the like commaundement forced to fight with an Elephant, but vpon condition of liberty if he eſcaped aliue: and thereupon ioyned Combat, and ſlew the Elephant, to the great griefe and amazement of all the *Carthaginians*; but going home, according to agreement, *Annibal* fearing that by this fact thoſe great beaſts would grow into contempt, ſent certaine Horſemen to kill him by the way.

Feneſtella.

Their trunke or hand is moſt eaſie to be cut off; for ſo it happened in the ædility or temple office of *Claudius*, *Antonius* and *Poſthumus* being conſuls, and afterward in the *Circus*, when the *Luculli* were the commons officers. And when *Pompey* was conſull the ſecond time, there were 17. or 20. which at one time fought within the *Circus*, at the dedication of the Temple of *Venus* the *Victoria*, where the *Getulians* fought with them with Speares and Dartes; for their happened an admirable accident, one of the Souldiers who hauing a hurt in his feete did creepe vppon his knees betwixt the Legges of the Elephants, and caſt vp the Darts ouer his head into the beaſtes belly, which fell downe round about him, to the great pleaſure of the beholders, ſo that many of the elephants periſhed rather by Art then the ſtrength of the Souldier. No leſſe was the Miracle of another ſlaine with one ſtroke, for a pile ran into his temples through his eie, and there ſtacke ſo faſt, that it could not be pulled forth againe; which thing was afterward aſſayed by *Iulius Cæſar*, and in the third time of his conſulſhip, there were twenty Elephantes, which in the Games fought with fiue hundred men, and ſo many with Towers on their backes, bearing threeſcore men in euery Tower.

To conclude, elephants are afraid of fire, and *Martiall* made this *Epigram* of a Bul ſlaine by an elephant, which was wont to domineer in all their triumphant games, wherewithall I will conclude this diſcourſe.

Qui modo per totam flammis ſtimulatus arenam
Suſtulerat raptas Taurus in aſtra pilas
Occubuit tandem cornuto ardore petitus
Dum facilem tolli ſic elephanta putat.

The taking of Elephants *Plny. Strabo.*

In the next place it is good to relate the ſtory of the taking and taming of elephants, for in *Lybia* about the *Troglodit æ*, the hunting and taking of elephants haue giuen many names to ſeuerall Townes, as *Elephantina*, and *Elephantis*, *Epithera*, *Philothera*, and the hun-

hunting of Elephants by *Ptolemais*, by the port *Saba*, the Citty *Daraba*, and *Lycha*. In *Affricke* they take them in great ditches, wherinto when they are fallen, the people preſently with boughes, mattocks, leauers, and digging downe of high raiſed places, take them out againe, and ſo turne them into a valley wrought by the labour of man, moſt firmely walled on both ſides, where with famine they tame him: for when he would gently take a bough at the hand of a man, they adiudged him tamed, and grew familiar with him, leading him away without all ſcruple.

But the *Indians* vſe another more ingenious and ſpeedy meanes to tame them, which is this; firſt, they dig alſo a great ditch, and place ſuch meate therein as the beaſt loueth, who winding it and comming thereunto, for deſire thereof falleth into the foſſe or ditch: being ſo fallen in and not able to come forth againe, one commeth to him with Whips, beating him very grieuouſly for a good ſpace, to the great griefe of the beaſt, who through his incloſing can neither runne away nor helpe himſelfe; then commeth another during this time of puniſhment and blameth the firſt man for beating the beaſt, who departeth preſently as one afraid of his rebuke, the other pittieth the beaſt, and ſtroaketh him, and ſo goeth away: then commeth the Whipper againe, and ſcourgeth the Elephant as before and that more grieuouſly to his greater torment for a good ſpace together: whereupon the time fulfilled, the other commeth againe and fighteth with the Whipper, and forcibly ſeemeth to driue him away, and relieue the poore beaſt; and this they doe ſucceſſiuely three or four times; ſo at the laſt, the Elephant groweth to know and loue his deliuerer; who by that meanes draweth him out and leadeth him away quietly: While this thing is doing, the ſmiter and Whipper vſeth a ſtrange and vnwonted kind of habit, ſo as he may neuer be knowne by the Elephant after he is tamed, for feare of reuenge: of which you ſhall heare more afterward, in the farther diſcourſe and opening the nature of this beaſt.

Pliny. *Albertus.*

Arrianus and *Strabo* relate another way whereby the *Indians* take their Elephantes, which becauſe they Write vpon their owne eye-ſight, of the things they knewe aſſuredly, I haue thought good to expreſſe the deuiſe. Foure or fiue Hunters, firſt of all chuſe out ſome plaine place, without Trees or Hilles but declining, by the ſpace of ſome foure or fiue furlongs; this they dig like a wide Ditch as aforeſaid, and with the earth they take vp, they raiſe Walls about it like a trench, and in the ſides of the trench they make certaine dennes with holes, to conuay in light to the Watch-men, whom they place therein, to giue notice and obſerue when the Elephants are incloſed; then make they a narow bridge couered with earth at the farther end of the trench, that the beaſtes may dread no fallacy: and for the more ſpeedy effecting & compaſſing their deſire, they alſo include in the trench three or foure tame female Elephants, to entiſe and draw into them the wild ones.

Now theſe beaſtes in the day time feede not ſo boldly as in the night, and therefore they cannot eaſily be deceiued or taken in the light; but in the night great flockes of them follow the Captaine, (as we haue already ſhewed,) and ſo comming neere this trench, partly by the voice, and partlye by the ſauour and ſmell of the females, they are drawen into the trench; then the Watch-men with all ſpeede, pull downe the bridge, and other of them goe into the next Townes to call for helpe, who vppon the firſt notice thereof, come to the place mounted vppon the beſt and ſtrongeſt tame Elephantes, and ſo compaſſe them about, giuing meate in their preſence to the tame, but beſiedging the incloſed, they keepe them from all meate and foode, vntill they be ſo weakened that they dare enter in among them, but in this manner; they turne in their tame Elephantes and goe vnder their bellyes, and ſo when they come neere the Wilde Elephantes, they ſpeedily conuaye themſelues vnder his bellye, and lay vnauoydable fetters vppon their feete: then prouoke they the tame ones to beate and fight with the Wilde, who by reaſon of the manacles vpon their feete, are eaſily ouerthrowen and fall to the ground; being on the ground, they put halters vpon their neckes made of raw Oxe hides, and ſo bind them to the tame and domeſticall Elephantes; And while they lye on the grounde, they get vppon them, and to the intent that theyr Ryders may be without daunger of harme by them, they cut the skinne of their neckes round about in a circle, with a ſharpe ſword,

and

and vppon the wounde they tye and faſten a rope, that ſo the payne may conſtraine the Beaſt to be quiet, ſo that by this they beginne to feele their owne weakeneſſe, and leaue off their wildeneſſe, betaking themſelues to the mercy of their new Maiſters.

Being thus raiſed from the earth againe, and yoaked by the neckes and Legges to the tamed Elephants, they are ſafely led home into ſtables, where they are faſtened to great pillers by their neckes, and if they refuſe to eate their meate, with Tymbrels, Cimbals, Harpes, and other muſicall inſtruments, they are ſo entiſed from ſullen Wildeneſſe, that they forget their firſt natures, and yeald allouing obedience to men, as to their victorious conquerors and vnreſiſtable maiſters.

10 Theſe beaſtes by their ſagacity and naturall inſtinct, do ſometime foreſee their owne perill, and diſcouer the traines and ſecret intentions of the hunters, ſo as they cannot bee drawen into the ditches and foſſes by any allurements: but preſaging their owne miſſortunes, turne backe againe vpon their hunters, euen through the middeſt of them, and ſo ſeeke to ſaue themſelues by flight, ouerthrowing their enimies that dare approch vnto them At which time there is a fierce fight, to the great ſlaughter many times both of men and beaſtes; for the men to ſtay his flight, bend their ſpeares, and charge their darts and arrowes, to ſtrike the Elephant directly on the face, and if the beaſt perceiue that he hath ouerthrowne any man, inſtantly hee maketh to him, taketh him in his teeth, lifting him vp into the aire, and caſting him downe againe, and ſtampeth vpon him, wounding 20 him many times with his teeth or hornes, wherby he putteth him to cruell torments, and leaueth him not till he be dead. *Aelianus*

And when they inuade or ſet vpon a man, they ſpread forth their broad eares, (which are faſhioned like the Winges of Oſtriches) as the ſailes of a ſhip, and drawing vp their trunk vnder their teeth, their noſes ſtand forth like the beake of ſome ſhip, & ſo ruſh they with vnreſiſtable violence vpon the weake bodies of men, ouerturning them in no other ſort, then a mighty great hulke or man of Warre, the little Oares or Whirries in the Sea.

And as the Trumpets in Warre giue the ſignes of fighting, ſo do theſe ſend forth ſuch terrible yelling and roaring clamors, as bringeth no meane aſtoniſhment to his perſecu- 30 tours: beſide the lamentable and mournefull voyces of men, by them wounded and fallen to the earth; ſome hauing their knees and bones broken, other their eies trode out of their head, other their Noſes preſſed flat to their faces, and their whole viſages ſo diſſigured and diſſauoured in a moment, that their neereſt friends, kindred, and acquaintance cannot knowe them. Theſe alſo fill the ſpatious aire with direfull cryes, that are heard a great way off, into the Townes and citties adioyning, hauing no other meanes to eſcape out of the way, and from the teeth of the beaſt, except he ſtrike his tooth into ſome roote, and there it ſticke faſt vntill the poore ouerthrowen man can creepe aſide and ſaue himſelfe by flight.

In this conflict, ſometime the Elephants, and ſomtimes men are the conquerors, by 40 bringing vpon the beaſts diuers terrours and manacles, out of which they are not very eaſily deliuered: for menne alſo haue their trumpets, and ſo make the Woodes and fieldes ring with them, the ratling of their Armour and ſhieldes, and their owne howling and Whooping, kindling fires on the earth, caſting both fire-braunds and burning Torches into the face of the Elephant, by all which the huge beaſt is not a little diſgraced and terrified. So that being bereft of their wits, they turne back and run into the ditch which they ſo carefully auoyded before.

But if their rage proceede vndeterred, and men be forced to yeald vnto them, forth they go into the woods, making the trees to bend vnto them as a dog or an Oxe doth the ſtanding corne at harueſt: breaking off their tops and branches, which hinder their courſe and 50 flight, as another beaſt would crop off the eares of corne; but where they are taller then the Woods, there they ſtraine euery ioynt and member in them to get ground and ouergoe their Hunters; which they may performe and attaine more eaſily, becauſe of their cuſtomary aboad in thoſe places: and when they are eſcaped out of the ſight of their followers, and make account that they are freed from farther perſecution, then caſt they of all feare, and compound their diſtracted ſenſes into a remembrance of meat, and ſo gather

ther their food from Palmes, Trees or buſhes; afterward betaking themſelues to reſt and quietneſſe.

But if their Hunters come againe into their ſight, they alſo againe take them to their heels, vntill they haue gotten more ground from them, and then they reſt againe: and if the ſunne declyne, and light of day faile the Hunters, and darkeneſſe make an end of the chaſe; then doe they compaſſe in the beaſts way, and ſet the wood a fire, (for Elephants feare fire as much as Lyons:) So that by all this it appeareth, that the fabulous tales of *Gabinius* the Roman writer of Elephants, are not to be belieued; when he affirmeth, that Elephants will fight againſt and reſiſt the violence of fire.

The *Troglodita* hunt and take Elephants after another manner, for they climbe vp into the trees, and there ſit till the flockes of Elephantes paſſe by, and vppon the laſt, the Watch-man ſuddenly leapeth (with great courage) taking hold vpon his taile and ſo flyding down to his Legges, and with a ſharpe Axe which he hath hanging at his backe cutteth the Nerues and ſinnewes of his Legges with ſo great celerity, that the beaſt cannot turne about to relieue it ſelfe, before ſhee be wounded and made vnable to reuenge her harme, or preuent her taking: and ſometimes ſhe falleth downe on the wounded ſide, and Cruſheth the Hunter-watch-man to death, or elſe with her force in running, daſheth out his braines againſt a tree. *Plin.*

The Elephant eaters (called *Elephantophagi*) doe obſerue the like pollicy, for by ſtealth and ſecretly they ſet vppon the hindmoſt, or elſe the wandring ſolitary Elephant, and cutte his ſinnewes, which cauſeth the beaſt to fall downe, whom preſently they beheade, and afterward they eate the hinder parts of this Beaſt ſo caſt downe and taken. *Strabo.* Other waies of taking Elephants.

Other among the aforeſaid *Troglodyta*, vſe a more eaſie, cunning and leſſe perillous kind of taking Elephants; for they ſet on the ground very ſtrong charged bent-bowes, which are kept by manye of their ſtrongeſt young men, and ſo when the flockes of Elephants paſſe by, they ſhoote their ſharp arrowes dipped in the gall of Serpents, and wound ſome one of them, and follow him by the blood, vntill he be vnable to make reſiſtance. There are three at euery bowe, two which hold it, and one that draweth the ſtring. Other againe, watch the trees whereunto the beaſt leaneth when he ſleepeth, neere ſome Waters, and the ſame they cutte halfe aſunder, whereunto when hee declyneth his bodye, the Tree is ouerturned and the Beaſt alſo, and beeing vnable to riſe againe becauſe of the ſhort Nerues and no flexions in his Legs, there he lyeth, till the Watch-man come and cut off his head.

Ariſtotle deſcribeth another manner of taking Elephants in this ſorte; The Hunter (ſaith he) getteth vp vpon a tamed Elephant, and followeth the Wilde one till hee haue ouertaken it, then commaundeth he the tame beaſt to ſtrike the other, and ſo continueth chaſing and beating him, til he haue wearied him and broken his vntameable nature. Then doth the rider leape vppon the wearied and tyred Elephant, and with a ſharpe pointed Sickle doth gouerne him after the tame one, and ſo in ſhort ſpace he groweth gentle. And ſome of them when the ryder alighteth from their backes, grow Wilde and fierce againe; for which cauſe, they binde their forelegges with ſtrong bands, and by this meanes they take both great and ſmall, old and young ones; but as the old ones are more wilde and obſtinate, and ſo difficult to be taken, ſo the younger keepe ſo much with the elder, that a like impoſſibility or difficulty interpoſeth it ſelfe from apprehending them.

In the *Caſpian* lake, there are certaine fiſhes (called *Oxyrinchi*) out of whom is made ſuch a firme glew, that it will not be diſſolued in ten daies after it hath taken hold, for which cauſe they vſe it in the taking of Elephants. *Gillius*

There are in the Iſland *Zeira* many Elephants, whom they take on this manner: In the Mountaines they make certaine cloyſters in the earth, hauing two great Trees ſtanding at the mouth of the cloyſters, and in thoſe trees they hang vp a great par-cullis gate, within that Cloyſter they place a tame female Elephant at the time of their vſuall copulation: the wild Elephants doe ſpeedily winde her, and make to her, and ſo at the laſt hauing found the way betwixt the two trees, enter into her; ſometime twenty and ſometime thirty at a time: then are there two men in the ſaid trees, which cut the rope whereby the gate hangeth, ſo it falleth downe and includeth the Elephants, where they ſuffer them alone

for

for ſixe or ſeuen daies without meate, whereby they are ſo infeebled and famiſhed, that they are not able to ſtand vpon their legs.

Then two or three ſtronge men enter in amonge them, and with great ſtaues and Clubbes, belabour and cudgell them, till by that meanes they grow tame, and gentle; and although an Elephant be a monſter-great-beaſt and very ſubtill, yet by theſe and ſuch like meanes do the inhabitants of *India* and *Aethiopia* take many of them, with a very ſmall labour, to their great aduantage.

Againſt theſe ſlights of men, may be oppoſed the ſubtill and cautelous euaſions of the beaſt, auoyding all the foot-ſteps of men, if they ſmell them vpon any herbe or leafe, and for their fight with the Hunters, they obſerue this order. Firſt of all, they ſet them foremoſt which haue the beſt teeth, that ſo they may not be afraid of Combat, and when they are weary, by breaking downe of trees they eſcape and fly away. But for their Hunting, they know that they are not hunted in *India* for no other cauſe, then for their teeth, and therefore to diſcourage the hunters, they ſet them which haue the worſt teeth before, aud reſerue the ſtrongeſt for the ſecond encounter: for their wiſedome or naturall diſcretion is heerein to be admired, that they will ſo diſpoſe themſelues in all their battailes when they are in chaſe, that euer they fight by courſe, and incloſe the youngeſt from perill, ſo that lying vnder the belly of their Dammes they can ſcarce be ſeene: and when one of them flyeth they all flye away, to their vſuall reſting places, ſtryuing which of them ſhall goe foremoſt: And if it at any time they come to a wide and deepe Ditch, which they cannot paſſe ouer without a bridge, then one of them deſcendeth, and goeth downe into the Ditch, and ſtandeth tranſuerſe or Croſſe the ſame, by his great bodye filling vppe the empty partes, and the reſidue paſſe ouer vpon his backe as vpon a bridge. The ſubtilty of Elephants againſt their hunters.

Afterward when they are all ouer, they tarry and helpe their fellowe out of the Ditch or Trench againe, by this ſlight or deuiſe; one of them putteth downe to him his Legge, and the other in the Ditch windeth his trunke about the ſame, the reſidue ſtanders by caſt in bundels of Sprigs with their mouthes, which the Elephant warily and ſpeedily putteth vnder his feete, and ſo raiſeth himſelfe out of the Trench againe, and departeth with his fellowes. *Ælianus. Tzetzes. Plutarch*

But if they fall in and cannot finde any helpe or meanes to come forth, they laye aſide their naturall Wilde diſpoſition, and are contented to take meate and drinke at the handes of men, whoſe preſence before they abhorred; and being deliuered they thinke no more vpon their former condition, but in forgetfulneſſe thereof, remaine obedient to their deliuerers.

Being thus taken as it hath beene ſaid, it is alſo expedient to expreſſe by what Art and meanes they are Cicurated and tamed. Firſt of all therefore when they are taken, they are faſtened to ſome Tree or Piller in the earth, ſo as they can neyther kicke backeward nor Leape forwarde, and there hunger, thirſt, and famine, like twoo moſt ſtronge and forcible Ryders abate their naturall wildeneſſe, ſtrength, feare, and hatred of men: Afterward when their keepers perceiue by their deiection of minde, that they beginne to be mollified and altered, then they giue vnto them meate out of their hands, vpon whom the beaſt doth caſt a farre more fauorable and cheerefull eie, conſidering their owne bondage, and ſo at the laſt neceſſity frameth them vnto a contented and tractable courſe and inclination. The art of taming elepha. *Ælianus*

But the *Indians* by great labour and induſtry take their young Calues at their Watering places, and ſo leade them away, intiſing them by many allurementes of meate to loue and obey them, ſo as they grow to vnderſtand the *Indian* language, but the elder *Indian* Elephants doe very hardly and ſildome grow tame, becauſe of their remembrance of their former liberty, by any bands and oppreſſion; neuertheleſſe by inſtrumentall muſicke, ioyned with ſome of their coutrey ſongs and ditties, they abate their fierceneſſe and bring downe their high vntractable ſtomacks, ſo as without all bands they remaine quiet, peaceable and obedient, taking their meate which is layed before them.

Pliny and *Solinus* preſcribe the iuyce of Barly to be giuen to them for their mitification, whereunto alſo agreeth *Dioſcorides* (calling that kind of drinke *Zythus*) and the reaſon

heereof is, by cauſe of the tarte ſharpneſſe in barly water if it ſtand a little while; and therfore alſo they prescribe vineger and aſhes to rub the beaſts mouth, for it hath power in it to pierce ſtones, al ſharp things penitrate deepe into his fleſh, and alter his nature: the inuention whereof is attributed to *Democritus*.

Plutarch

Being thus tamed they grow into ciuill and familiar vſes, for *Cæſar* aſcended into the *Capitall* betwixt foure hundred Elephants, carring at either ſide burning Torches, and *Heliogobalus* brought foure Waggons drawne with Elephantes in *Vaticanum*, and men commonly ride vpon them, for *Apollonius* ſawe neere the Ryuer *Indus*, a Boy of thirteen yeare old ryding alone vpon an Elephant, ſpurring and pricking him as freely as any man will do a leane Horſſe.

Philoſtratus

They are taught to bend one of their hinder legges to take vp their Ryder, who alſo muſt receiue helpe from ſome other preſent ſtanders by, or elſe it is impoſſible to mount on the backe of ſo high a palfrey. They which are not accuſtomed to ride vppon theſe beaſtes, are affected with vomiting and caſting, like men when they firſt of all take the Sea. They are ruled without bridle or raines, onely by a long crooked piece of Wood, bending like a Sickle, and nayled with ſharpe Nayles, no man can ſitte more ſafely and more ſoftly vppon a Horſſe or Mule then they doe which Ryde vppon the Elephants. The *Indians* with their leſſer Elephantes (which they call baſtard Elephantes) plow their ground and corne.

The taking vp of their riders.

Nearchus Strabo.

Elephants for the plowe.

The common price of Elephantes is at the leaſt fiue hundred Nobles, and ſometimes two thouſand. The *Indian* Women are moſt chaſt and continent, yet for an Elephant they take a great pride to be hired for Whoores, for they imagine that the fame and receiued oppinyon of their beautye, doeth conntervayle and couer the ſhamefull loſſe of their honeſty (as *Arrianus* wryteth in his booke of *Indians*.)

The price of Elephants.

Since the time that Elephants haue been tamed, their natures & diſpoſitions haue beene the better obſerued and diſcouered; for they willingly obey their keepers, learning all feates of Armes, to take vp ſtones and caſt them, and to ſwimme; ſo that *Strabo* affirmeth, there was no poſſeſſion or wealth comparable to a chariot or Waggon of Elephants.

Their obedience and tractable gentlenesse.

Mutianus which was thrice Conſull affirmed to *Pliny*, that he ſaw an Elephant which learned the Greeke letters, and was able with his tongue to Write theſe wordes. *Autos egoo Tadegrapſa laphura te kelt'anetheca*; that is, I Wrote theſe thinges and dedicated the *Celtican* ſpoyls: but in theſe actions of Writing, the hand of the teacher muſt be alſo preſent to teach him how to frame the Letters, and then as *Aelianus* ſayeth they will Wryte vppon Tables, and followe the true proportion of the Characters expreſſed before their face, whereupon they looke as attentiuely as any *Grammarian*. In *India* they are taught many ſportes, as to Daunce and Leape, which cauſed *Martiall* to Wryte thus;

Pliny.

Their learning in letters

Turpes eſſeda quod trahunt biſontes
Et molles dare iuſſa quod choreas
Nigro bellua nil legat magiſtro
Quis ſpectacula non putet deorum.

When the Prizes of *Germanicus Cæſar* were played; there were many Elephantes which acted ſtrange feates or partes, foure of them went vppon Ropes and ouer the Tables of meate, where on they ſet their feete ſo warily that they neuer touched any of the gheſts, the boardes or ſtanding Cuppes being fully furniſhed. And alſo they learned to daunce after Pipes by meaſure, ſometime Daunсing ſoftly, and ſometime apace, and then againe leaping vpright, according to the number of the thing ſung or played vpon the inſtrument: and they are apt to learne, remember, meditate, and conceiue ſuch things, as a man can hardly performe.

Their induſtrious care to performe the thinges they are taught, appeareth heerein, by cauſe when they are ſecret and alone by themſelues, they will practiſe leaping, dancing, and other ſtrange feats, which they could not learn ſuddenly in the preſence of their maiſters (as *Pliny* affirmeth) for certaine truth of an Elephant which was dull and hard of vn-

vnderſtanding, his keeper found him in the night practiſing thoſe thinges which hee had taught him with many ſtripes the day before, and cold not preuaile by reaſon of the beaſts ſlow conceit.

Their was an Elephant playing vpon a Cymball, and others of his fellowes dauncing about him, for there was faſtened to either of both of his forelegs one Cymball, and another hanged to his trunke, the beaſt would obſerue iuſt time, and ſtrike vppon one, and then the other, to the admiration of all the beholders. There was a certaine banquet prepared for Elephants vpon a low bed in a palour ſet with diuers diſhes and po s of Wine, whereinto were admitted twelue, ſixe males, apparelled like men, and ſixe females apparelled like women: when they ſaw it, they ſat downe with great modeſty, taking heere and there like diſcreet temperat gheſts, neither rauening vppon one diſh or other, and when they ſhould drinke, they tooke the cup receiuing in the liquor very manerly, and for ſport & feſtuity would through their trunks ſquirt or caſt a litle of their drink vpon their attendants; ſo that this beaſt is not onely of an admirable greatnes but of a more wonderful meakeneſſe and docibility. *Plutarch.* *Aelianus*

They are ſaid to diſeerne betwixt kings and common perſons, for they adore and bend vnto them, poynting to their Crownes, which cauſed *Martiall* to Write this *Tetraſtichon*; *Ariſtotle.* The reuerence of Elephants to Kings.

Quid pius & ſupplex elephas te Cæſar adorat
Non fecit hoc iuſſus, nulloque docente magiſtro
Hic modo qui tauro tam metuendus erat
Crede mihi numen ſentit & ille tuum.

The King of *Indians* was watched with foure and twenty Elephants, who were taught to forbeare ſleepe, and to come in their turnes at certaine houres, and ſo were they moſt faithfull, carefull and inuincible. And as there be of them three kindes, the *Paluſtrians* or Mariſhye Elephantes are hare-brained and inconſtant, the Elephantes of the Mountaines are ſubtill and euill natured, lying in waite to deſtroy and deuoure, but the Campeſtriall Elephants are meeke, Gentle, Docible, and apt to imitate men. In theſe is the vnderſtanding of their country language, of obedience to Princes, gouernment, and offices; the loue and pleaſure of glory and praiſe: and alſo that which is not alway in men; namely, equity, wiſedome, and probity. 3. kindes of Elephants.

They haue alſo a kinde of Religion, for they worſhippe, reuerence, and obſerue the courſe of the Sunne, Moone, and Starres; for when the Moone ſhineth, they goe to the Waters wherein ſhe is apparant, and when the Sunne ariſeth, they ſalute and reuerence her face: and it is obſerued in *Æthiopia*, that when the Moone is chaunged vntill her prime and appearance, theſe Beaſtes by a ſecret motion of nature, take boughes from of the trees they feede vpon, and firſt of all lift them vp to heauen, and then looke vppon the Moone, which they doe many times together; as it were in ſupplication to her. In like manner they reuerence the Sunne ryſing, holding vp their trunke or hand to heauen, in congratulation of her riſing. The religion of elephants. *Pliny.* *Solinus.* *Aelianus.*

Iuba was woont to ſay, that this beaſt was acceptable to thoſe Gods which ruled Sea and Land, bycauſe of their reuerence to Sunne and Moone, and therefore *Ptolomeus Philopator*, offered foure Elephants in a ſacrifice (to recouer the quietneſſe of his mind) thinking that the Gods would haue beene well pleaſed therewith, but finding that his fearefull dreames and viſions departed not from him, but rather his diſquietneſſe increaſed, fearing that the Gods were angry with him for that action, he made foure Elephants of braſſe, and dedicated them to the ſun, that ſo by this deede he might purchaſe pardon for the former offence. Elephants ſacrificed and what followed therupõ. *Ælianus.* *Plutarch*

This religion of theirs, alſo appeareth before their death, for when they feele any mortall woundes, or other naturall ſignes of their later end, either they take vp the duſt, or elſe ſome greene herbe, and lift it vp to heauen in token of their innocency and implorati- on of their owne weakenes: and in like manner do they when they eate any herbe by natural inſtinct to cure their diſeaſes: firſt they lift it vp to the heauens (as it were to pray for a deuine bleſſing vpon it) and then deuoure it. *Tzetzes.* *Plinyus.* *Ælianus*

Tzetzes.

I cannot omit their care, to bury and couer the dead carkaſes of their companions, or any other of their kind; for finding them dead they paſſe not by them till they haue lamented their common miſery, by caſting duſt and earth on them, and alſo greene boughes, in token of ſacrifice, holding it execrable to doe otherwiſe: and they know by a naturall inſtinct, ſome aſſured fore-tokens of their owne death. Beſides when they waxe old and vnfit to gather their owne meate, or fight for themſelues the younger of them feed, nouriſh, and defend them, yea they raiſe them out of Ditches and trenches into which they are fallen, exempting them from all labour and perill, and interpoſing their owne bodies for their protection: neither do they forſake them in ſickneſſe, or in their woundes, but ſtand to them, pulling Darts out of their bodies, and helping both like skilfull Chirurgians to cure their woundes, and alſo like faithfull friendes to ſupply their wants.

Plinyus. Their vnderſtanding of iuſtice and in equity

Againe how much they loue their young which is a naturall part of religion we haue ſhewed before. *Antipater* ſuppoſeth that they haue a kinde of diuination or diuine vnderſtanding of law and equity, for when King *Bochus*, had condemned thirty men to be torne and trod in pieces by Elephants, and tying them hand and foote to blocks or pieces of Wood, caſt them among thirty Elephants, his ſeruants and officers could not by al their wit, skil, or prouocation, make the beaſts touch one of them: ſo that it was apparant, they ſcorned and diſdained to ſerue any mans cruell diſpoſition, or to be the miniſters of tyranny and murther. They moreouer haue not onely an obſeruation of chaſtity among themſelues, but alſo are, reuengers of whoredome and adulterers in other, as may appeare by theſe examples in Hiſtory.

Aelianus. The reuenge of adulteryes by Elephants

A certaine Elephant ſeeing his Maiſter abſent, and another man in bedde with his Miſtreſſe, he went vnto the bed and ſlew them both. The like was done at Rome where the Elephant hauing ſlaine both the adulterer and adultereſſe, he couered them with the bed clothes vntill his keeper returned home, and then by ſignes drew him into his lodging place, where he vncouered the adulterers, and ſhewed him his bloody tooth that tooke reuenge vpon them both for ſuch a villany: whereat the maiſter wondering, was the more pacified becauſe of the manifeſt-committed iniquity. And not onely thus deale they againſt the Woman, but they alſo ſpare not to reuenge the adultery of men, yea of their owne keeper: for there was a rich man which had married a Wife not very amiable or louely, but like himſelfe for wealth, riches, and poſſeſſions, which he hauing gained, firſt of all ſet his heart to loue another, more fitting his luſtfull fancye, and being deſirous to marry her, ſtrangled his rich il-fauored Wife, and buried her not farre from the Elephants ſtable, and ſo married with the other, and brought her home to his houſe: the Elephant abhorring ſuch deteſtable murther, brought the new married Wife to the place vhere the other was buried; and with his teeth digged vppe the ground and ſhewed her the naked bodye of her predeceſſour, intymating therby vnto her ſecretly, how vnworthely ſhe had married with a man, murtherer of his former wife.

Their loue to their keepers and all men that harme them not.

Their loue and concord with all mankind is moſt notorious, eſpecially to their keepers and Women: for if through wrath they be incenſed againſt their keepers, they kill them, and afterwarde by way of repentance, they conſume themſelues with mourning: And for the manifeſting of this point *Arrianus* telleth a notable ſtory of an *Indian*, who had brought vp from a Foale a white Elephant, both louing it and being beloued of it againe, he was thereupon carried with great admiration. The king hearing of this White Elephant, ſent vnto the man for it, requiring it to be giuen him for a preſent, whereat the man was much grieued, that another man ſhould poſſeſſe that which he had ſo tenderly educated and loued, fitting him to his bowe and purpoſes, and therefore like a ryuall in his Elephants loue, reſolued to deny the king, and to ſhift for himſelfe in ſome other place: whereupon he fled into a deſert region with his Elephant, and the king vnderſtanding thereof, grew offended with him, ſent meſſengers after him to take away the Elephant, and withall to bring the man backe againe, to receiue puniſhment for his contempt.

When they came to the place where he remained and began to take order for their apprehenſion, the man aſcended into a ſteepe place and there kept the kings meſſengers off from him by caſting of ſtones, and ſo alſo did the beaſt like as one that had receiued

ſome

ſome iniury by them, at laſt, they got neare the Indian & caſt him down, but the Eleph. made vpon them, killing ſome of them, and defending his maiſter and nouriſher, put the reſidue to flight, and then taking vp his maiſter with his trunke carried him ſafe into his lodging, which thing is worthy to be remembred as a noble vnderſtanding part both of a louing friend and faithfull ſeruant.

The like may be ſaid of the Elephant of *Porus*, carrying his wounded maiſter the king in the battel he fought with Alexander, for the beaſt drew the Darts gently out of his maiſters body without all paine, and did not caſt him vntill he perceiued him to be dead and without blood and breath, and then did firſt of all bend his owne body as neare the earth as he could, that if his maiſter had any life left in him, he might not receiue any harme in his alighting or falling downe. Generally as is already ſaid they loue all men after they be tamed, for if they meet a man erring out of his way they gently bring him into the right againe, yet being wilde are they afraide of the foot-ſteps of men if they winde their treadings before they ſee their perſons, and when they find an herbe that yeeldeth a ſuſpition of a mans preſence, they ſmell thereunto one by one, and if al agree in one ſauour, the laſt beaſt liſteth vppe his voice and crieth out for a token and watchword to make them all flie away.

Their loue to their keepers and al men that harme them not.

Cicero affirmeth that they come ſo neare to a mans diſpoſition, that their ſmall company or Nation ſeemeth to ouergoe or equall moſt men in ſence and vnderſtanding.

At the ſight of a beautifull woman they leaue off all rage and grow meeke and gentle, and therefore *Aelianus* ſaith, that there was an Elephant in Egypt which was in loue with a woman that ſold Corrals, the ſelfe ſame woman was wooed by *Ariſtophanes*, and therefore it was not likely that ſhe was choſen by the Elephant without ſingular admiration of hir beauty, wherein *Ariſtophanes* might ſay as neuer man could, that he had an Elephant for his riuall, and this alſo did the Elephant manifeſt vnto the man, for on a day in the market he brought her certaine Apples and put them into her boſome, holding his Trunke a great while therein, handling and playing with her breſts. Another likewiſe loued a Syrian woman, with whoſe aſpect he was ſuddainely taken, and in admiration of her face ſtroked the ſame with his trunke, with teſtification of farther loue: the woman likewiſe failed not to frame for the Elephant amorous deuiſes with Beads and corals, ſiluer and ſuch things as are gratefull to theſe brute beaſtes, ſo ſhee enioyed his labor and diligence to her great profit, and he hir loue and kindnes without al offence to his contentment, which cauſed *Horat.* to write this verſe:

Their loue of beautiful women.

Plutarch

Quid tibi vis mulier nigris dignißima barris.

At laſt, the woman died, whom the Elephant miſſing, like a louer diſtracted betwixt loue and ſorrow fell beſide himſelfe and ſo periſhed. Neither ought any man to maruel at ſuch a paſſion in this beaſt, who hath ſuch a memory as is attributed vnto him, and vnderſtanding of his charge and buſines as may appeare by manifold examples, for *Antipater* affirmeth that he ſaw an Elephant that knewe againe and tooke acquaintance of his maiſter which had nouriſhed him in his youth, after many yeares abſence.

When they are hurt by any man, they ſeldome forget a reuenge, and ſo alſo they remēber on the contrary to recompence al benefits as it hath bin manifeſted already. They obſerue things done both in waight and meaſure, eſpecially in their owne meate. *Agnon* writeth that an Elephant was kept in a great mans houſe in Syria, hauing a man appointed to bee his ouerſeer, who did daily defraude the Beaſt of his allowance: but on a day as his maiſter looked on, he brought the whole meaſure and gaue it to him: the Beaſt ſeeing the ſame, and remembring howe he had ſerued him in times paſt, in the preſence of his maiſter exactly deuided the corne into two parts, and ſo laied one of them aſide: by this fact ſhewing the fraud of the ſeruant to his maiſter. The like ſtorie is related by *Plutarch* and *Aelianus*, of another Elephant, diſcouering to his maſter the falſhood and priuy theft of an vniuſt ſeruant.

Their reuēge of harmes & obſeruation of the meſure of their meat

Strabo About *Lycha* in *Affricke* there are certaine ſprings of water, which if at any time they dry vp, by the teeth of Elephants they are opened and recouered againe. They are moſt gentle and meeke, neuer fighting or ſtriking man or Beaſt, except they be prouoked, and then being angred they wil take vp a man in their trunke and caſt him into the ayre like an Arrow, ſo as many times he is dead before him come to ground. *Plutarch* affirmeth, that in Rome a boy pricking the trunke of an Elephant with a goad, the beaſt caught him, and lift him vp into the aire to ſhoote him away and kill him: but the people and ſtanders by ſeeing it, made ſo great a noiſe and crye thereat, that the beaſt ſet him downe again faire and ſoftly without any harme to him at all; as if he thought it ſufficient to haue put him in feare of ſuch a death.

Gillius. In the night time they ſeeme to lament with ſighes and teares their captiuity and bon-
Philoſtratus. dage, but if any come to that ſpeede, like vnto modeſt perſons they refraine ſuddenly, and
Their mourning in ſecret are aſhamed to be found either murmuring or ſorrowing. They liue a long age, euen to
Ariſtotle. 200. or 300. yeares, if ſicknes or woundes preuent not their life: and ſome but to a 120.
The length of their life. yeares; they are in their beſt ſtrength of body at threeſcore, for then beginneth their youth.

Arrianus *Iuba* king of *Lybia* writeth, that he hath ſeene tame Elephantes which haue deſcended from the father to the ſonne, (by way of inheritance) many generations: & that *Ptolomæus Philadelphus* had an Elephant, which continued aliue many Ages, and another of *Seleuchus Nicanor*, which remained aliue to the laſt ouerthrow of all the *Antiochi*.

Aelianus. The inhabitants of *Taxila* in India affirme, that they had an Elephant at the leaſt three hundred and fifty yeares old; for they ſaid it was the ſame that fought ſo faithfully with *Alexander* for king *Porus*, for which cauſe *Alexander* cald him *Aiax*, & did afterward dedicate him to the Sunne, and put certaine golden chaines about his teeth, with this inſcription vpon them: *Alexander filius Iouis Aiacem ſoli*: *Alexander* the ſonne of *Iupiter*, conſecrateth this *Aiax* to *the Sunne*. The like ſtory is related by *Iuba*, concerning the age of an Elephant, which had the impreſſion of a Tower on his teeth and was taken in *Atlas* 400. yeares after the ſame was engrauen.

of the eating Elephants *Strabo.* There are certaine people in the world which eate Elephants, and are therefore called of the *Nomades* (*Elephantophagi*) Elephant-eaters, as is alreadye declared: there are of theſe which dwell in *Daraba*, neere the wood *Eumenes*, beyond the citty *Saba*, where there is a place (called the hunting of Elephants. The *Troglodytæ* liue alſo heereupon, the peo-
Plin. *Solinus* ple of *Affricke* cald *Aſachæ*, which liue in Mountains, do likwiſe eat the fleſh of Elephants, and the *Adiabaræ* or *Megabari*. The *Nomades* haue Cities running vpon Charriots, and the people next vnto their Territory, cut Elephantes in peeces, and both ſell and eat them.

Martomanus. Some vſe the hard fleſh of the backe, and other commend aboue all the delicates of the world the reines of the Elephants, ſo that it is a wonder that *Aelianus* would write, that there was nothing in an Elephant good for meat except the trunke, the lips and the marrow of his hornes, or teeth. The skin of this Beaſt is exceeding hard, not to be pierced by any dart; whereupon came the prouerbe *Culicem haud curat Elephas Indicus*, the Indian Elephant careth not for the biting of a Gnat, to ſignifie, a ſufficient ability to reſiſt all euill, and that Noble minds muſt not reuenge ſmall iniuries.

The diſeaſes of Elephants. *Ariſtotle.* *Aelianus* *Solinus* It cannot be but in ſuch huge and vaſt bodies there ſhould alſo be nouriſhed ſome diſeaſes, and that many (as *Strabo* ſaith) wherefore firſt of all ther is no creatur in the world leſſe able to endure cold or winter, for their impatiency of cold bringeth inflamation. Alſo in Summer, when the ſame is hoteſt, they coole one another by caſting durty and filthy water vpon each other, or elſe run into the rougheſt woods of greateſt ſhadow. It hath bin ſhewed already that they deuour Chamæleons, and thereof periſh, except they eat a wilde Oliue.

When they ſuffer inflamation and are bound in the bellie, either black wine or nothing will cure them. When they drinke a Leach they are greeuouſly pained: for their wounds by darts or otherwiſe, they are cured by ſwines fleſh, or Dittanie, or by Oile, or by the flower of the Oliue. They fall mad ſometime, for which I knowe no other cure but to tye them vppe faſt in yron chaines. When they are tired for want of ſleepe they are recoue-

red

red by rubbing their ſhoulders with ſalt, Oile and water. Cowes milke warmed and infuſed into their eies, cureth all euils in them, and they preſently like reaſonable men acknowledge the benefit of the medicine.

The medicinall vertues in this beaſt are by Authours obſerued to be theſe: The blood of an Elephant and the aſhes of a Weaſill, cure the great Leproſie: and the ſame blood is profitable againſt all Rhewmaticke fluxes and the *Sciatica*. The fleſh dryed and cold, or heauy fat and cold is abhominable: for if it be ſod and ſteeped in vineger with fennel-ſeede, and giuen to a Woman with child, it maketh her preſently ſuffer abortement. But if a man taſt thereof ſalted and ſteeped with the ſeede aforeſaide, it cureth an old cough. The fatte is a good Antidote either by oyntment or perfume: it curethalſo the payne in the head.

The medicines in Elephants. *Marcellus* *Iſidorus.* *Raſis* *Albertus*

The Iuory or tooth is cold and dry in the firſt degree, and the whole ſubſtance thereof Corroborateth the hart and helpeth conception; it is often adulterated by fiſhes and Dogges bones burnt, and by White marble. There is a *Spodium* made of Iuory in this manner. Take a pound of Iuory cut into pieces, and put into a raw new earthen pot, couering & glewing the couer with lome round about, and ſo let it burne til the pot be thrughly hardened: afterward take off the pot and beate your Iuory into ſmall powder, and being ſo beaten, ſift it, then put it into a glaſſe and poure vpon it two pound of diſtilled roſe Water, and let it dry. Thirdly beate it vnto powder againe, and ſift it the ſecond time, and put into it againe ſo much roſe water as at the firſt, then let it dry, and put thereunto as much *Camphire* as will lye vpon three or foure ſingle Groats, and worke it altogether vpon a marble ſtone into little Cakes, and ſo lay them vp where the ayre may not corrupt and alter them. The vertue heereof is very pretious againſt ſpittyng of bloode, and the bloody-flixe, and alſo it is giuen for refrigeration without daunger of byndinge or aſtriction.

After a man is deliuered from the lethargye, peſtilence, or ſudden forgetfulneſſe, let him be purged and take the powder of Iuory and *Hiera Ruffi*, drunke out of ſweete water: This powder with Hony atticke, taketh away the ſpottes in the face: the ſame with wilde mints drunk with water, reſiſteth and auoydeth the Leproſie at the beginning. The powder of Iuory burnt and drunke with Goates blood, doeth wonderfully cure all the paynes, and expell the little ſtones in the raynes and bladder: Combes made of Iuory are moſt wholſome, the touching of the trunke cureth the headache: The liuer is profitable againſt the falling euil, the ſame vertue hath the gall (if he haue any) againſt the falling euill.

The fime by annointing, cureth a lowſie skin, and taketh away that power which breedeth theſe vermine: the ſame perfumed eaſeth Agues, helpeth a woman in trauaile, and driueth gnats or marſh-flyes out of a houſe.

OF THE ELKE.

AS the Elephant laſt handled could not liue in any countrey of the world but in the whot Eſterne, and Sowtherne Regions, ſo the Elke on the contrary is moſt impatient of all heate, and keepeth not but in the Northerne and cold contries: for *Polonia* and the countries vnder that clymate will not preſerue an Elke aliue, as it hath byn often tryed by experience: for which cauſe, they are not found but in the colder Northerne regions; as *Ruſsia*, *Pruſsia*, *Hungaria*, and *Illiria*, in the wood *Hercynia*, and among the *Boruſsian-Scythians*, but moſt plentifully in *Scandinauia*, (which *Pauſanias* calleth the *Celtes*) for all the auncients called the Kingdomes of Germany and the North, *Celtarum Regiones*. Countryes inhabited by the *Celts*.

The place of their abode. *Bonarus baro Balizce.*

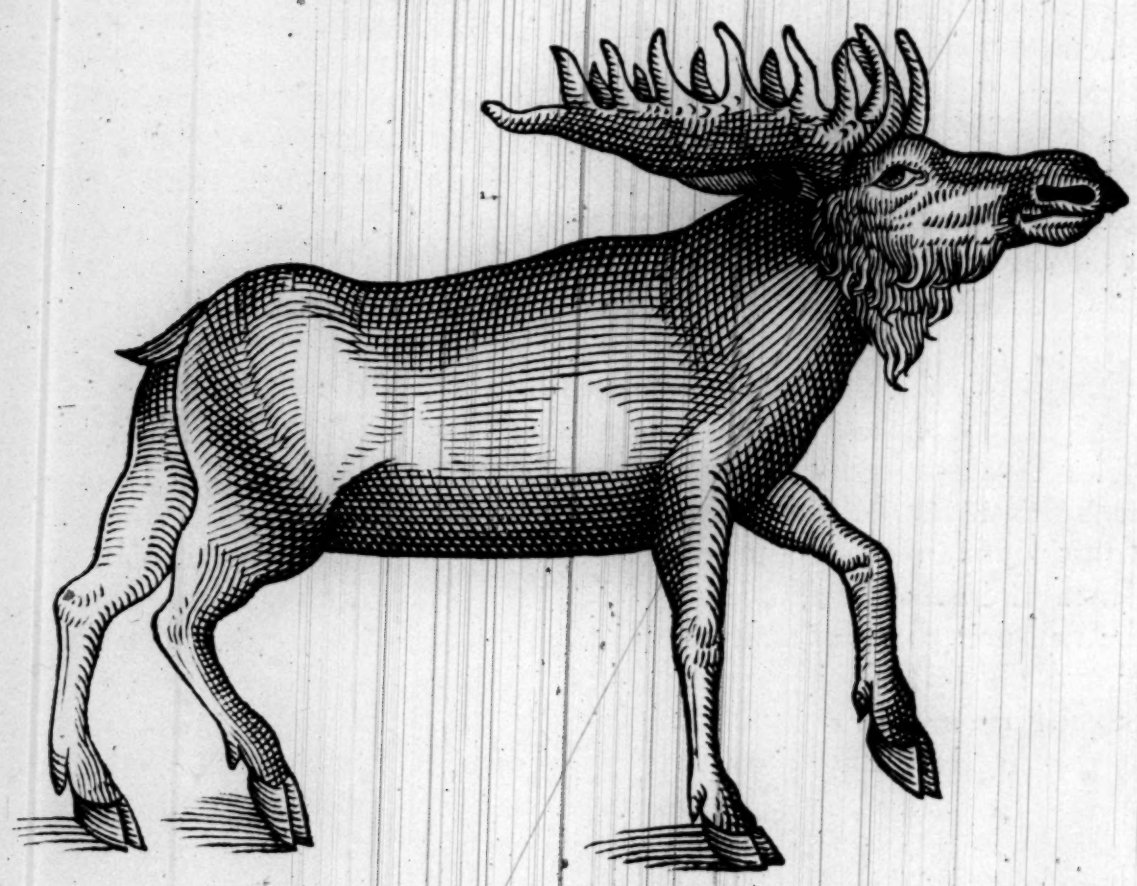
Countries breeding Elkes.

This beaſt is called in Greeke *Alke*, and in Latine *Alces*, or *Alce*, which was a name of one of *Actæons* Dogges in *Ouid*: the Turkes, *Valachians*, the Hungarians, *Iaius*, the Illiri-

The name of this beaſt.

ans

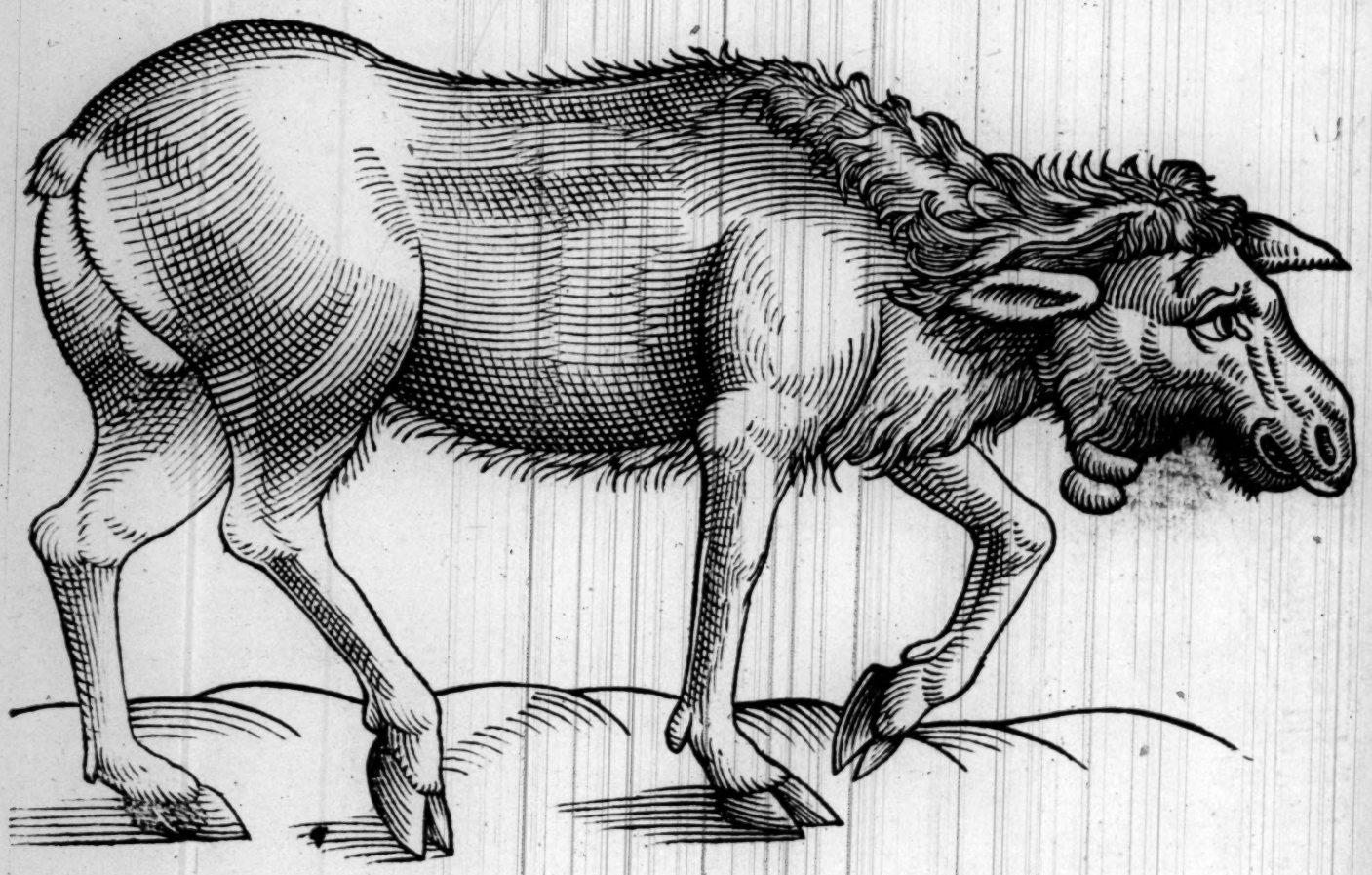
The figure of the Elke with hornes.



ans and *Polonians Los*, in the ſingular, and plurally *Loſſie*, for many Elkes. *Albertus Magnus* calleth it *Alches* and *Aloy*, and afterward *Equiceruus* a Horſſe-Hart. The Germans, *Elch*, *Ellend*, and *Elent*, by a *metatheſis* of *Alke*, or *Alce*: and for my part, I take it to be the ſame beaſt which *Pliny* calleth *Machlis*, for there is nothing attributed to an Elke which alſo doth not belong to *Machlis*.

An Elke the ſame that Machlis.

The Elke without hornes.



In

I find not any vnreconcileable difference among authours concerning this beaſt, except in *Cæſar* lib. 6. of his Commentaries, who by the relation of other (not by his owne ſight) writeth that there are Elkes in the *Hercynian* wood, like vnto Goats in their ſpotted skins, who haue no hornes, nor ioynts in their legs to bend withall, but ſleepe by leaning vnto trees like Elephants, becauſe when they are downe on the ground they can neuer riſe againe. But the truth is, that they are like to Roes or Hartes, becauſe Goates haue no ſpotted skins, but Deere haue, and there may eaſily be a ſlip from *Caprea* a Roe, to *Capra* a Goat: and *Cæſar* himſelfe confeſſeth, that the ſimilitude is in their ſpotted skins, which are not competible in Goats but in Roes.

Cæſars deſcription of an Elke.

And whereas he writeth that they haue no Horns, the error of this relator may be this, that eyther he had onely ſeene a young one before the hornes came forth, or elſe an old one, that had lately loſt his hornes; and by this I ſuppoſe that the authoritie of *Ceſar* is ſufficiently anſwered, ſo as we may proceed to the deſcription of this beaſt collected out of the auncient writers, *Pauſanias*; *Vopiſcus*, *Cæſar* and *Solinus*, *Pliny* and the later writers conſenting with them in all thinges, (excepting *Cæſar* in the two things aforeſaid.) *Albertus Magnus*, *Mathæus*, *Michuanus*, *Seb. Munſter*, *Eraſmus*, *Stella*, *Iohannes Bonarus*, Baoron of *Balizce* a *Polonian*, *Iohannes Kentmannus*, *Io. Pontanus*. *Antonius Schnebergerus*, *Chriſtophorus Wirſungus*, and that moſt worthy learned man *Georgius Ioachimus* of *Rhatia*, and *Baoron Sigiſmund*.

Of the quantity and nature.

Pauſanias ſuppoſeth it to be a beaſt betwixt a Hart and a Camell, and *Albertus* betwixt a Hart and a Horſſe; who therefore as it hath beene ſaide, calleth it *Equi-ceruus*, a Horſſe-hart; but I rather by the hornes afterward deſcribed, and by the foot which *Bonarus* had, do take & hold it to be as bigge euery waie as two Hartes, and greater then a Horſſe, becauſe of the labour and qualities attributed thereunto: Whereunto alſo agreeth *Albertus*.

Bonarus.

The taming of Elks and their labor.

In *Swedia* and *Riga* they are tamed and put into Coaches or Charriottes to draw men through great ſnowes, and vpon the yſe in the winter time they alſo are moſt ſwifte, and will run more miles in one day, then a Horſſe can at three. They were wont to be preſents for princes, becauſe of their ſingular ſtrength and ſwiftnes, for which cauſe *Alciatus* relateth in an emblem, the anſwer of Alexander to one that asked him a queſtion about celerity; whether haſt doth not alway make waſt: which *Alexander* denied by the example of the Elke in theſe Verſes:

Albertus.

Alciatæ gentis inſignia ſuſtinet Alce
Conſtat Alexandrum ſic reſpondiſſe roganti.
Nunquam inquit differre volens quod & indicat Alce
Vnguibus & (meeden) fert (anaballomeenos)
Qui tot obiuiſſet tempore geſta breui
Fortior hæc dubites, ocyor anne ſiet?

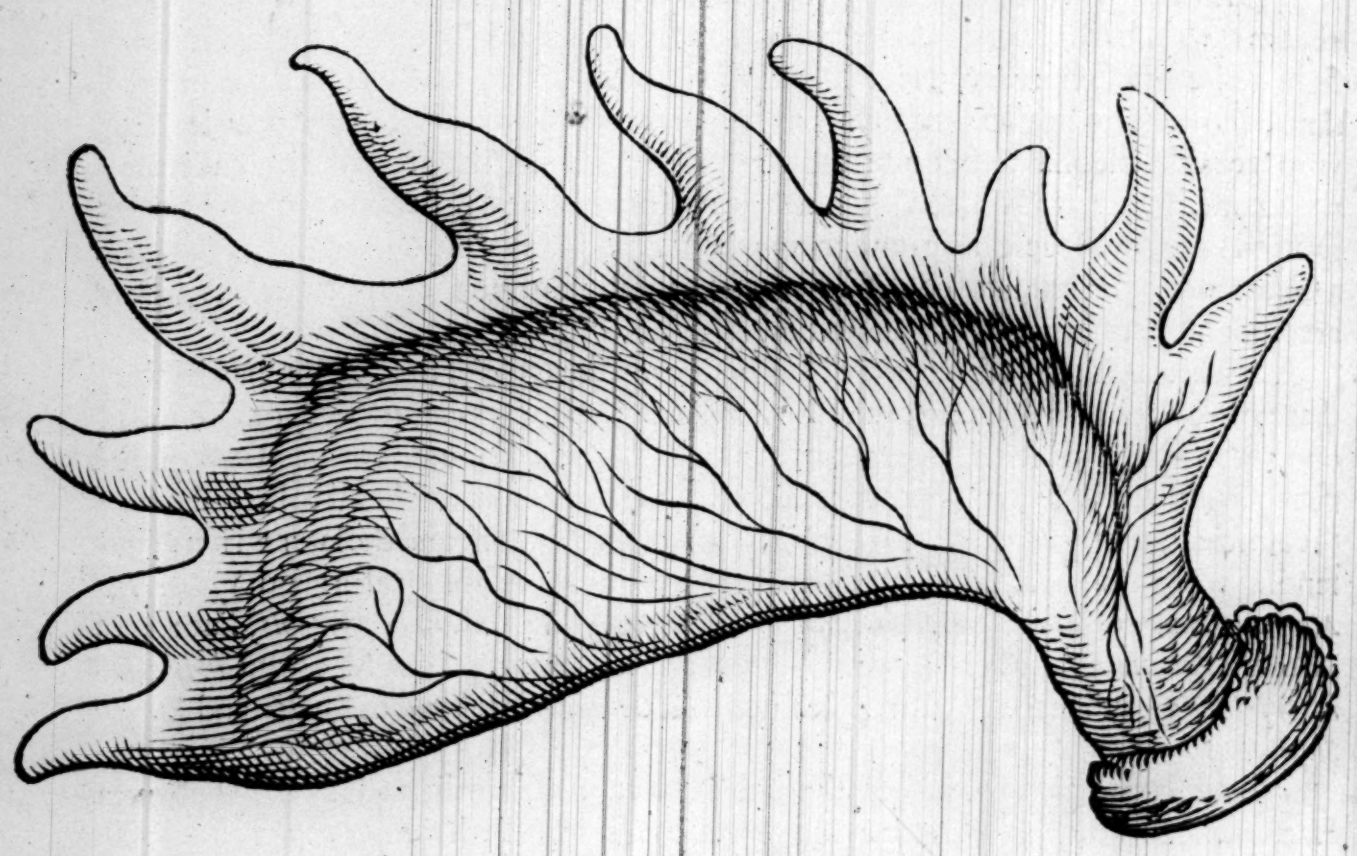
Pliny affirmeth (in my opinion) verie truelie that this beaſt is like an Oxe, except in his haire, which is more like to a hart: his vper lip is ſo great and hangeth ouer the neather ſo farre, that he cannot eat going forward, becauſe it doubleth vnder his mouth, but as hee eateth he goeth backward like a Sea-crabbe, and ſo gathereth vp the graſſe that lie vnder his feet. His mane is diuers both vpon the top of his neck, and alſo vnderneath his throat it buncheth like a beard or curled locke of haire, howbeit, they are alwaie maned on the top of the necke. Their necke is verie ſhort and doth not in anſwere to the proportion of the reſidue of the body, and therefore I haue expreſſed both figures of the Elkes.

Of his partes and maner of feeding.

Pliny.

Their forehead is verie broad, two ſpans at the leaſt: it hath two verie large hornes, which we haue heere alſo expreſſed, both for the right ſide and the left: ſo as they bende toward the backe in the plaine edge, and the ſpires or pikes ſtand forward to the face: both males and females haue hornes, they are ſolide at the root and round, but afterward branched, and grow out of their eie-lids, they are broader then a Harts, and are alſo verie heauie, for they weigh at the leaſt twelue pounds, and are not aboue two foote long, and the bredth meaſured from the longeſt ſpiere to the other oppoſite ſide, about ten inches: the root next to the skin, is more then a man can well griple in his hand, and therefore here is expreſſed the figure of both hornes, both in male and female; for there is is not any difference

Munſter.
Kentmannus
pontanus.

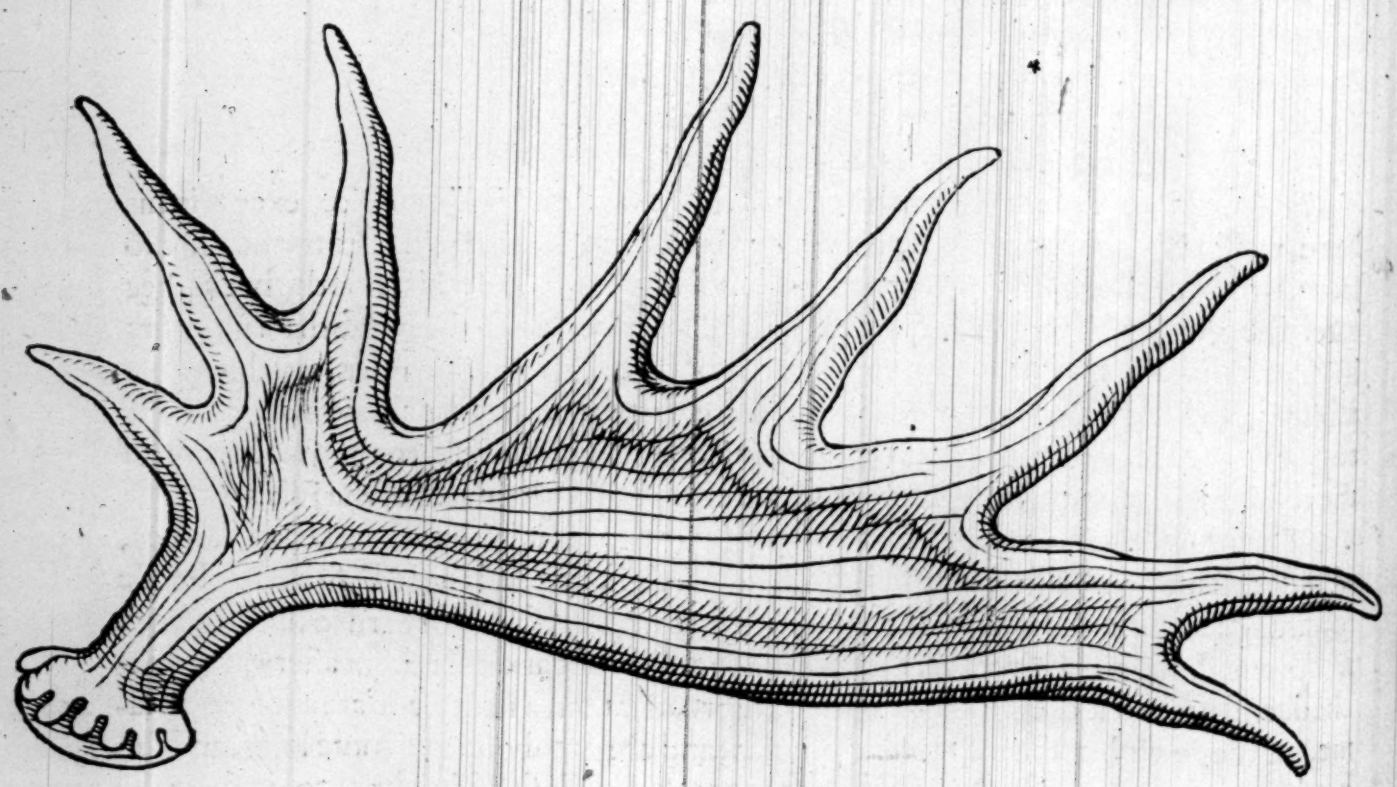


ference in their natures that I can learne, and theſe hornes they looſe euery yeare. His ears and back are verie long, and hanging down, the colour for the moſt part like a Hart, and ſometime white, and *Munſter* affirmeth, that in the Summer they are of ruſſet color, and in the Winter browne or blackiſh coloured. His forelegs without all ioynts to bend, heerein reſembling an Elephant, and therefore it ſleepeth leaning to poſts or Trees, and not lying on the ground. His hooues are clouen like a Harts, and with the forefeete he pierceth the Dogges that hunt him, for he fighteth not with his hornes, but with his fore-legges. It is a melancholycke beaſt and fearefull to be ſeene, hauing an ambling pace,

Sigiſmundus Baro.

Of the color

The manner of their fight



and

and keeping in the wet, watry, and marſhy places, delighting in nothing but in moyſture. The fleſh is fat and ſweete, but ingratefull to the palate, and engendereth melancholy: The Germans call this Beaſt *Ellend*, which in their language ſignifieth miſerable or wretched, and in truth if the report thereof be not falſe, it is in a moſt miſerable and wretched caſe, for euery daie thorough out the yeare it hath the falling ſicknes, and continueth in the pangs thereof, vntill the hooſe of his right forefoote touch his left eare, which coms not to paſſe but by the extreame torruentes of the body, for whilſt the members are reached and ſtretched with many ſtraines and conuulſions (as it falleth out in that ſickeneſſe) by chaunce the aforeſaid foote rubbeth the ſaide eare, and immediatelie thereupon the beaſt is deliuered from his panges: whereby we are to admire the workes of our creatour, which hauing laid ſo heauy an infirmity vpon this poore beaſt, wherewith he is daily tormented, yet hath he alſo prouided a remedy for that euill in the hooſe of his owne foote, making the torments of the diſeaſe to be the apothecary for applying the remedy to the place of cure.

The place of his abode.

The name of this beaſt in the Germain toong & the true ſignifica tion thereof.

The ſicknes of Elkes.

They liue in heards and flockes together in *Scandiuania*, and when the waters are frozen vp, the wilde mountaine Wolues ſet vpon them in great multitudes together, whom they receiue in battell vpon the yſe, fighting moſt fiercely and cruelly til one part be vanquiſhed: In the meane time the husbandmen of the countrey obſerue this combate, and when they ſee one ſide goe to the wall, they perſecute them, and take the victours part, for it is indifferent to take either the one ſide or the other; but moſt commonly the Elkes are conquerors by reaſon of their forefeet, for with them they pierce the Wolus or dogs skins, as with any ſharpe pointed ſpeare or Iauelyn.

Their fight with Wolues

Some haue beene of opinion, that theſe are wilde Aſſes, but they are led hereinto with no reaſon, except becauſe they are vſed for trauell and burthen as is before ſaid, for there is no proportion or reſemblance of body betwixt them: beſides, they haue clouen hoofs, for the moſt part, although *Sigiſmundus Baro* affirme, that there are ſome of this kinde which haue their hooues whole and vndeuided. Being wilde it is a moſt fearefull creature, and rather deſireth to lie hid in ſecret, then to flye, except purſued by hunters; and there is no danger in hunting of this beaſt exept a man come right before him, for on his ſides he may ſafely ſtrike and wound him, but if the beaſt faſten his forefeet on him, hee cannot eſcape without death. Notwithſtanding it is a Beaſt (as hath been ſaid) as great as two Harts, yet is it aboue meaſure fearefull, and if it receiue any ſmall wound, or ſhot, inſtantly it falleth downe and yeeldeth to death, as *Bonarus* hunting with *Sigiſmund* the ſecond king of Polonia in the woods of *Lituania* tryed with his owne hand, for with his hunting ſpear he pierced one a very little way in the skin in the preſence of the k. who preſently fell downe dead.

The manner to hunt them without danger.

their admirable feare and puſillanimity

In ſome countries of auncient time (ſayeth *Pauſanias*) they tooke them on this maner. They hauing found out the field or hill where the beaſts are lodged, they compaſſe it in by the ſpace of a thouſand paces round in circle with welts and toils inuented for that purpoſe, then do they draw in their nets round like a purſſe, and ſo incloſe the beaſts by multitude, who commonly ſmelling his hunters hideth himſelfe in ſome deepe ditch or caue of the earth, for the nature of this beaſt hath framed to it ſelfe a moſt ſharpe ſagacity or quicke ſent of ſmelling being not heerein inferiour to any of the beſt dogs in the worlde, becauſe it can a great way off diſcouer the hunters, & many times while men are abroad in hunting of other beaſts, this is ſuddainely ſtarted out of her lodging place, and ſo diſcouered, chaſed, and taken.

the auncient maner of taking Elkes.

Other againe take it by the ſame meanes that they take Elephants, for when they haue found the trees whereunto they leane, they ſo cut and ſawe them, that when the beaſt commeth, hee ouerthroweth them, and falleth downe with them, and ſo is taken aliue.

We read that there were Elkes in the triumph of *Aurelian* at Rome, and in the games dedicated by *Apollo* and *Diana* and celebrated by *Valerius Publicola*, were many Eleph. Elks and Tigres. Likewiſe there were ten Elkes at Rome vnder *Gordianus*. When they are chaſed eagerly and can find no place to reſt themſelues in and lie ſecret, they run to the Waters, and therein ſtand, taking vp water into their mouths, and within ſhort ſpace doe ſo heate

Vopiſcus.

Their reſiſtance in the waters.

Munſter. heate it, that being ſquirted or ſhot out of them vppon the Dogges, the heat thereof ſo opreſſeth and ſcaldeth them, that they dare not once approach or come nigh her any more.

The medicin in an Elke. The greateſt vertue of medicine that I can learne or finde to be in this beaſt, is in the hoofe, for that worne in a Ring, it reſiſteth and freeth a man from the falling euill, the Crampe, and cureth the fits or pangs, if it be put on when he is in his foming extremity: alſo ſcraped into powder and put into Wine and drunke, it is vſed in *Polonia* againſte the ſame euill. In like ſort they mingle it with Triacle, and applie it to the heart, or elſe hange it about their necke for an amulet to touch their skin againſt that diſeaſe: and becauſe that both in auncient time, and alſo now a daies, this beaſt is ſildome ſeene and more ſildome taken, the hoofe thereof being ſo often approoued for the vſes before ſaid, the rarity (I ſay thereof) maketh it to be ſold very deare, which would be (if they could be found or taken) in more plentifull maner.

Some Mounte-bankes ſell in ſteed therof a Bugles hoofe, but it may be eaſily deſcried by ſcraping, for (it is ſaid) it ſmelleth very ſweet, whereas a Bugles ſauoureth very ill and ſtrong. It is obſerued alſo that it hath not this vertue except it be cut off from the beaſt while he is yet aliue, and that in the months of Auguſt and September, at what time theſe Elks are moſt of all annoyed with the falling ſicknes, and then it hath ſtrongeſt vertue to cure it in others.

Others affirme, it wanteth his operation if it be cut off from a young one which neuer taſted of carnall copulation, and ſo hath not bin dulled thereby: but howſoeuer, this is certaine, that ſometimes it cureth, and ſometime it faileth, and as there can be giuen no good reaſon of the cure, ſo I rather aſcribe it to a ſuperſtitious conceite or beleefe of the partie that weareth it, rather then to any hidden or aſſured worke of nature. The skinnes of this beaſt are dreſſed by Tawyers, with the fat of fiſhes and Alum, to make breſt-plates, and to ſhelter one from raine, and they ſell them for three or foure Nobles a piece; but in *Cracouia* for fifteen Florens. It may be diſcerned from a Harts skin by blowing vpon it, for the breath will come through like as in a Buffe, and the hairs of this beaſt haue alſo hollow paſſages in them when they grow vppon the backe of the beaſt, or elſe ſoone after the skin is taken off.

The vſe of their skins.

Ant. Schnebergerus. Some alſo vſe the nerues againſt the crampe, binding the offended member therwith, and heerewith doe we conclude this ſtorie of an Elke, referring the reader to the fable of *Alcida* related before in *Cacus* if he haue deſire to know it for the affinitie betwixt the name thereof and *Alces* an Elke.

OF THE FERRET.

The names in Greeke. Take it to be moſt true without all exception, that the Græcians cal a Ferret *Gala Agria*, a wilde Weaſill, *Ictis* and *Phereoikos*, although *Etymologus* and *Heſychius* aſcribe the reaſon of this latter name to her lodging vnder Oakes and Oliue-trees. *Ictis* alſo was a common name of all Weaſils, to thoſe Græcians which neuer knew or ſaw any other then one kinde of them, or as *Sclaliger* againſt *Cardan* will haue it, to ſignifie a wilde *Campeſtriall* Weaſill, and not a tame kind, being domeſticall and liuing in houſes, and that theſe differ onely from one another in place and manner of liuing, and not in colour, ſtature or qualities. And where *Ariſtophanes* citeth it among other beaſts which are deuourers of fiſh, in my opinion there is no beaſt that more deſireth fiſh; then Ferrets and Cattes, and for this cauſe it hath his name *Ictis quaſi Ichthus*, of eating of fiſh; and yet I cannot conſent vnto them which wil haue it deſcend and hunt fiſh in the waters like Otters or Beauers: for it abhorreth both ſwimming or dyuing, but neer to the waters it hunteth fiſh, where for the moſt part being wilde it remaineth.

the etymology of Ictys a Ferret.

Ferrets ſwim not.

The Latine names. The Latines call this beaſt *Viuerra*, and *Furo*, and *Furetus*, and *Furectus*, becauſe (as ſhall

Their corage and nature in the earth. *Scaliger.*

Whether Ferrits be Ictys.

ſhall be afterward manifeſted) it preyeth vppon Conies in their holes, and liueth vppon ſtealth, and in the earth will kil a cony ſix times as bigge as her ſelfe, but being abroad on the land, in the open air is nothing ſo wild, ſtrong or ful of corage. From *Ictys* is deriued *Iltiſſus*, and the Germaine *Iltis*, for a Ferret: this is cald by the French *Furon*, *Furet*, and *Fuſon*, and *Fuſet*: by the Spaniards *Furon*, and *Furam*, and from the Engliſh *Ferret* is the Germain *Fret* deriued by a common *Syncope*, and in the time of *Georgius Agricola* it was called in Germany *Furette*, and *Frettell*, and the Engliſh word ſeemeth alſo to be deriued from *Fretta* in Latine, which by a like *Syncope* is contracted of *Viuerra*, as to any indifferent learned man it may appear at the firſt ſight of deriuation.

But heerein ſeemeth an vnreconcilable difference, that it is reported of the *Ictys* by *Gaza*, the interpretour of *Ariſtotle*, that it was moſt greedye of Hony, and for that cauſe it will ſeeke out the hyues of Bees, and enter them without all feare of ſtings. But when *Pliny* ſpeaketh of *Ictys*, he doth not cal it *Viuerra*, or once attribute vnto it the loue of honie, but rather the hatered and loathing thereof, in ſo high a degree, that if he taſt of it, he falleth into conſumptions, and hardly eſcapeth death. And theſe things *Scaliger* alledgeth againſt *Cardan*, onely to prooue that *Ictys* and *Viuerra*, are two deſtinct beaſts, & that *Cardan* was miſtaken in affirming, that they were but ſeuerall names, expreſſing one and the ſame beaſt.

The anſwere whereunto may be very eaſie, for although *Pliny* leaueth without reherſal their loue of hony, it doth not neceſſarily follow, that they loue it not (as *Ariſtotle* before him conſtantly affirmeth) and *Scaliger* nameth no author, nor bringeth any reaſon to demonſtrate their hate of honey, or any harme which inſueth them by eating thereof: and therefore againſt his authority may *Strabo* be oppoſed, who in his thired booke, ſpeaking of the Conies of Spaine, and of their hunters and ſtarters, out of their holes, he taketh and nameth indifferently without all diſtinction and exception, *Viuerra*, and *Ictys*, for the one and other. *Niphus* tranſlateth *Ictys*, a Martall, but without reaſon; for the ſame man finding in *Ariſtotle* that there is War betwixt Locuſts and Serpentes, which is fitly called *Ophiomachia*; whereas *Ariſtotle* nameth *Akris* a Locuſt,

hee falleth in doubt whether it were not better to be *Ictys* a Martell, or as other copies haue it *Aſpis* an Aſpe, which can by no meanes agree vnto them, for there is a kind of Locuſts (called *Ophiomachum*) becauſe of their continual combats with Serpents. And therefore not to ſtande any longer vppon this difference, ommitting alſo the coniecture of *Tzetzes*, which confoundeth *Ictys* with *Miluus* a Glead or Kyte, which canot ſtand reaſonable, becauſe *Homer* ſaith there was a kind of caps made of the haires of *Ictys*, nor yet of *Albertus* his newe found name of *Ankatinos* nor *Auicenna* his *Katyz*, or the french *Fiſſau* which is a Poul-cat.

I will deſcend to the deſcription of the parts and qualities, wherein the Authors themſelues at variance, make their owne reconcilement, by attributing the ſame things to the *Ictya* and Ferret, except that of an obſcure authour, which ſaith that *Ictys* is *Ankacinor*, as big as a Grey-hound, and that it is wiſer & more induſtrious in his youth and tender age, then in his perfection of ſtrength and yeares.

Gaza Their ſeueral partes.

Theſe Ferrets are leſſer then the *Melitean* or Gentlewomens Dogs, and they were firſte of all brought out of *Affricke* into *Spaine*, and therefore are called by *Strabo*, *Affrican* weaſils, becauſe of their ſimilitude with Weaſils: for *Spaine*, *Italy*, *France*, and *Germany*, haue not this beaſt bred among them, but brought to them out of other Countries. But in England they breed naturally of the quantity aforeſaid, and they are tamed to hunt Conies out of the earth. It is a bolde and audatious beaſt, enemy to all other except his owne kind, drinking and ſucking in the blood of the beaſt it biteth, but eateth not the fleſh. When the Warriner ſetteth it downe to hunt, hee firſt of all maketh a great noiſe to fray all the Conies that are abroad into their holes, and ſo hauing frighted them pitcheth his nets, & then putteth his tame Ferret into the earth, hauing a long ſtring or cord with bels about hir necke, whoſe mouth he muzzleth, that ſo it may not bite the cony, but onely terrifie her out of her borough and earth with her preſence or clawes; which being perfourmed, ſhe is by Dogs chaſed into the nets, and there ouerwhelmed, as is aforeſaid in the hiſtory of the conies.

Country of breed.

Iſidorus. *Perottus.* Their drinking of bloud. *Agricola.* Their prouocation to hůt

Theyr body is longer for the proportion then their quantity may affoord, for I haue ſeen them two ſpans long but very thin and ſmal. Their colour is variable, ſomtime black, and white on the belly, but moſt commonly of a yellowiſh ſandy colour, like hermeline or wooll, died in vrine. The head little like a mouſes, and therefore into whatſoeuer hole or chinke ſhe putteth it in, all her body will eaſily follow after. The eies ſmall, but fiery, like red hot yron, and therefore ſhe ſeeth moſt clearely in the darke: Her voyce is a whyning cry, neither doth ſhe chaunge it as a Cat: She hath onely two teeth in the neather chap, ſtanding out and not ioyned or growing together. The genital of the male is of a bony ſubſtance (wherein *Pliny* and *Scaliger* agree with *Cardan* and *Strabo* for the *Ictys* alſo) & therefore it alway ſtandeth ſtiffe, and is not leſſer at one time then at other. The pleaſure of the ſence in copulation is not in the yard or genital part, but in the nerues, muſcles, and tunicles wherein the ſaid genitall runneth. When they are in copulation the female lyeth downe or bendeth her knees, and continually cryeth like a Cat, either becauſe the Male pincheth and claweth her skin with his ſharpe nailes, or elſe becauſe of the rigidity of his genitall. And when the female deſireth copulation, except ſhee bee with conuenient ſpeede brought to a Male, or he ſuffered to come to her, ſhe ſwelleth and dyeth. They are very fruitfull in procreation, for they bring foorth ſeauen or eight at a time, bearing them in their littie belly not aboue fortie daies. The young ones newly littered are blind 30. daies togither, and within 40. daies after they can ſee, they may be ſet to hunting. The noble men of France keep them for this pleaſure, who are greatly giuen to hunt conies, and they are ſold ther for a Frenchcrown. Young boies and ſchollers alſo vſe them to put them into the holes of rockes and Walles to hunt out Birdes, and likewiſe into hollow Trees where out they bring the Birds in the clawes of their feet.

Their colour and eyes

The number of their yong ones.

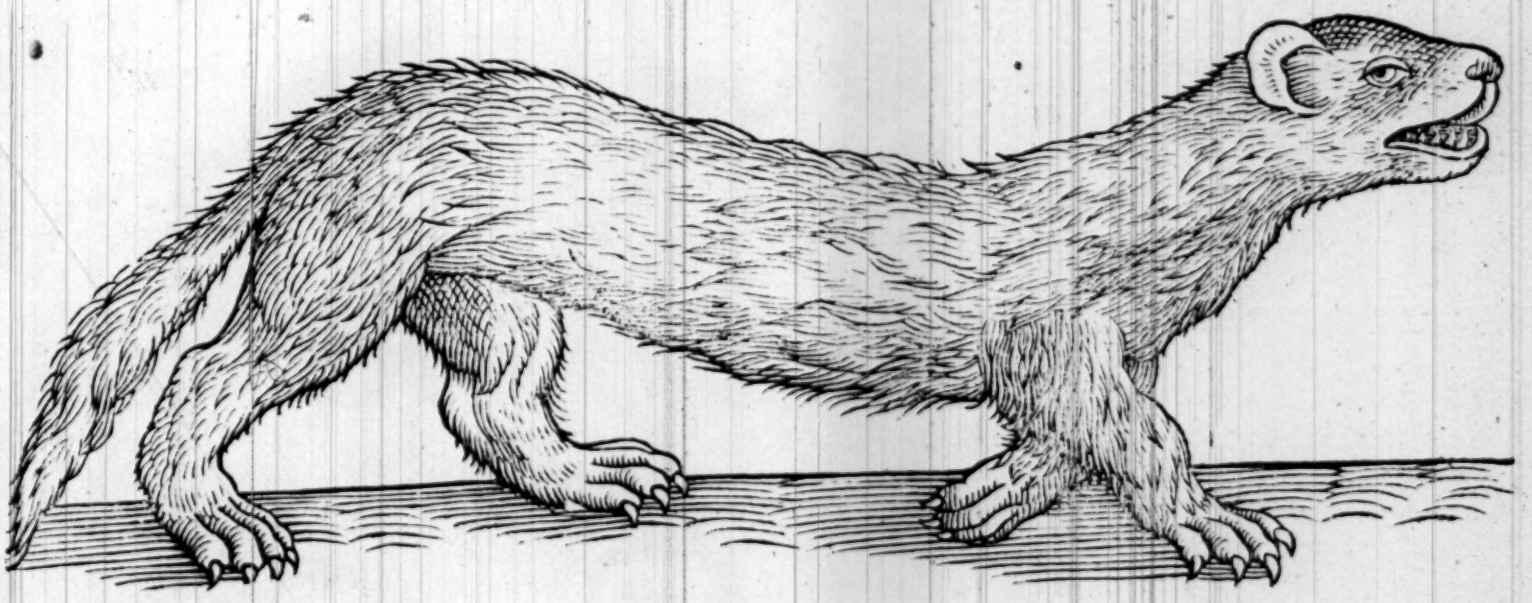
Their food

They are nouriſhed being tamed with milke, or with barlie breade, and they can faſt a very long time. When they go, they contract their long backe and make it ſtand vpright in the middle, round like a bowle. When they are touched, they ſmell like a Martell, and they ſleepe very much: being wilde, they liue vpon the blood of conies, Hennes, Chickens, Hares, or other ſuch things, which they can finde and ouermaiſter. In their ſleepe alſo

alſo they dreame, which appeareth by whyning and crying in their ſleepe, whereas a long fly (called a Fryer) flying to the flaming candels in the night, is accounted among poyſons, the Antidote and reſiſter thereof is by Pliny affirmed to be a Goats gall or liuer, mixed with a Ferret, or wilde Weaſill, and the gall of Ferrets is held pretious againſt the poiſon of Aſpes, although the fleſh and teeth of a ferret be accounted poyſon. Likewiſe the gall of a Ferret is commended againſt the falling diſeaſe, and not onely the gall (ſaith *Marcellus*) but the whole body, if it be roſted, dreſſed, and eaten faſting, like a young pig. It is ſaid by *Raſis* and *Albertus*, that if the head of a wolfe be hanged vp in a doue-cote, neither cat, Ferret, weaſil, Stoate, or other noyſome beaſt dare to enter therein. Theſe ferrets are kept in little hutches, in houſes and there fed, where they ſleepe much: they are of a very whot temperature or conſtitution, and therefore quickly diſgeſt their meate, and being wild by reaſon of their fear, they rather ſeeke their meat in the night then in the day time.

The medicines of Ferrets.

OF THE FITCH OR POVL-CAT.



THe difference of a Poul-cat from the wild-cat, is becauſe of her ſtrong ſtinking ſauour, and therefore is called *Putorius* of *Putore* becauſe of his ill ſmell: for al weaſils being incenſed and prouokt to wrath, ſmell ſtrongly, & eſpecially the Poul-cat; likewiſe when in the ſpring time they endeuour procreation, for which cauſe among the Germans (when they would expreſſe an infamous Whoore or whoore-maiſter) they ſay they ſtinke like an *Iltis* that is a fitch or Poul-cat. The French call this beaſt *Putois*, and *Poytois*, as it is to be found in *Carolus Figulus*, the Sauoyens *Pouttett*, the Illirians and Bohemians *Tchorz*, and the Polonians *Vijdra*; and *Scaliger* calleth it in Latine (*Catum ſuinam*) by another name thē *Putorius*. It is greater then an ordinary weaſill, but leſſer then the wilde *Martell*, and yet commonly fatter: the haires of it are neither ſmooth and of one length, or of one colour; for the ſhort haires are ſomewhat yellowiſh, and the long ones blacke, ſo as one would thinke that in many places of the body, there were ſpottes of diuers colours, but yet about the mouth it is moſt ordinarily white.

Iſidorus.
The name & the notation thereof.

The quantity and nature of this beaſt *Stumpfius Agricola*

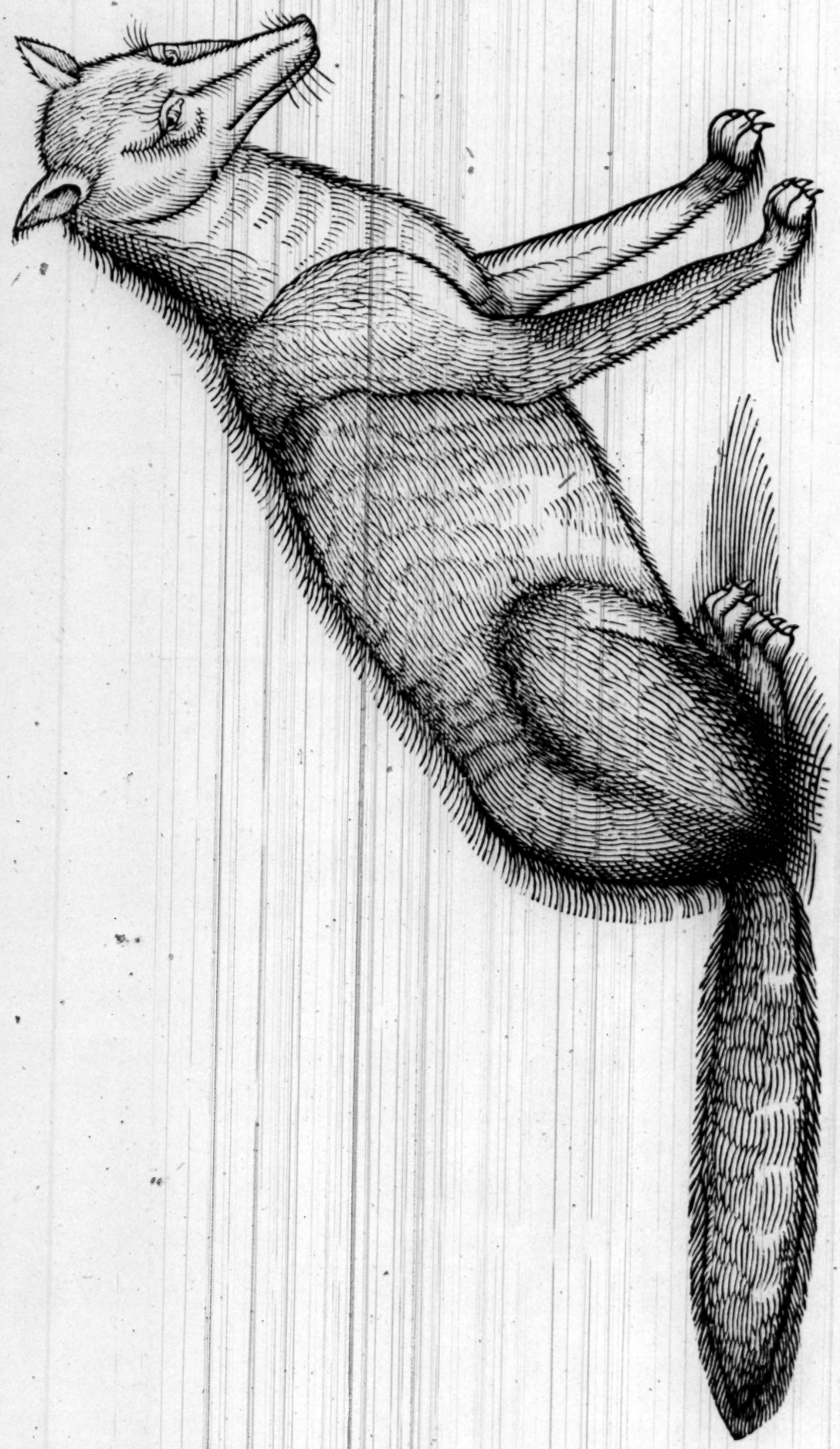
The ſkin is ſtiffe, harſh, and rugged in handling, and therefore long laſting in Garments, yet becauſe the beaſt is alwaie fat, the ſauor of it is ſo rank, that it is not in any great requeſt, and moreouer it is ſaid that it offendeth the heade, and procureth ache therein; and therefore it is ſold cheaper then a Foxe skinne, and the fatteſt is alway the worſt of all. The skinners approue the skins of fitches and Martils beſt, which are killed in winter, becauſe their fleſh and luſt is much lower, and therefore rendereth a leſſe hurtfull ſmell then at other times. The taile is not aboue two handes or palmes long, and therefore ſhorter then is a Martilles. In all other partes of the bodye it equalleth a Martill, or exceedeth very little, hauing thinner Neckes, but larger and greater Bellies, the Taile, Legges, and breaſt, are alſo of a blacker colour, but the belly and ſides, more yellow. Some haue deliuered that the left legges thereof are ſhorter then the right legs, but this is

The ſkins & vſe of them.

founde vntrue by daily experience : They keepe in the toppes of houſes and ſecret corners, delighting to kil and eat hens and chickens, whoſe craft in deuouring his prey is ſingular, for to the intent that the ſilly creatures to be deuoured may not bewray them to the houſe-keepers, the firſt part that they lay hold vpon with their mouths is the heade of the hen and chicken, and by that means ſtayeth his crying by cropping off the head. Some of theſe Fitches wander and keep in the woods, and thereby liue vpon birds and miſe, and ſuch things : ſome againe liue by the Sea ſides in rockes, and they take Fiſhes, like Beuers and Otters : and ſome creepe into the caues of hollow trees, where they eat Frogges, and moſt of all they delight to be neare ſtals of cattel, hay-houſes, and houſes, where they meet oftentimes with Egs, wherein they delight aboue al other kinds of meat. And thus much for this beaſt.

Iſidorus. Their meate and ſubtletie not to be deſcryed

OF THE FOX.



A Fox is called in Hæbrew *Schual*, and in Chaldee *Thaal*, and therefore in *Psal*, 61. where the Hæbrew readeth *Schualim*, there the Chaldee translateth it *Thealaia*, the Arabians call him *Thaleb*, and *Auicen* calleth a Foxe sometime *Chabel*, and also *Chalcail*; the Greeke Septuagints *Alopekon*, and vulgarly *Alopex*, and *Alopon*, the Latines *Vulpes*, and *Vulpecula* of *Volipes* his tumbling pace, the Italians *Volpe*, the French *Regnard*, and a little Foxe *Regnardeau*; the Spaniards *Raposa* of rauening; the Germans *Fuchs*, the Flemings *Vos*, and the Illyrians *Lisska*. The seueral names of foxes in sundry languages.

The Epithets expressing the nature hereof among writers, both poets and others, are these: crafty, wary, deceitfull, stinking, strong smelling, quicke-smelling, tayled, warlike or contentious, wicked and rough, the Græcians fiery colored, and subtil for slaughter, and therfore Christ called *Herod* a Fox, because he vnderstood how by crafty means he sought to entrap and kil him: and al the auncientes called such kind of men *Vulpiones*, which euery nation vnder heauen doth imitate. The epithits of Foxes

There are store of Foxes in the Alpine regions of *Heluetia*, and amongst the *Caspians* they abound, so that their multitude maketh them tame, comming into the Cities, and attending vpon men like tame Dogs. The Foxes of *Sardinia* are very Rauenous, for they kil the stronge st Rams and Goats, and also young Calues, and in *Egypt* they are lesser then they are in *Græcia*, and most commonly all Foxes are of stature like to a sheapheards dog. Their colour is reddish and more white toward the head: In *Moscouia* are both blacke & white, Viz: about the riuer *Woga*, blacke and ash-coloured, and in the prouince of *Vsting* al black, & these are of the smaller sort, which are norished to make caps of their skins, and are therfore sold at twenty or thirty Florens a skin. In Spaine they are al white, and their skins are often brought by the merchants to be sold at *Franchford* mart. the Centries breeding Foxes. *Aelianus.* *Munster.* *Aristotle.* *Albertus.* The colour of Foxes

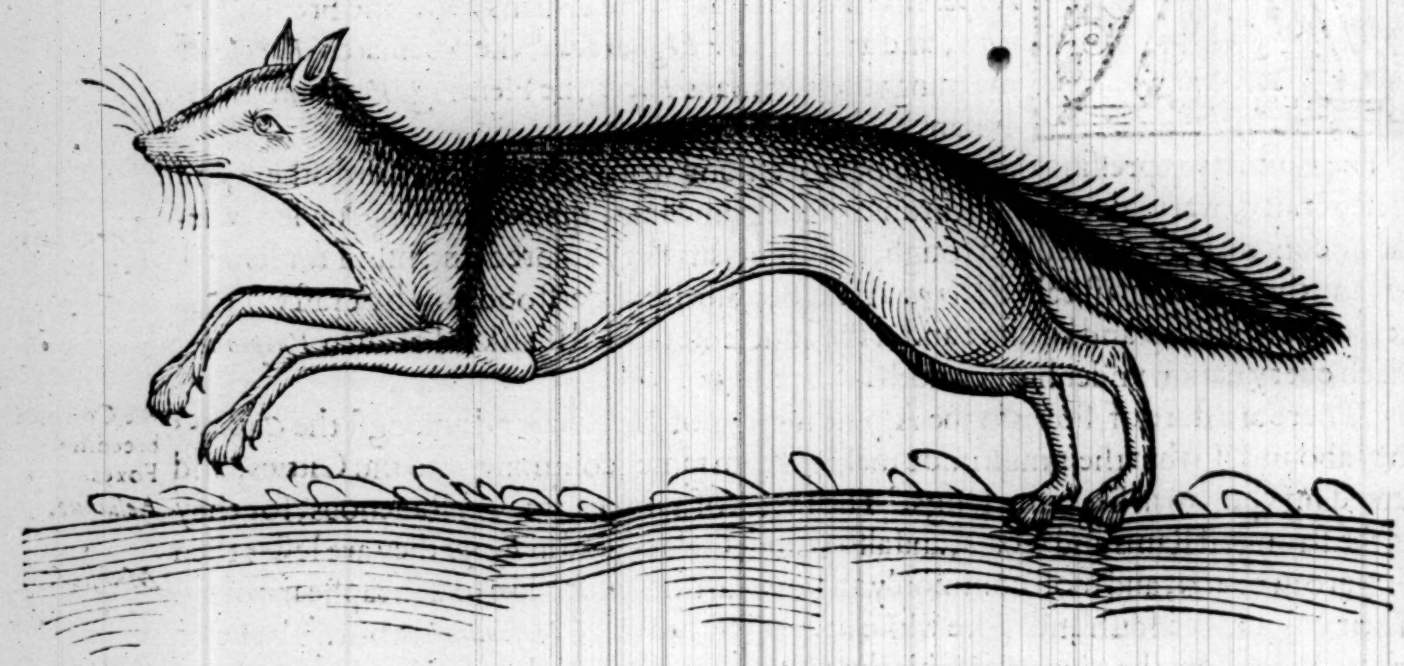
In the Septentrionall or Northern woods, there are black, white, and red Foxes, and such as are cald *Crucigeræ*, that is Crosse-bearing Foxes, for on their backs & orethwart their shoulders there is a blacke crosse, like an Asses: and there are Foxes aspersed ouer with blacke spots, and al these are of one and the same malignaunt and crafty nature: and these (saith *Georg: Fabritius*) are distinguished by their regions or habitations: for it is most commonly seene, that Foxes which keepe and breed toward the South and West, are of an ash colour, and like to Wolues, hauing loose hanging haires, as is to be seene both in Spaine and Italy; and these are noted by two names among the Germaines, from the colour of their throats. One kind of them is called *Koler*, whose throat seemeth to be sprinkled and darkned with cole-dust, vpon white, so as the tops of the hair apeare blacke, the foot and stalke being white. *Olaus mag:*

The other *Birkfuchse*, because their throat is al white, and of this kind the most splendent white, is most pretious. A second there is (called *Kreutzfuchse*) because of the crosse it beareth vpon his backe and shoulders downe to his forefeet, being in other partes like the former, except the throat which is blacker then any of the other before spoken of, and these are not bredde in Germany, but brought thither from other nations.

A third kind is of a bright skie-colour (called *Blauwfusche*) and this colour hath giuen a different name to Horses, which they call *Blauwschimmell*, but in the Foxes it is much more mingled, and these foxes which haue rougher and deeper haire are called *Braudfuchse*.

The *Moscouians* and *Tartarians* make most account of the blacke skins, because their princes and great Nobles weare them in their garments: yet are they more easily adulterated and counterfaited by the fume or smoke of Torches made of pitch. The white and blewe skins are lesse esteemed, because the haire falleth off, and are also lesser then the other: the red ones are most plentifull, and *Scaliger* affirmeth, that he saw skins brought into *Fraunce* by certaine merchants, which had diuers white haires disposed in rowes very elegantlye vpon them, and in diuers places they grew also single. In *Noruegia* and *Suetia* as there are white Harts and Beares, so there are also white foxes; In *Wolocha* they are black, as it is affirmed by *Sigismundus Liber*, the picture of the Crosse-bearing-fox which is lesse then the former is heere following expressed and set downe.

THE CRVCIGERAN FOXE.



Adamantius The parts and nature of Foxes.

SErpents, Apes, and Foxes, and al other dangerous harmeful beaſts, haue ſmall eies, but ſheepe and Oxen which are ſimple, very great eyes. The Germans when they diſcribe a good Horſſe, they decipher in him the outward parts of many beaſtes, from whom (it ſeemeth) he partaketh his generoſity, and from a Foxe they aſcribe vnto him ſhort eares, a long and buſhy taile, an eaſie and ſoft treading ſtep, (for theſe belong to a Foxe.) The male Foxe hath a hard bony genitall, his taile is long and hairy at the end, his temperament or conſtitution is whot, as appeareth both by cauſe of his reſemblance or ſimilitude with Dogges and Weaſils, and alſo his ranke and ſtronge ſmelling ſauour; for being dead, his skinne hath power in it of heating, and his fat or oyle after a decoction is of the ſame force & condition.

Ariſtotle.

The greateſt occaſion of his hunting is the benefit of his skinne, for his fleſh is in all things like a Dogs, and although *Galen*, *Meneſimachus*, and *Silurus* affirme, that in the Autume or latter part of the yeare, ſome men vſe to eate the fleſh of Foxes, (eſpecially being Cubs) that is young, tender, and not ſmelling: but *Ætius* and *Raſis* affirme, (and that with great reaſon) that their fleſh, and the fleſh of Hedg-hogs and Hares, is not agreeable to the nature of man.

The fleſh of Foxes cuil to be eaten.

But their skinne retaineth the qualities of the whot beaſt being pulled off, by reaſon of the long and ſoft haire growing thereupon; and the skins of Cubs which are preferred before the elder, are of leaſt value, becauſe their haire is apt to fall off, which being thin doth not admit any deepe rootings of the haire. The *Thracians* in the time of *Xenophon*, wore Caps of Foxes skinnes vpon their heades and eares, in the coldeſt and hardeſt winters, and from hence it commeth, that in ſome Authors the couers of mens heads, (commonly called in Greeke *Pericephalæa*) are termed *Alopecia*, or *Alopecies*: and for this purpoſe in Germany at this day, they ſlit aſunder the skin of foxes tailes, and ſow it together againe, adding to it a ſufficient number till it be framed into a cap: but the skin of the belly and ſides is of more pretious eſtimation, becauſe it is more ſoft and ſmooth, and therefore is ſold for twice ſo much as the other parts.

The vſe of their skinnes

In the Summer time the skinnes are little worth, becauſe that then the beaſts are trou-

bled

bled with the *Alopecia*, that is, the falling off or looſeneſſe of the haire; and therefore then alſo they are daungerous to bee vſed, becauſe of that diſeaſe: men which haue the gout, ſhrinking vp of the ſinnewes, or other cold fluxions of the Rhewme in their Legs, can uſe no better or more wholeſome thing then to weare buskins of the skins of Foxes; the *Scythians* make them ſhooes, and ſoale them with the backes of Foxe and Myſe skinnes, vpon which they go. The Latines haue a proper word for the voyce of a Fox, which is *Gannio Gannire*, to Ganne, and it is alſo metaphorically applyed to men, when by ſcrietching clamours they trouble others; as *Terence in Adelph: quid ille gannit? Quid vult?* And *Plautus* alſo; *Gannit odioſus omni toti familiæ*, and for this voyce did *Mantuan* Write this verſe:

Alex. ab alex

donotus
The voyce of Foxes.

Putes vlutare lupos, gannire ſagaces -vulpeculos.

But yet as *Albertus* and *Conſtantinus* haue truely obſerued, that in the time of his hunger he will barke like a little Dogge, and the Harts are greatly afraid of this ganning of Foxes.

Their dens & caues in the earth.

Gillius.

Oppianus

Zoroaſtres
Gillius.

It hath beene already ſhewed in the ſtory of the Badger, how the Foxe by laying his excrements in the Badgers den, getteth the ſame to his owne vſe; for the abode of Foxes in the day time is in the caues and holes of the earth, and come not abroad til the night. Theſe dens haue many caues in them, and paſſages in and out, that when the Terriars ſhall ſet vpon him in the earth, he may go forth ſome other way: and foraſmuch as the Wolfe is an enemy to the Foxe, he layeth in the mouth of his den, an Herbe (called Sea-onyon) which is ſo contrary to the nature of a Wolfe, and he ſo greatly terrified therewith, that hee will neuer come neere the place where it either groweth or lyeth; the ſame is affirmed of the Turtle to ſaue her young ones, but I haue not read that Wolues will prey vpon Turtles, and therefore we reiect that as a fable.

Plmy.

When *Ariſtomanes* was taken by the *Lacædemonians*, and included into a rocke or quarey of ſtones, he eſcaped out of their handes, by digging another paſſage out of it then where he was put in; ſaying, that it was a ſhame for a man to haue leſſe wit then a fox. When they are in their dens, they lye vpon their bellies with their hinder Legges ſtretched forth at length, like as a man when he ſleepeth on his belly, and therefore it ſeemeth that their legs are ſo framed to creepe and pierce vnder the earth and dig out their way after their owne pleaſure.

The food of Serpents

This is ſuch a deuouring beaſt that it forſaketh nothing fit to be eaten, for it killeth Hares and Connies, and with his breath draweth fielde Myce out of their holes like as a Hart draweth out Serpents with his breath, and deuoureth them. He deuoureth alſo all kind of Pullen, they alſo eate Grapes, Apples, and Peares, whereupon came the prouerbe in *Plautus*, *Tam facile vinces quam vulpes pyrum comeſt.* Thou ſhalt as eaſily ouercome him, as a Foxe eateth a Peare: which is applyed to any eaſie or diſpatchable buſineſſe. In *Arabia*, and *Syria Palæſtina*, they are ſo rauenous, harmefull, and audacious, that in the night by ganning and barking, they inuite one another (as it were) by a Watchworde, to aſſemble in great multitudes together, for to prey vpon all things, and they feare not to carry into their dens, old ſhooes and veſſels, or inſtrumentes of husbandry: for which cauſe, when the husbandmen heare therof, they gather all thinges into their houſes and watch them.

The harme of Foxes.

Diſcorides.

Serapio.

But as it falleth out in all gluttonous rauening perſons, that while they ſtriue to fil their bellies, they poiſon their liues, ſo alſo it fareth with Foxes, for nature hath ſo ordained, that if a Foxe eat any meat wherein are bitter Almondes, they die thereof, if they drinke not preſently: and the ſame thing do Aloes in their meate worke vppon them, as *Scaliger* affirmeth vpon his owne ſight or knowledge. *Apocynon* or Bear foot giuen to dogs, wolues, Foxes, and all other beaſts which are littered blind, in fat or any other meat killeth them, if vomit helpe them not, which falleth out very ſeldome, and the ſeeds of this herbe haue the ſame operation. It is reported by *Democritus*, that if wilde rue be ſecretly hunge vnder a Hens wing, no Fox wil meddle with her, and the ſame writer alſo declareth for approued, that if you mingle the gal of a Fox, or a cat, with their ordinary foode, they ſhall remaine free from the dangers of theſe beaſts.

Their carnal copulation.

When they engender and admit copulation, they are ioyned like dogs, the male vpon the female

female: and the female when ſhe perceiueth her wombe filled, ſhee departeth and liueth very ſecret, for it falleth out very ſeldome that a female or Bitch-Foxe is taken great with young. She bringeth forth ordinarily foure at a time, and thoſe blinde and imperfect, without Articles in their Legges, which are perfected and framed by licking, for Beares, Wolues, Lyons, Foxes, Dogges, and *Thoes* which are *Multipara* and *Multifida*, that is fruitefull, bearinge many at one time, and alſo Clouen or ſlitte-looted, into many clawes, haue not the benefit of nature to perfect their young ones in their wombes.

Kytes, vultures, and Eagles lye in wayt to deſtroy the Foxes Cubs or Whelpes. Foxes do not onely engender with their owne kinde, but alſo with Wolues, Dogges, or any other beaſtes of equall proportion, both of quantity and time of going with yong, ſo the *Laconian* Dogs are engendered by a Dogge and a Foxe, and the *Hyæna*, of a Wolfe and a Foxe (as *Albertus* affirmeth) and the *Simiaulpa* of an Ape and a Foxe, as is already in the ſtory of Apes declared.

The diſeaſes of Foxes.

There be alſo many euils wherewithall Foxes are annoyed, and firſt of all he falleth ſometime into madneſſe as a Dogge, and the ſame euils follow a madde Foxe, which already are manifeſted to accompany a mad Dog, and that more often in Summer then in winter.

Albertus.
Albert.
Liber
Ætius.

When a Foxe feeleth himſelfe ſicke, nature hath taught him to eate the gum of Pine-trees, wherewithall he is not onely cured, but alſo receiueth length of daies. They are alſo vexed with the falling away of their haire, called therefore *Alopecia*, becauſe Foxes are moſt commonly vexed therewith, and as we ſee in plantes, that ſome of them drye and conſume through want of moyſture to feede them, other are ſuffocated and choaked by aboundance, and as it were drowned in humidity: ſo it happeneth in haire, which groweth out of the body of beaſtes, and the heades of men, no otherwiſe then plants out of the earth, and are therefore to be nouriſhed by humours; which if they faile and waxe drye, the haire alſo ſhorteneth with them, and as it were rotteth away in length: but if they abound and ouerflowe, then do they looſen the rootes of the haire, and cauſe them to fall off totally.

This diſeaſe is called *Alopecia*, and the other *Ophiaſis*, becauſe it is not generall, but only particular in one member or part of the body or head, & there it windeth or indenteth like a Serpents figure.

Mychaell Ferus affirmeth, that ſometime the liuer of the Foxe inflameth, and then it is not cured but by the vlcerous blood flowing to the skin, and that euill blood cauſeth the *Alopecia*, or falling away of the haire, for which cauſe (as is already ſaid) a Foxes skin is little worth that is taken in the ſummer time.

The length of their life.

The length of the life of a Foxe is not certainely knowen, yet as *Stumpſius* and others affirme, it is longer then the life of a Dog. If the vrine of a Foxe fall vpon the graſſe or other Herbs it drieth and killeth them, and the earth remaineth barren euer afterward. The ſauour of a Foxe is more ſtrong then of any other vulgar beaſt, he ſtincketh at Noſe and taile, for which cauſe *Martiall* calleth it *Olidam Vulpem*, an *Olent* or ſmelling beaſt.

Varinus

Hic olidam clamoſus ages in retia vulpem.

The hunting and taking of Foxes.

Touching the hunting or taking of Foxes, I approue the opinion of *Xenophon*, who auoucheth, *leporum capturam venatico ſtudia quam vulpium digniorem*; that is, the Hunting of the Hare is a more noble game or paſtime then the hunting of the Foxe.

This beaſt is more fearefull of a Dogge then a Hare, for the onely barking of Dogges cauſeth him to riſe many times from his denne or lodgings out of the earth, or from the middle of buſhes, briars, and brambles, wherein he hid himſelfe: and for his hunting this is to be obſerued; that as in hunting of a Hart it hath beene already related, the Hunter muſt driue the beaſt with the winde, becauſe it hindereth his refrigeration, ſo in hunting of a Foxe he driue him againe the winde, and then he preuenteth all his crafty and ſubtill agitations and diuiſes; for it ſtayeth his ſpeede in running, and alſo keepeth his ſauour freſh alway in the Noſe of the Dogs that follow him: for the Dogges that kill a Fox muſt be ſwifte, ſtronge, and quicke ſented, and it is not good to put on a few at once, but a good company together, for be aſſured the Foxe will not looſe his owne blood till hee hazzard ſome of his enemies, and with his taile which he windeth euery way, doth hee

Aelianus

Oppianus

Xenophon.

delude

delude the hunters: when the Dogs are preſſed neere vnto him, and are ready to bite him, he ſtriketh his taile betwixt his Legs, and with his owne vrine wetteth the ſame, and ſo inſtantly ſtriketh it into the dogs mouths, whereof when they haue taſted, ſo many of them as it touched will commonly leaue off and follow no farther. *Textor.*

Their teeth are exceeding ſharp, and therefore they feare not to aſſault or contend with beaſts, exceeding their ſtature, ſtrength, and quantity. Somtime he leapeth vp into a tree, and there ſtandeth to be ſeene and bayed at by the Dogs and Hunters, like as a Champion in ſome fort or Caſtle, and although fire be caſt at him, yet will he not diſcend down among the dogs; yea, he endureth to be beaten and pierced with Hunters ſpeares, but at length being compelled to forſake his holde and giue ouer to his enemies, downe he leapeth, falling vpon the crew of barking Dogs, like a flaſh of lightning, and where he layeth hold there he neuer looſeth teeth, or aſwageth wrath, til other dogs haue torne his limbs, and driuen breath out of his body. *Oppianus*

If at any time he take the earth, then with Terriour dogges they ferret him out of his den againe. In ſome places they take vpon them to take him with nets which ſildome proueth, becauſe with his teeth he teareth them in pieces; yet by *Calentius* this deuiſe is allowed in this verſe:

Et laqueo Vulpes & decipe caſſe foïnas.

But this muſt be wrought vnder the earth in the caues, dennes, or furrowes, made of purpoſe for the purpoſe: which is to be performed two manner of waies, one by placing the gin in ſome perch of Wood, ſo as that aſſoone as the beaſt is taken by the Necke, it may preſently fly vp and hang him, for otherwiſe with his teeth hee will ſheare it aſunder and eſcape away aliue: or elſe that neere the place where the rope is faſtened, to ſlippe vppon the heade of the Foxe, there bee placed ſome thicke collor or brace, ſo as hee can neuer bite it aſunder.

The French haue a kind of Ginne to take them by the Legges (which they call *Hauſepied*) and I haue heard of ſome which haue found the Foxes Legge in the ſame Gin, bitten off with his owne teeth from his body, rather putting himſelfe to that torment with his owne teeth, then to expect the mercy of the Hunter, and ſo went away vppon three feet: and other haue counterfeited themſelues dead, reſtraining their breath and winking, not ſtirring any member when they ſaw the Hunter come to take them out of the Ginne, who comming and taking his Legge forth, not ſuſpecting any life in them, ſo ſoone as the Foxe perceiueth himſelfe free, away hee went and neuer gaue thankes for his deliuerance: for this cauſe *Blondus* ſaith truely, that onely wiſe and olde Hunters are fit to take Foxes, for they haue ſo many deuiſes to beguile men, and deliuer themſelus, that it is hard to know when he is ſafely taken vntill he be throughly dead. A noble inſtance of a Foxes corage. The ſubtlety of a Fox take in a ſnare.

They alſo vſe to ſet vp Ginnes for them bayted with Chickens in Buſnes and Hedges: but if the ſetter be not at hand ſo ſoone as the Foxe is inſnared, it is daungerous but that the beaſt will deliuer it ſelfe. In ſome places againe they ſet vp an iron toyle, hauing in it a ring for the foxe to thruſt in his head, and through that ſharpe pikes, at the farther end whereof is placed a piece of fleſh, ſo that when the hungry foxe commeth to bite at the meate and thruſteth in his head, the pikes ſticke faſt in his necke, and he ineuitably inſnared: Moreouer as the harmefulneſſe of this beaſt hath troubled many, ſo alſo they haue deuiſed moe engins to deceiue and take him; for this cauſe there is another pollicy to kill him by a bowe, full bent, with a ſharpe arrow, and ſo tenderly placed as is a trap for a Mouſe, and aſſoone as euer the foxe treadeth thereon, preſently the arrow is diſcharged into his owne bowels, by the waight of his foote.

Againe, for the killing of this beaſt they vſe this ſleight, they take of Bacon-greaſe or Bacon as much as ones hand, and roſt the ſame a little, and therewith annoint their ſhoe-ſoles, and then take the Liuer of a Hogge cut in pieces, and as they come out of the wood where the beaſt lodgeth, they muſt ſcatter the ſaid pieces in their foote-ſteps and drawe the carcaſſe of a dead Cat after them, the ſauour whereof will prouoke the beaſt to follow the foot-ſteps, then haue they a cunning Archer or handler of a Gunne, who obſerueth and

and watcheth in ſecret till the Beaſt come within his reach, and ſo giueth him his great & deadly wound.

But if the Fox be in the earth, and they haue found his denne then they take this courſe to worke him out. They take a long thing like a Bee-hiue, and open at one end, and yron wiers at the other like a grate, and at the open end is ſet a little doore to fall downe vppon the mouth, and to incloſe the Fox when he entereth in by touching of a ſmall rod that ſupporteth that doore. This frame is ſet to the Foxes dens mouth, and all the other paſſages watched and ſtopped. The Fox hauing a deſire to go forth, & ſeeing light by the wiers, miſdeemeth no harme, and entereth into the hiue which is wrought cloſe into the mouth of his den, and being entered into it, the rodde turneth the dore faſt at the lower end or entraunce, and ſo the fox is intrapped, to be diſpoſed of at the will of the taker.

The beaſtes that are enemies of foxes

Foxes are annoied with many enemies, and to beginne with the leaſt, the ſmall flies and called gnats do much trouble and infect them, againſt whome the foxe vſeth this policie: He taketh a mouthful of ſtraw or ſoft hay, or haire, and ſo goeth into the water, dipping his hinder parts, by litle and litle, then the flies betake themſelues to his heade, which he keepeth out of water, which the fox feeling, dippeth or diueth alſo the ſame vnder water to his mouth, wherein he holdeth the hay as afore ſaid, whereunto the flies runneth for ſanctuary or dry refuge, which the fox perceiuing, ſuddenly caſteth it out of his mouth, and runneth out of the water, by this meanes eaſing himſelfe of al thoſe enemies.

Albertus

In like manner, as al beaſts are his enemies, and hee friend and louing to none, ſo with ſtrength, courage, and policie, he dealeth with euery one, not onely againſt the beaſtes of the land, but alſo againſt the monſters of the ſea. When he findeth a neaſt of waſpes in the earth, or in other places, as in Trees, he laieth his taile to the hole, and ſo gathereth into it a great many of them, which he preſently daſheth againſt the Wall, or Tree, or ſtones adioyning, and ſo deſtroyeth them, and thus he continueth vntill he haue killed them al, and ſo maketh himſelfe executor to their heapes of hony.

Gillius

His manner is when he perceiueth or ſeeth a flocke of foule to flye in the aire, to rowle himſelfe in red earth, making his skin to looke bloody, and lie vpon his backe, winking with his eie, and holding in his breath as if he were dead, which thing the birds, namely Crows, Rauens and ſuch like obſeruing, becauſe of the hatred of his perſon, they for ioy alight & triumph at his ouerthrow, and this the fox indureth for a good ſeaſon, till oportunity ſeruing his turne, and ſome of the fowle come neare his ſnowt, then ſuddenly hee catcheth ſome one of them in his mouth, feeding vpon him like a liuing and not a dead foxe, and ſo doth deuoure and eate him, as the Leopard doth deuoure and eate Apes, and the Sea-frog other little fiſhes.

In like ſort he deceiueth the Hedgehogge, for when the hedghog perceiueth the foxe comming to him, he rowleth himſelfe togither like a foote-ball, and ſo nothing appeareth outward exeept his prickles, which the fox cannot indure to take into his mouth, and then the crafty fox to compaſſe his deſire, licketh gently the face and ſnowt of the Hedgehogge, by that meanes bringing him to vnfold himſelfe againe, and to ſtand vpon his legs, which being done, he inſtantly deuoureth, or elſe poiſoneth the beaſt with the vrine that he rendereth vpon the Hedgehogges face: and at other times hee goeth to the waters, and with his taile draweth fiſhes to the brimme of the Riuer, and when that he obſerueth a good booty, hee caſteth the Fiſhes cleane out of the water vppon the dry lande, and then deuoureth them.

All kinds of Hawkes are enemies to foxes, and foxes to them, becauſe they liue vppon Carrion, and ſo in the prouince of *Vla. Auicen* ſaw a fox and a Crow fight together a longe ſeaſon, and the Crow with his talentes ſo bee gripling the foxes mouth, that he coulde not barke, and in the meane time ſhe beat and picked his head with her bill vntil he bled againe. The Eagles fight with foxes and kil them, and *Olaus Magnus* affirmeth, that in the Northern Regions they lay Egges and hatch their young in thoſe skinnes which they themſelus haue ſtripped off from foxes and other beaſts.

The Kites, Vultures, and wolues are enemies to foxes, becauſe they are al fleſh-deuouring creaturs, but the fox which hath ſo many enemies, by ſtrength or ſubtilties ouercommeth al

Where-

Whereupon *Perſius* calleth a ſubtill man a Foxe; ſaying,

Aſtutam vapido ſervas ſub pectore vulpem.

The medicinall vſes of this beaſt are theſe: firſt, (as *Pliny* and *Marcellus* affirme) a Fox ſod in water till nothing of the Foxe be left whole except the bones, and the Legges or other parts of a gouty body waſhed and daily bathed therein, it ſhall driue away all paine and griefe, ſtrengthning the defectiue and weake members; ſo alſo it cureth all the ſhrinking vp and paines in the ſinnewes: and *Galen* attributeth the ſame vertue to an *Hyæna* ſod in Oyle, and the lame perſon bathed therein, for it hath ſuch power to euacuate and draw forth whatſoeuer euill humour aboundeth in the body of man, that it leaueth nothing hurtfull behinde. The medicines ariſing out of Foxes. *Sextus*

Neuertheleſſe, ſuch bodies are ſoone againe repleniſhed through euill dyet, and relapſed into the ſame diſeaſe againe. The Fox may be boyled in freſh or ſalt water with anniſe and time, and with his skin on whole and not ſlit, or elſe his head cut off, there being added to the decoction two pintes of oile.

The fleſh of a Foxe ſod and layed to a ſore bitten by a Sea-hare, it cureth and healeth the ſame. The Foxes skinne (as is already ſaid) is profitable againſt all moyſte fluxes in the skinne of the body, and alſo the gowt, and cold in the ſinnewes. The aſhes of Foxes fleſh burnt and drunk in wine, is profitable againſt the ſhortneſſe of breath and ſtoppings of the liuer. *Matheolus*

The blood of a Foxe diſſected and taken forth of his vrine aliue, and ſo drunke, breaketh the ſtone in the bladder, or elſe (as *Myrepſus* ſaieth) kill the Foxe, and take the blood and drinke a cupfull thereof, and afterward with the ſame waſh the genitall parts, and within an houre the ſtone ſhall be voyded: the ſame vertue is in it being dryed and drunke in wine with ſugar. *Albertus* *Siluaticus*

Oxycraton and Foxes blood infuſed into the Noſtrils of a lethargicke Horſſe, cureth him. The fat is next to a Buls and a Swines, ſo as the fat or larde of Swyne may be vſed for the fat of Foxes, and the fat of Foxes for the Swynes greaſe in medicine. Some do heerewith annoynt the places which haue the Crampe, and all trembling and ſhaking members. The fatte of a Foxe and a Drake incloſed in the belly of a Gooſe, and ſo roſted, with the dripping that commeth from it they annoynt paralyticke members. *Abſyrtus*

The ſame with powder of Vine twigs mollified and ſod in lye, attenuateth and bringeth downe all ſwelling tumours in the fleſh. The fat alone healeth the *Alopecias* and looſneſſe of the haire; it is commended in the cure of all ſores and vlcers of the head, but the gall and ſime with Muſtard-ſeede is more approued. The fat is alſo reſpected for the cure of paine in the eares, if it be warmed and melt at the fire and ſo inſtilled; and this is vſed againſt tingling in the eares. If the haires rot away on a Horſſe taile, they recouer them againe by waſhing the place with vrine and branne, with Wine and Oyle, and afterward annoynt it with foxes greaſe. When ſores or vlcers haue procured the haire to fall off from the heade, take the head of a younge foxe burned with the leaues of blacke *Orchanes* and *Alcyonium*, and the powder caſt vpon the head recouereth againe the haire. *Ætius.* *Hierocles* *Abſyrtus* *Theomneſtus* *Ægineta.*

If the braine be often giuen to infants and ſucking children, it maketh them that they ſhall remaine free from the falling euill. *Pliny* preſcribeth a man which twinkleth with his eies, and cannot looke ſtedfaſtly, to weare in a chaine the tongue of a foxe; and *Marcellus* biddeth to cut out the tongue of a liue foxe, and ſo turne him away, and hange vppe that tongue to dry in purple thred, and afterward put it about his necke that is troubled with the whiteneſſe of the eies, and it ſhall cure him.

But it is more certainely affirmed, that the tongue either dryed or greene, layed to the fleſh wherein is any Dart or other ſharpe head, it draweth them forth violently, and renteth not the fleſh, but onely where it is entred. The liuer dryed and drunke cureth often ſighing, the ſame or the lights drunke in blacke Wine, openeth the paſſages of breathing. The ſame waſhed in Wyne and dryed in an earthen pot in an Ouen, and afterward ſeaſoned with Sugar, is the beſt medicine in the world for an old cough, for it hath bin approued to cure it, although it hath continued twenty yeares, drinking euery day two ſpoonfuls in Wine. *Diſcorides*

The lightes of foxes drunke in Wate[illegible]er they haue beene dryed into powder, helpeth *Pliny.*

peth the Melt, and *Myrepſus* affirmeth, that when he gaue the ſame powder to one almoſt ſuffocated in a pleuriſie, it preuailed for a remedy. *Archigene* preſcribeth the dried liuer of a Fox for the Splenetick with Oxymell: and *Marcellinus* for the Melt, drunke after the ſame manner; and *Sextus* aduiſeth to drinke it ſimply without compoſition of Oxymell. The gall of a Foxe inſtilled into the eares with Oyle, cureth the paine in them, and mixed with Hony Atticke and annointed vpon the eies, taketh away al dimnes from them, after an admirable manner. The melt bound vpon the tumors and bunches of the breſt, cureth the Melt in mans body. The reynes dried and mingled with Honie, being anointed vpon kernels, take them away. For the ſwelling of the chaps, rub the reines of a Fox within the mouth. The genitals becauſe of their griſtly and bony ſubſtance, are approued for the diſperſing of the ſtone in the bladder.

Sextus

The ſtones take away pimples and ſpots in the face. The dung pounded with Vineger, by anointment cureth the Leproſie ſpeedily. Theſe and ſuch other vertues medicinal both the elder and later Phiſitians haue obſerued in a Fox, wherewithal we wil conclude this diſcourſe; ſauing that many writers haue deuiſd diuers witty inuentions and fables of Foxes, vnder them to expreſſe vices of the world, as when they ſet a Foxe in a Friers weed, preaching to a ſort of Hens and Geeſe, following the fixion of *Archilochus* Fox, to ſignifie how irreligious paſtors in holy habittes beguile the ſimple with ſubtilty. Alſo of a Foxe teaching a Hare to ſay his *Credo* or Creed betwixt his legs, and for this cauſe almightie God in his word compareth falſe prophets to Foxes *Ezek.* 13. deſtroying the young Grapes and plants. The Weaſill brought a Fox into a garner of corne through a ſmall hole, and when he had filled his belly, he aſſayed to come out againe at the ſame place, but in vaine, becauſe his body ſwelled with ouer eating, and therefore hee was conſtrained to come out as emptie and hungry as he came in: whereuppon this conference was made betwxit them:

Forte per anguſtam tenuis Voulpecula rimam,
Repſerat in cameram frumenti, poſtaque rurſus.
Ire foras pleno tendebat corpore fruſtra.
Cui muſtela procul, ſi vis ait, effugere iſthinc
Macra cauum repetes arctum, quem macra ſubiſti.

OF THE GENNET-KAT, *called Genetha.*

THis beaſt is called *Genitocatus*, either for the ſimilitude it holdeth with a cat, or elſe becauſe it hath beene beleeued that it was engendered by a cat, but I rather do aſſent that the right name thereof is *Ginetta* or *Ginetha*, becauſe they are bred in Spaine with the *Ginnet* horſſes, and ſo taketh his name from the place. *Albertus* (though a learned man yet many times he was deceiued in the names of beaſtes,) called this creature *Genocha*, and the Germaines call it *ein Gennithkatz*. The quantity or ſtature heereof is greater then a cat, but leſſer then a Foxe, and therefore I thinke it about the mold or bignes of a young Fox of ſix moneths old. It is a meek and gentle creature, except it be prouoked, for in *Conſtantinople* they are kept tame, and are ſuffered to goe vp and downe from houſe to houſe like cats; being wilde they loue the valleyes and lowe places, eſpecially the mariſhes or land neere the waters, for the ſteepe rocky mountaines they cannot endure. And theſe *Cardan* taketh for to be of the Weaſill kind, becauſe the forme and diſpoſition thereof, eſpecially to the tame and Domeſticall Weaſill, and in Spaine they are cald *Foinat*, being blacke and aſh-coloured diſtinguiſhed and variably, interlined with many ſpots.

Albertus

Bellonius.

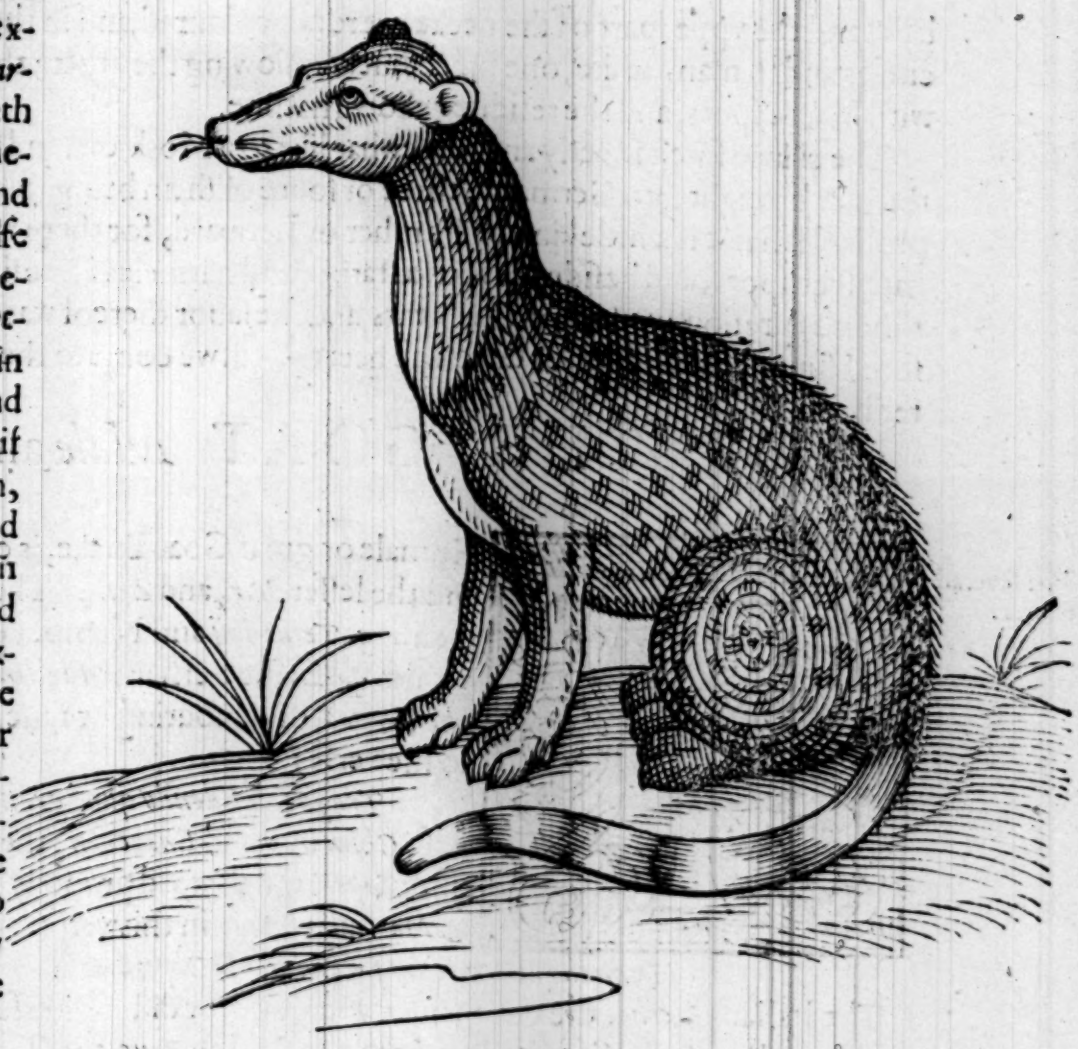
Iſidorus.

Vincentius Bellnac.

But *Scaliger* who was delighted to contradict *Ierom Cardan*, cannot endure to heare of this compariſon, betwixt Weaſils and *Ginnet-cats*, becauſe he ſaith, the skin of a *Gennit-*

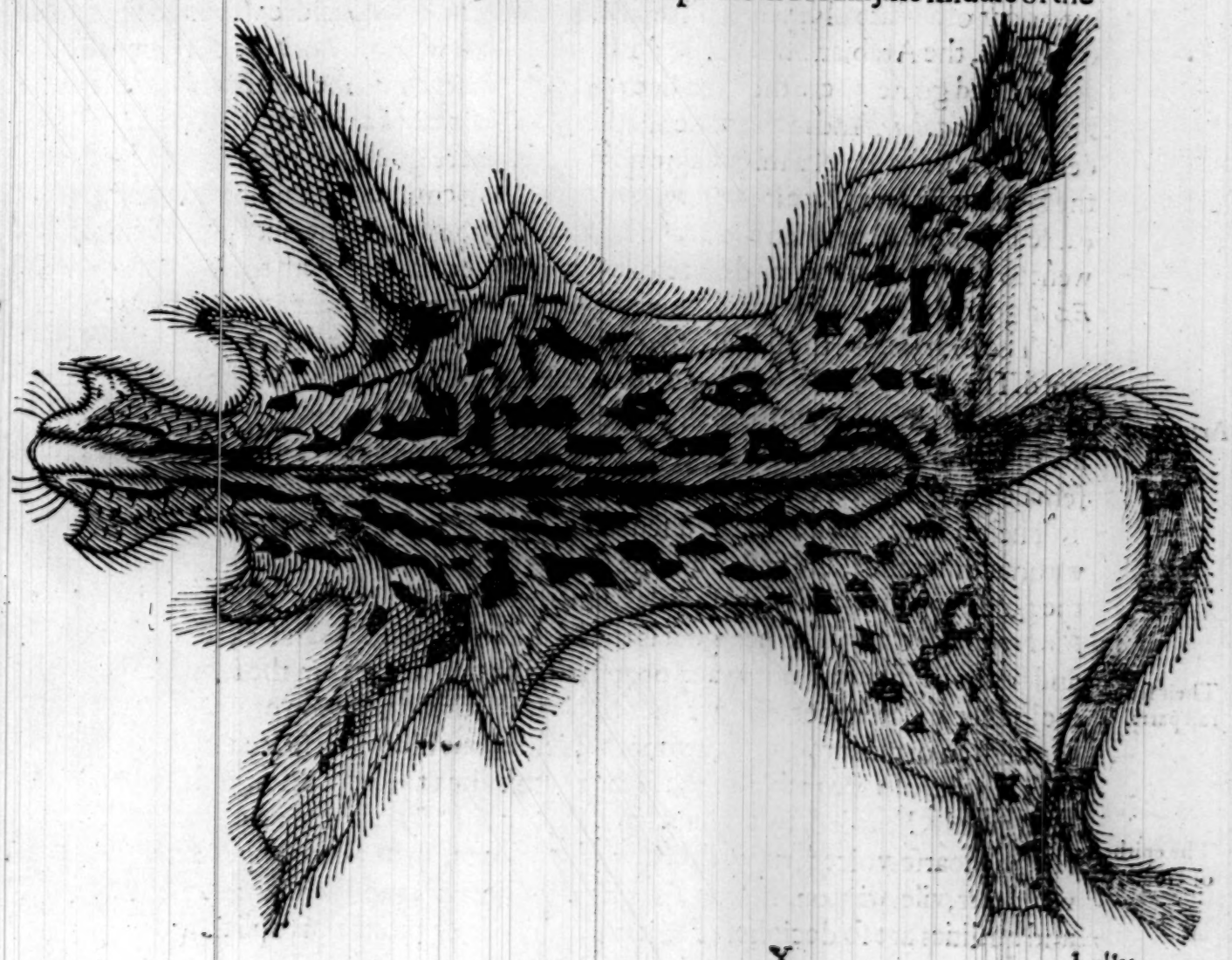
ta

ta is bigger then 3. Weaſils, and that it reſembleth a Weaſill in nothing except in the eares: but *Gardans* cõpariſon toucheth not the quantity but onely the outward forme and qualities, and he himſelfe diſagreeth not that it is equal in quantity to an Otter. But certainly the skin thereof is admirable and beautiful to behold, and if they were not common, but rare and ſildom found beaſtes, it is no queſtion but the price thereof and due eſtimation would excell many others: For the abundance of ſpots, their naturall and vniforme order, their ſhining ſplendor and brightneſſe, giue place to no other party coloured beaſt, as you may obſerue in the true figure thereof here declared.



Of the skinne.

In the next place I haue alſo thought good to expreſſe the figure of the skin taken off which skinne, from the heade to the toppe of the taile was about foure ſpannes and one palme long, and the taile was as long as the body being ſeuered from the skinne: the latitude or bredth thereof in the middle, was about one ſpanne in bredth, the middle of the



X belly

belly and the vpper part of the necke, were aſh coloured, and in the taile were eight black circles and ſo many white, one ſucceſſiuely following the other; the whole body aſperſed with blacke ſpots, and the reſidue yellowiſh white.

Oppianus The skinne ſmelt ſweetly and ſomewhat like to a Mosk-cat, and from Lyons in *France*, they are brought into Germany, three or foure of them being ſold for a Noble. It is very probable that it is a little kind of Panther or Leopard, for there is a little Panther which hath ſuch ſpots, and beſides of ſuch a ſtature and harmeles diſpoſition, whoſe skin in olde time was pretiouſly vſed for Garments, and the ſauor thereof was very pleaſant, and therfore I ſuperſeed any further diſcourſe heereof, till we come to the declaration of the greater beaſt.

OF THE GOAT *Male* and *Female*.

The ſeuerall names.

THe male or great Goat-Bucke, is called in Hæbrew *Atud*, and the leſſer *Seir*, and *Zeir*. The Chaldee tranſlateth it Gen, 13. *Teias-iaÿ* and Numb. 15, *Ize*, the Arabians *Teus* and *Maez*: the Perſians *Aſteban* and *Buſan*; the Græcian, *Tragos*, of deuouring or rauening in meat, according to the verſe:

Tragus ab Edendo quod grana fracta pane.

Alſo *Chimaron* and *Enarchan*: the Latines *Hircus*, and ſomtime *Caper*, which word properly ſignifieth a gelded-goat, as *Martiall* vſeth it in this verſe:

Dum iugulas hircum factus es ipſe Caper.

The Italians *Beccho*, the Germaines *Bock*, and for diſtinction ſake, *Geißbocke*, and *Reech bock*; and Boœck, the Spaniards *Cabron*, the French *Bouc*, the Illyrians *Kozell*.

The reaſon of the Latine word *Hircus*, is deriued of *Hirtus* (ſignifying rough) by reaſon of the roughnes of their bodies. And it is further to be vnderſtoode that the generall kind of goats (which the Latines diſtinguiſh by *Hircus*, *Capra*, and *Hoedus*) that is, by their ſex, or by their age: the Hæbrewes cal them ſingularly *Ez*, and plurally *Izim*, *Numb.* 15 for a goat of a yeare old, you ſhall read *Izbethſch neth*. The Chaldee vſeth alſo the general word *Oza*, the Arabian *Schaah*, the Perſian *Buz*, and whereas *Leuit*, 16, *Seir* is put for *Caper* a gelded goate, there the Chaldee rendereth it *Zephirah*, the Arabians *Atud*, and the Perſian *Buzgalaie*. And in the ſame chapter you ſhal read *Azazel*, which *Dauid Kimhi* rendereth for the name of a mountaine nere *Sinai*, where goats vſe to feede and lodge: and the Septuagints tranſlate it *Apopompaion*, ſignifying emiſſion or ſending away, and for this cauſe I ſuppoſe, that when the ſcape-goat was by the prieſt ſent out of the Temple, hee went to that mountaine, and therefore the word *Azazel* ſeemeth to be compounded of *Ez*, a goat, & *Azal Iuit*, that is, he went; for the ſcape-goat went & carried away the euil.

The *Græcians* cal the female goat *Aix*, which ſeemeth to be deriued of *Ez* the Hæbrew word. The Arabians *Dakh* and *Metaham*, as I find in *Auicen*, the Saracens *Anſe*, the Italians, *Peccho*, changing, *B.* from the male into *P.* and the Spaniards *Capron*, the French *Cheure* or *Chieure*, the *Germaines Geiſſ*, the Illyrians *Koza*, and the Tuſcanes at this day call a female goat (*Zebei.*) And this may ſuffice for the names of both male and female.

Artuminus.

Their nature is to be declared ſeuerally, except in thoſe thinges wherein they agree without difference, and firſt of all: the male is rightly termed *Dux & maritus Caprarum* the guide and husband of the females, and therefore *Virgill* ſaith of him not improperly, *Vir gregis ipſe Caper*. The hee-goat is the husband of the flock: and except in his genitals and horns he differeth not in any proportion or ſubſtance from the female. His hornes are longer and ſtronger then are the females, and therefore vpon prouocation he ſtriketh through an ordinary peece of armor or ſhield at one blow: his force and the ſharpenes of his hornes are ſo pregnable. He hath many attributes among the learned, as left-ſided, aged, greedy, bearded, ſwift, long legged, horne-bearer, captaine of the flocke, heauy, rough, hoarſe-voiced, rugged, vnarmed, vncleane, ſtrong-ſmelling, lecherous, briſtler, wanderer, vile, wanton, ſharpe, ſtinking, two-horned, and ſuch like: whereby his nature and qualities are ſo deciphered as it needeth no long treatiſe of explication. There

Their ſeuerall partt.

The epithets of Goats.

There is no beaſt that is more prone and giuen to luſt then is a Goate, for he ioyneth in copulation before all other beaſtes. Seuen daies after it is yeaned and kiddened, it beginneth and yealdeth ſeede, although without proofe. At ſeuen monthes old it engendereth to procreation, and for this cauſe that it beginneth ſo ſoone, it endeth at 5. yeares, and after that time is reckoned vnable to accompliſh that worke of nature. When the Egyptians wil deſcribe fecundity or ability of generation, they do it by picturing of a male Goate. The venerious diſpoſition of Goats. *Aelianus*

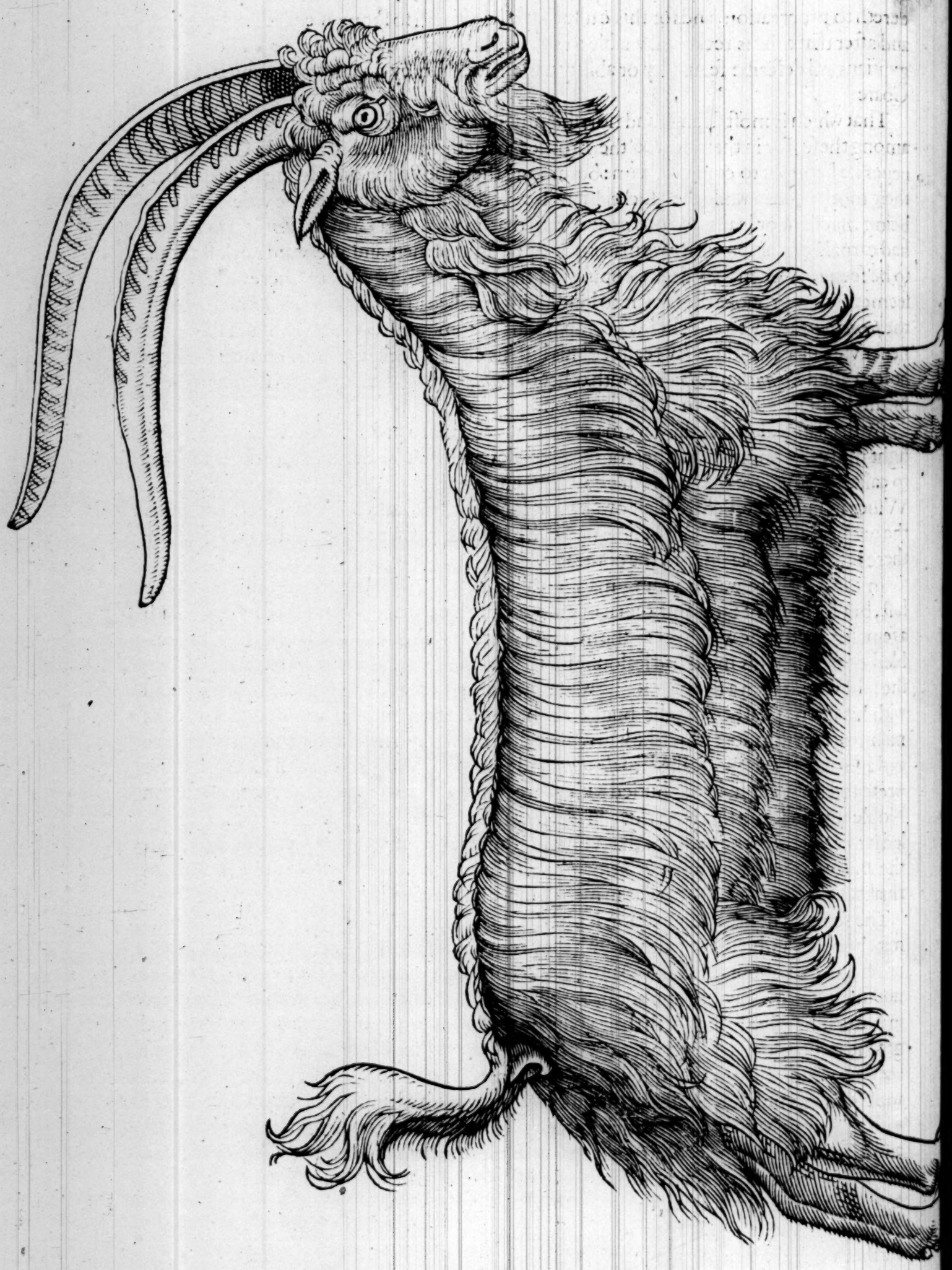
That which is moſt ſtrange and horrible among other beaſtes is ordinary and common among theſe, for in them ſcarce the Brother ioyneth with the Siſter, and a Camell can neuer he brought to couer his dam: but among theſe the young ones being males, couer their mother, euen while they ſucke hir milke. If they be fat, they are leſſe venerous then being macilent or leane. *Herodotus* declareth that in his time a Goat of *Mendeſia* in *Egypt*, had carnal copulation with a woman in the open ſight of men, and afterward was led about to be ſeene. When they deſire copulation they haue a proper voyce wherewithall (as it ſeemeth) they prouoke the female to loue. This is called in Italy *Biccari*, & *Biecarie*, which the *Venetians* apply to all lecherous companions as commonly as a prouerb, and this they neuer vſe but at that time. By reaſon of his luſt his eies ſink deepe into the corners of their holes (called *Eirqui*) and *Apuleius* with other *Grammarians* do deriue the word *Hircus* whereby this beaſt is called, from that diſpoſition. *Columella*

By drinking ſalt water they are made deſirous and apt to procreation. At that time they fight mutually one with another for their females, and it is a terme among the late writers, to call thoſe men *Hirci*-Goats which are contented to permit other men to lye with their Wiues in publique, before their owne faces for gaine, becauſe they imagine that ſuch is the property of Goates. But I know not with what reaſon they are moued heereunto, for there is a memorable ſtory to the contrary. *Cœlius*

In *Sibaris* there was a young manne called *Crathis*, which being not able to retaine luſt, but forſaken of God and giuen ouer to a reprobate ſence, committed buggery with a female Goate, the which thing the maiſter Goate beheld and looked vpon, and diſſembled, concealing his mind and iealouſie for the pollution of his female. Afterward finding the ſaid young man a ſleepe, (for he was a ſhepherd) he made all his force vpon him, and with his hornes daſhed out the buggerers braines. The man being founde dead on this manner, and the Goat which he had rauiſhed deliuered of a monſter, hauing a mans face and a Goates legs, they called it *Siluanus*, and placed it in the rank of idoll Gods; but the wretched man himſelfe was buried with more honor then beſeemed, for they gaue him a Noble funerall, and finding a riuer in *Achaia* which mingled water with another, they called it *Crathis*, after the name of that vnnatural and beaſtly monſter; wherupon alſo came the *Italian Crathis* which *Strabo* remembreth. By which ſtory it is euident, that iealous riuality reſteth as wel in Goats as in men of more reaſonable capacity and vnderſtanding. A memorable ſtory of the punishment of buggery. *Cœlius.* *Strabo*

The females deſire of copulation is no leſſe then the males, for while they ſuck they admit the male, and at the ſeuenth month they conceiue. The beſt time of their admiſſion to procreation is about the end of Autumne (according to *Columella* his opinion.) They are not filled the firſt day of copulation, but the ſecond, or third, and thoſe which are ioyned in Nouember doe bring forth their young in the ſpring when all thinges grow freſh and greene: wherefore if they chance to be ſlack, and not willing to engender or couple, their keepers vſe this ſleight or pollicy, to procure and ſtir vp their luſt. They rub their vdders with Nettles vntil they conſtrain blood, & afterward with a handful of ſalt and nitre, or elſe with pepper or Myrrhe; after which rubbing, their deſire of copulation much increaſeth, and it maketh the female to prouoke the male and vndergo him more willingly; and this thing alſo procureth in them aboundance of milke (as *Ariſtotle* affirmeth) he had ſeene tryed by making experiment thereof vpon the breſts of Women, virgins, and widdowes: And generally all the keepers of Cattell doe heerewith rubbe their genitals, for the furthering and prouoking in them carnall copulation, with the things aforeſaid. The luſt of the females and their copulation. Meanes to ſtir vp the goats to copulation. *Ælianus.*

They being filled and with young, they carry them in their belly fiue monthes before deliuerance. After three yeares olde the female ceaſeth to retaine in her ſelfe or confer to her Kids the ſtrength of nature, and the male after foure, ſo that it is not a part of good husban- *Florentinus* The time of their going with young.



husbandry to keepe their young which they bring forth after thoſe years, but rather to kill them and make them away; So alſo it is not good to keepe their firſtinges, or thoſe which are firſt of all engendered, but rather the ſecond or 3. ſeed of procreation. Some of them bring forth twins, and ſome more, as it is reported of the Goates of Egypt, which bring forth fiue at a time, becauſe they drinke of the fruitfull riuer of *Nilus*: for the Goat-heards of the country do giue thereof to their cattle, and fetch it into all parts of that region, and in *Illeria* they breed twice a yeare, bringing forth ſometime three, foure, or fiue at once, but 3. at a time are neuer to be kept, but killed & eaten, for they are accounted not worth their bringing vp; onely cold maketh them to ſuffer abortementes, and ſometimes they bring forth monſters like to other cattle (for al little beaſts are more apt to engender monſters then the greater.)

The multiplication of young Kids.

Aelianus.

Ariſtotle

Ariſtotle

Concerning the time that they beare yong, it is in Italy 8. years, and being fat they are not apt to conceiue, wherefore they make them leane before they admit them to their bucks. One male is ſufficient for ten femals, and ſom (ſaith *Varro*) prouide but one for 15. (as *Menas*,) and other but one for 20. (as *Murus*.) Ther is no creatur that ſmelleth ſo ſtrongly as doth a male Goat, by reaſon of his immoderate luſt, and in imitation of them the latines call men which haue ſtrong breaths (*Hircoſi*) Goatiſh: whereupon *Plautus* ſaiteh to an old lecherous fellow which could not keepe his lips from ſlauering of women,

The time of their young bearing.

The ſtrong ſmell or ſauor of a goat.

In Mercat.

Cum ſis iam ætatis plenus, anima fœtida
Senex hircole tu oſculere mulierem.

And therefore *Tiberius Cæſar* who was ſuch a filthy and greaſie-ſmelling old man, was called (*Hircus Vetolus*) an olde Goate, in the *Atellanican comœdie*. They conieture of men that haue hairy legs to be vnchaſt and full of luſt, by reaſon of their ſimilitude with a goat, and thoſe which haue ſhril and clamorous voice, the Grecians cal (*Margoi*) that is (Blockheads.) Thoſe which haue eies like to goats they call *Aegopoi* Goat-eies, that is very red eies. The Egyptians affirm that their femal goats when *Sirius* the ſtar in the beginning of dog-daies riſeth with the ſun, do continually looke vpon the eaſt, and that their attentiue obſeruation is a moſt certaine argument of the reuolution, that is the appearance and departure of the ſaid dog-daies. The like things do the Libians report of their Goates concerning that ſtar, and moreouer that they foreſee and foreſhew chaunge of weather, for they depart from their ſtables, and run wantonly abroad before ſhowers, and afterwarde hauing well fed of their owne accord returne to their folds againe.

Plutarch.

A ſecret in female goats.

Aelianus

Concerning the deſcription of their ſeuerall parts, it is good to follow the direction of *Coſſinius*, firſt to looke to their age (as is before ſaid) if men deſire to prouide Goates for heard-breed and profit, ſo as their Kids may be like them, and they beare young or continue procreation eight yeares at the leaſt. And for their outward parts, let them be firme, great, well compacted, full of muſcles, and the ſuperficies of their whole body be ſoft and equall, without bunches or indentures: therefore a thicke haire, two dugges hanging vnder their ſnout or chin, are good ſignes of the beſt Goats.

The deſcripon of goates and their beſt properties.

Lorentius

There are two kinds of Goates, one horned, & of this ſort the long-ſharp-horned-beaſts, with broad foreheades, are the moſt approued, and by the circles of their hornes their age is diſcerned: But the vnhorned are beſt for breed, procreation, and milke, and ſuch are the *Caſpian* Goats, which are for the moſt part white, flat noſed, and little of growth. Their eies are very deepe in their heads, and therefore their ſight ſharp, ſtrong, and continuall ſeeing bright and cleare in the night, but the colour of their eyes variable, like to the colour of their bodyes; The males haue moe teeth then the females, for the females want their vpper teeth: But males and femals haue large beards vnder their chins, & this is called *Aruncus*, (ſaith *Eryngus*) but the reaſon heereof is, becauſe that when a Goat is taken by the beard and drawne out of the fold, all the reſidue ſtand amazed, and ſo alſo when any of them hath eatan Sea-holly (cald *Eryngium*:) ſo that *Ariſtotle* confoundeth *Eryngium* for *Aruncum* and ſo taketh one for another. Once in *Lemnos* there was a Male-goate which had ſo much milk wrung out of his papes growing betwixt his legs, that therewith a Calfe by licking it receiued the beeſtings, but afterward the male Kid begotten by the ſame Goate had the like vdders, whereat the owner being much amazed, becauſe it was a prodigious thing, for his ſatiſfaction asked counſell at the Oracle, from whom he receiued

The ſeurrall kinds of gots *Albertus.*

Aelianus
Pliny.

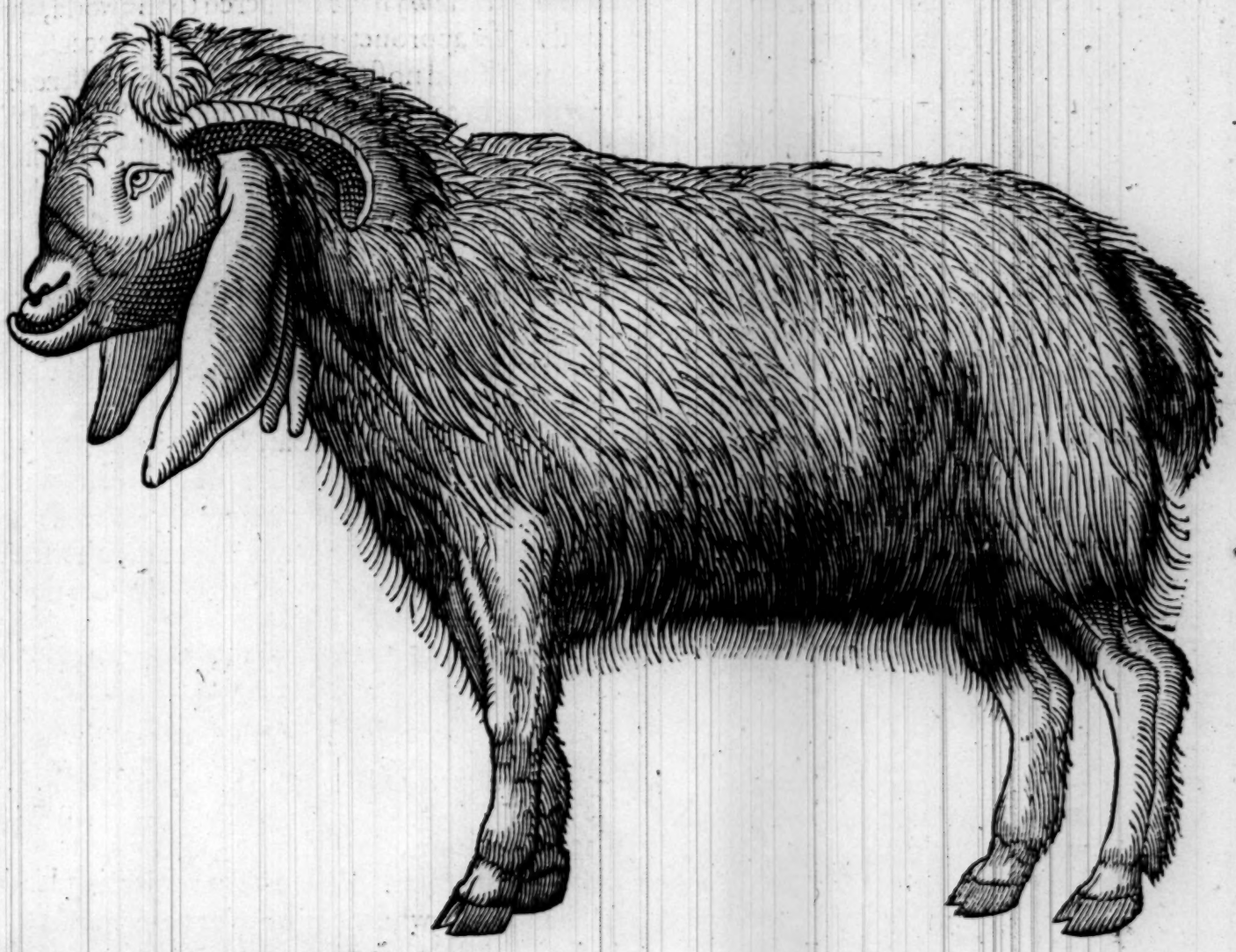
ued this anſwer, that it betokened nothing but plentifull encreaſe of his cattle. The females haue two vdders vnder their loines next to the ſmal of their belly, except the Libian Goates and their vdders lye vnder their breaſt or forepart of their belly, like an Apes. In *Naxus* the Goates haue greater gals then in any other part of the world, and the forepart is held prodigious: on the contrary; in *Chalcis* the Goates haue no gall at all. They haue many bellies and a round melt which thing no other horned-beaſt hath except a ſheepe. The males haue harſher haires then their females, and the Libian Goates haue haire as long as womens, and very rough curled, which the inhabitants ſheare off euery year, and therewith the ſhip-wrights make gable ropes: but in *Cilicia* and *Phrygia*, they ſheare them

Orthagorus
Ariſtotle
Naxus
Aelianus
Of the Cilici ã cloth made of goats hair.

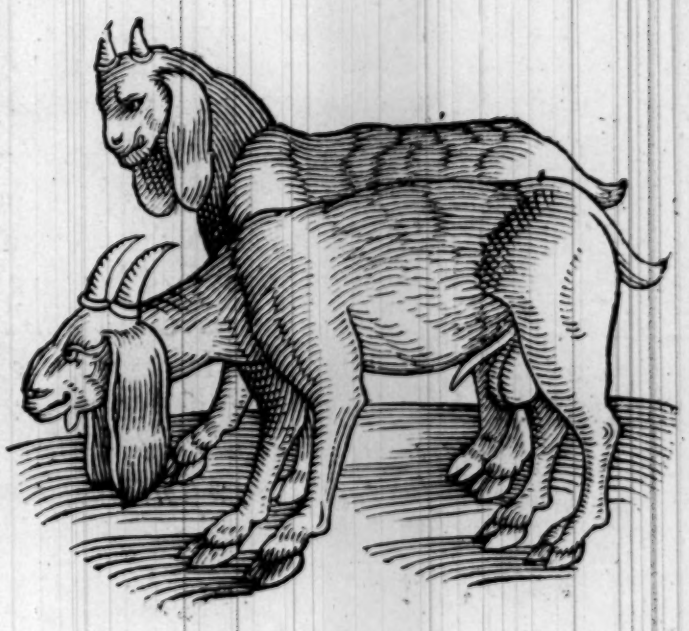
and make the ſtuffe called *Zambelot*: and another kind of cloth called *Mathaliaze*. In *Arabia* they make tents of cloth compiled of Aſſes and goates haire, and it ſeemeth that *Cilicia* receiued his name of this kind of cloth, which is called in Latine *Cilicium*, or elſe that this cloth was firſt inuented among them, whereupon it receiued that denomination; but among the *Grammarians* and Poets, *Lana Caprina*, (Goates wooll) grew to a prouerbe, to ſignifie a thing of no weight or moment, as it is in *Horace*: *Bellun.*

Alter rixatur de lana ſæpe caprina
propugnat nugis armatus.

There are another ſort of Goates which are called Syrian Goates, and of ſome *Mambrin* Goates, and moſt commonly Indian Goates; becauſe they are moſt noble in that country, and that in *Coytha*; and likewiſe in the Region of *Damiata*, for *Mambre* is a Mountaine neere *Hebron*, from whence it is probable, that the word *Mambrin* commeth; wherefore I haue thought good to expreſſe the figure both of the greateſt of that kind, as it was taken by *Antonius Muſa Braſsaualus*, Phyſitian to the Noble Duke *Hercules de eſte*, at *Ferraria*, by one of theſe Goates brought thither to be ſeene. Of the Membrin or Syrian goates.



THeſe leſſer were found pictured in an old manuſcript in Germany, which booke did intreate of the holy land. The greater Goate I coniecture to be the ſame which *Leo Afer* calleth *Adimam*, and is founde in *Mauritania*, being as tall as an Aſſe, and hath very long broad eares pendant, and vnder them next to their neckes two thinges like dugges or pappes, which hange downe from their throate, and theſe are moſt fruitefull in milke, and with theſe the Libians plowe, and keepe them in ſtead of Kie and other Cattle,



for they milke them, and of their milke make Butter and Cheeſe; their haire is very ſhort, & they very gentle and familiar, ſo that the ſaide *Leo* affirmeth, that when he was a young man, and loued thoſe raſh and wanton ſports wherewithall youth are delighted, hee gotte vp vpon one of theſe, and rode quietly vpon the back of it aboue a quarter of a mile. They keepe being wilde in the deſerts of *Lybia*, and if at time they ſtray or wander into *Numidia*, and the fieldes thereof, it is accounted by the people and inhabitauntes, a prodigious and monſtrous thing.

The leſſer kind I conie&ture to be the right *Mambrine* or *Syrian* Goat, although ſome of the late writers call it an Indian Goat, the reaſon is, becauſe (as hath beene ſaid) they cal al ſtrange beaſts by the names of Indians, if they find them not in their owne countrey. The eares of it are large and broad, as the pi&ture deſcribeth, and ſuch eares haue the Goates of *Gallia-Narbon*, being at the leaſt as broade as a mans ſpanne, they are of colour like wilde-Goates, their hornes verye ſharpe, and ſtanding not farre diſtant one from the other, and haue ſtones like a ſtone horſe, being in al other parts not vnlike to the vulgar and common Goat.

Albertus. How Goates take breath, *Varro*

Some curious heardſmen (as *Alcmæon* and *Archelaus*) haue deliuered to the world, that goats take breath thorough their eares, and *Phyles* approueth their conceipt, becauſe hee had ſeene an experiment of a Goat, that his mouth and noſtrilles being ſtopped faſt, neuertheleſſe he ſeemed not to be troubled for want of breath: and for this alſo is alleadged the authority of *Oppianus*, who writeth of certaine wilde goats called (*Aegari,*) that they haue a certaine hole or paſſage in the middle of their heade, betwixt the hornes, which goeth directly vnto the liuer, and the ſame ſtopped with liquid Waxe, ſuffocateth or ſtifleth the beaſt.

If this be true (as I woulde not any way extenuate the authority of the writer) then it is very likely that ſome haue (without difference) attributed to all kinds of Goats that which was propper to this kinde alone, for the former opinion is not reaſonable: Neuertheleſſe I leaue euery man to his owne liberty of beleeuing or refuſing.

The quicke ſence of hearing.

There is no beaſt that heareth ſo perfectly and ſo ſure as a Goat, for he is not only holp in this ſence with his eares, but alſo hath the organ of hearing in part of his throate, wherefore when the Egyptians deſcribe a man which hath an excellent eare, they expreſſe him by a goat. There are ſome kind of goates in Illyria which haue whole hooues like a horſe, and theſe are onely founde in that Region: In all other Nations of the worlde, they are clouen-footed.

Horace Alex. Mund.

The vſe of their ſeuerall parts.

The vſe of their ſeuerall parts is ſingular, and firſte of al to beginne with their skinne, the people of Sardinia (as ſaith *Nymphidorus*) nouriſh goates for their skinnes, whereof they make them garments, being dreſſed with the haire vpon them, and they affirme ſtrange virtue in them: namely that they heat their bodies in the Winter, and coole them in the ſummer, and the haires growing vppon thoſe skinnes are a cubit long, therefore the man that weareth them in Winter time, turneth the hary ſide next to his bodie, and ſo is warmed by it: and in Summer, the raw ſide, and ſo the haire keepeth the ſunne from piercing his skin and violence of heat: And this alſo is vſuall in *Sueuia*, where the women weare garments of Goats haire in the winter, and alſo make their childrens coats thereof, according to *Virgils* ſaying in *Moreto*,

Et cinctus villoſa tegmine Capræ.

Suidas. Varinus

For this cauſe the Merchants buy them rough in thoſe parts of *Sauoy* neer *Geneua*, and their choyſe is, of the young ones which die naturally, or are kild, or els ſuch as were not aboue 2. years old. The Tirians in the Perſian war, wore vpon their backes goat-skins. In auncient time they made hereof *Diphtera*, that was a kind of parchment, wheron they wrote on both ſides, and had the name in Greeke from that vſe: which *Hermolaus* by a metaphorical alluſion, (called *Opiſtographi.*) From the vſe of theſe in garments, came the apellation of harlots to be cald *Pellices*, and a whores bag was called *Penula-Scortea*, ſuch a one is vſed by pilgrims which go to viſit the church of Saint Iames of *Calec*, and ſuch Carriers or foote-poaſtes had wont to vſe in their iournies, which cauſed *Martiall* to write thus:

Ingrediare viam coelo licet vſq; ſereno
An ſubitas nuſquam ſcortea depit aquas.

Feſtus.

The

The Sandals which men were wont to weare on their feete in the East Countries, were also made of Goats skins, and there was a custome in *Athens*, that men for honour of *Bacchus*, did dance vpon certain bottels made of Goats skins, and ful of wind, the which were placed in the middest of the Theatre, and the dauncer was to vse but one Leg, to the intent that he might often fall from the slippery bottels, and make the people sport; whereunto *Virgill* alluded this saying:

Mollibus in pratis unctos saliere per utres. *Plinius*

There is also a *Ladanum* tree in *Carmania*, by the cutting of the barke whereof there yssueth forth a certaine gumme, which they take and preserue in a Goats skin; their vse in war wherein the Souldiers were wont to lie all winter, and therefore we read that *Claudius* the Emperour had giuen him thirty tents of Goats skinnes for his Souldiers attendant vpon the iudges: and the Marriners also by these defended themselues from the violence of stormes vpon the sea: and so I leaue this part of the beast with remembrance of that which is written in holy scripture Heb. 11. that the people of God in ancient times did fly away from the rage of persecution, being apparelled or rather meanely disguised in goat skins, being charitably holped by the beastes, that were cruelly put to death by wretched men.

In the next place the milke of Goats commeth to be considered for that also hath bin, is, and wilbe of great account for Butter and Cheese, which the writers call *Tyropoeia*, and *Virgill* celebrateth the singular commendation both of the Woll and of the milke in these verses; The milke of Goates.

Hæc quoque non cura nobis leuiore tuenda
Nec minor vsus erit quamuis Milesia magno
Vellera mutentur Tyrios incocta rubores
Deusior hinc soboles hinc largi copia lactis
Quo magis exhausto spumauerit vbere mulctra
Læta magis pressis manabunt flumina manonis
Nec minus interea barbas, incanaque menta
Cyniphij tondent hirci setasque comantes
Vsus in Castrorum: & miseris velamina nautis.

Therfore their milk is profitable for Butter, although inferior to a Cows, yet equall to a sheepes, and the heardsmen giue their goats salt before they be deliuered of their young, for this maketh them to abound in milke Others with Goats milke preserue their Wine from corruption by sowrenes; first they put into their wine the twentyeth part so much as is of the Wine, and so let it stand in the same vessell couered three or foure daies, afterward they turne it into a sweet and fresh vessell, and so it remaineth preserued from all annoyance of soureneſſe. To increase Goats milke *Albertus*

A secret in the milke of Goates. *Myrepsus*

Cheeses made of Goats milke were wont to be called *Velabrenses Casei*, because among the Romans they were made at *Velabrum*, and that with smoke, whereupon *Martial* made this *Distichon*;

Non quemcunque focum nec fumum caseus omnem
Sed velabrensem qui bibit: ipse sapit.

Aristotle and *Iulius Pollux* doe commend the *Sicilian* Cheese, which was made of sheepe and Goats milke together, and by *Athæneus* it is called (*Caseus Tromilicus*) and by *Simonides Stromilius*. In *Rhætia* of *Heluetia* there are excellent Cheeses made of Goates milke and cow-mile mixed together. The milke also of a Goat mixed to a womans milke is best for the nourishment of man, because it is not too fat, yet *Galen* saith if it be eaten without Hony, water, and salt, it curdleth in the belly of a man like a cheese and strangleth him; and being so vsed it purgeth the belly: from thence came the fiction of the Poets, that *Iupiter* was noursed by a Goate, and that afterward in his warre against the *Titanes* or Giants, he slew that Goate by the counsell of *Themis* and wore her skin for an armour, and so hauing obtained victory placed the Goate among the stars, wherupon she was called *Aixourania*, a heauenly Goate, and so *Germanicus Cæsar* made this verse vpon him, and *Iupiter* himselfe was called *Agiochus*: *Hermolaus*

Illa

Illa patatur

Nutrix eſſe Iouis ſi vere Iupiter infans
Vbera Cretæ mulſit fidiſſima Capræ
Sydere quæ claro gratum teſtatur alumnum

Agiochus.

The fleſh of male Goats is not wholſome for mans body, but the fleſh of a female in the ſpring and fall of the leafe, by reaſon of the good nouriſhment may be eaten without danger. They are worſe then bul-beefe, becauſe they are ſharper in concoction and hotter, wherefore if they diſgeſt not well, they increaſe melancholy. The liuer of a Goat being eaten, doth bring the falling ſickneſſe; yet being ſalted a good ſpace, and then ſodde with Vine braunches or other ſuch broad leaues, to keepe them aſunder, and ſome wine poured into the water when they are almoſt ſod, they become very ſweet and delicate meate; and therefore the *Athenians* praiſed the *Lacedemonians*, that in their feaſt which they called *Copidæ*, they ſlew a Goat; and held it for a deuine meat.

Of the fleſh of Goats.

Alſo *Clitomachus* an *Academicke* of *Carthage*, relateth of a certaine *Thebane* Champion, which excelled in ſtrength all the Champions of his time, and that he did eat continually Goats fleſh, for it is very ſtrong and remaineth a long ſeaſon in the body, & doth much good being diſgeſted, notwithſtanding the ſtrong and ranke ſmell thereof, otherwiſe it is dangerous as is already ſaid, therefore *Fiera* hauing commended the Kydd, when hee commeth to ſpeake of the Goat, he writeth thus:

Cum male olet ſiccat, ſit iam caper improbus, abſit
Et Cadat ante focos victima Bacche tuos.

But *Pliny* affirmeth, that if a male Goat eate Barley-bread or Parſneps waſhed, the ſame day that he is killed, then there is no poiſon in his fleſh: the ſtones of a Bucke-goat, reſiſt concoction, and beget euil humors in the body: wherefore ſuch a banket is cald in Greek (*Tragos Hulubertas*) for Goats after their copulation, haue an euill fleſh, not fat, but dry, and the remedy to make their fleſh ſweeter, is to geld the male when he is young and tender, for ſo his temperature is amended by a cold and moiſt conſtitution.

Aegineta.

Albertus.

The inhabitants of Portugall eat Goats fleſh, and account it delicate meat; eſpecially ſuch as dwell in the mountaines. In Germany they make of it a kind of meat which is called *Klobvvſſt*, and is prepared on this manner: they take a Goats Hart newly taken out of his bodie, and ſlit it into ſmall peeces, and break ſix Egs vpon it, and the crums of white bread, ſeaſoned with ſpices and Saffron, and ſo put into a bagge, and ſod or roaſted: afterward they are ſerued vpon the table, and ſtrewed ouer with kitchen ſuger.

Textor.

The guts being ſalted are called (*Hilla*) which the French ſtuffe like pudinges, and call them (*Saulciſſes*) from whence commeth our Engliſh ſawſadge; of this ſewet and fatte of Goats are the beſt candles made, becauſe it is hard and not ouer liquyd. The bloode of a Goat hath an vnſpeakeable propertie, for it ſcoureth ruſtie yron better then a file, it alſo ſoftneth an Adamant ſtone, and that which no fire is able to melt; nor yron to break, being of ſuch an inuincible nature, that it contemneth al violent things, yet is it diſſolued by the warme blood of a Goat. The Load-ſtone draweth iron, and the ſame being rubbed with garlicke, dieth and looſeth that propertie, but being dipped againe in goats blood, reuiueth and recouereth the former nature.

Pliny. Hermolaus. Pauſanius

Oſthanes, preſcribeth for a remedy of loue, the vrine of a Goate to be mingled with Spicknard, and ſo drunk by him which is ouercome with that paſſion, aſſuring him thereby that they ſhal ſal in as great lothing as euer before they wer in louing. With the hoofs of a Goat they dritte away Serpentes, and alſo with the haires by burning and perfuming them in the place where the Serpents lodge. With the hornes of goats they make Bowes, for in *Delos* there was dedicated the horn of a Goat, which was two cubits long and a ſpan; and heereat ought no man to wonder, for that noble bow of *Pandarus* which *Homer* commendeth, was made of a horne of a female Goat.

Pallagdius.

Archaebines.

Affricanus declareth, that in auncient time they made fruitful their Vine-yards by this meanes: they tooke three hornes of a female goat, and buried them in the earth with their points or tops downeward, to the root of the Vine ſtocks, leauing the hollow tops, ſtanding a little out of the ground, and ſo when the raine deſcended, it filled the hornes, and ſoked to the roote of the Vine, perſwading themſelues thereby that they receiued no

Varinus

ſmall

ſmall aduantage in their Grapes. The gaul of a Female-goat put into a veſſel and ſet in the earth, is ſaid by *Albertus* to haue a naturall power in it to draw Goates vnto it, as though they receiued great commodity thereby. Likewiſe, if you would haue white haires to grow in any part of a Horſe; ſhaue off the haire and annoint the place with the gall of a Goat, ſo ſhall you haue your deſire. The *Sabeans*, by reaſon of the continuall vſe of Mirrhe and Frankinſens, grow to a loathing of that ſauour: for remedy of which anoyance, they perfume their houſes by burning ſtirackes in goats skins. And thus much for the ſeuerall parts of a goat.

There were in ancient time three kindes of Heardſ-men which receiued dignity one aboue another; the firſt were called (*Bucolici*) Neat-heards, becauſe they keepe the greater Cattell: the ſecond were (*Opiliones*) Shepheards, of their attendaunce vpon ſheepe: the third, laſt, and loweſt kind, were termed, *Aepoli* and *Caprarij*, that is (Goat-heards) or keepers of Goates, and ſuch were the *Locrentians*, who were called *Ozolæ*, becauſe of theyr filthy ſmell, for they had the moſt parte of their conuerſation amonge other beaſtes.

A Goate-heard or keeper of theſe cattle muſt be a ſharpe ſtearne, harde; laborious, patient, bold and chearefull, and ſuch a one as can eaſily run ouer the rocks through the Wilderneſſe, and among the buſhes without feare or griefe, ſo that he muſt not follow his flocke like other heards, but goe before them: they muſt alſo be light and nimble, to follow the wandering goats, that runne awaie from their fellowes, and ſo bring them back againe, for Goates are nimble, mooueable, and inconſtant, and therefore apt to depart awaie, except they be reſtrained by the heard and his Dogge. Neither haue Goates a Captaine or Bell-bearer like vnto ſheepe, whom they follow, but euery one is directed after his owne will, and heerein appeareth the pride of this beaſt, that he ſcorneth to come behind either cattell or ſheepe, but alwaies goeth before; and alſo in their owne heardes among themſelues, the Bucke goeth before the Female, for the reuerence of his beard (as *Ælianus* ſaith) the labor of the goat-heard muſt be to ſee his cattel well fed abroad in the day time, and well foulded at night, the firſt rule therefore in this husbandry is to deuide the flockes, and not to put any great number of them together, for heerein they differ from ſheep, who loue to liue together in multitudes, as it were affecting ſociety by which they thriue better, and mourne not ſo much as when they are alone: but goats loue ſingularity, and may well be called Schiſmatiks among Cattell, and therefore they thriue beſt lying together in ſmall numbers, otherwiſe, in great flockes they are ſoone infected with the peſtilence, and therefore in France, they care not to haue *Magnos Gregos ſed plures:* not great flocks, but many.

The number of their flocke ought not to exceede fifty, whereupon *Varro* writeth this ſtory of *Gabinus* a Roman Knight, who had a field vnder the ſuburbes containing a thouſand Akers of paſture ground, who ſeeing a poore goat-heard bring his goats euery day to the citty, and receiued for their milke a penya peece, he being led with couetouſneſſe, proponed to himſelfe this gaine, that if he ſtored his ſaid fielde with a thouſand Milch-female-goates, he alſo ſhould receiue for their milke a thouſand pence a day; whereupon he added action to his intent, and filled his fielde with a thouſand goates, but the euent fell out otherwaies then he expected: for in ſhort time the multitude infected one another, and ſo he loſt both milke and fleſh, whereby it is apparant, that it is not ſafe to feed great flocks of theſe cattell together.

In *Indian*, in the Region *Coitha*, the inhabitants giue their milch-goates dried fiſhes to eate, but their ordinary foode is leaues, tender braunches, and boughes of trees, and alſo buſhes or brambles; whereupon *Virgill* wrot in this mauner:

Paſcuntur vero ſiluas & ſumma Lycæi
morenteſque rubos & amantes arctua dumos.

They loue to feede on the Mountaines better then in the vallies and greene fieldes; alwaies ſtriuing to licke vp the yuie or green plants, or to climbe vpon trees, cropping off with their teeth all maner wild herbs, and if they be reſtrained and incloſed in fields, then they doe the like to the plants that they find there, wherefore there was an auncient law among the Romans, when a man let out his ground to farme he ſhould alwaies condition

and

and except with the farmer that he ſhould not breede any Goate in his ground, for their teeth are enemies to all tender plantes: their teeth are alſo exitiable to a tree, and *Pliny* and *Varro* affirme, that the Goate by licking the Oliue tree maketh it barren; for which cauſe in ancient time, A Goate was not ſacrifized to *Minerua* to whom the Olyue was ſacred.

There is no creature that feedeth vpon ſuch diuerſity of meat as Goats, for which cauſe they are elegantly brought in by *Eupolis* the olde Poet, bragging of theyr belly cheare, wherein they number vp aboue fiue and twenty ſeueral things, different in name, nature, and taſt: and for this cauſe, *Euſtathius* defended by ſtrong argument againſt *Diſarius*, that men and cattell which feede vpon diuers things, haue leſſe health then thoſe beaſts which eate one kind of fruite alone. They loue Tameriske, Alderne, Elme-tree, aſſarabacke, and a tree called *Alaternus*, which neuer beareth fruit but only leaues: alſo three leaued-graſſe, yuie, the hearbe *Lada*, which groweth no where but in *Arabia*, whereby it commeth to paſſe, that many times the haire of Goats is found in the gumbe called *Ladanum*, for the peoples greedy deſire of the gumbe, cauſeth them to wipe the iuyce from the Goates beard.

For the increaſe of milke in them, giue them Cinquefoyle fiue daies together before they drinke, or elſe binde Dittany to their bellies, or (as *Lacuna* tranſlateth the words out of *Affricanus*) you may lay milke to their bellies, belike by rubbing it thereupon. The wild Goats of *Creete*, eate dittany aforeſaid againſt the ſtroks of Darts: and *Serapion* auoucheth by the experience of *Galen*, that goats by licking the leaues of Tamariske, looſe their gall, and likewiſe that he ſaw them licking Serpents which had newly loſt their skins, and the euent therof was, that their age neuer turned or changed into whiteneſſe or other externall ſignes thereof.

Ariſtotle.

Alſo it is deliuered by good obſeruation that if they eate or drinke out of veſſels of Tamariske, they ſhal neuer haue any Spleen; if any one of them eate Sea-holly, the reſidue of the flocke ſtand ſtill and will not goe forward, till the meate be out of his mouth. The *Grammarians* ſay that *Chimera* was killed by *Bellerophon* the ſon of *Glaucus* in the Mountain *Lycius*, and the reaſon heereof is, that the Poets fained *Chimera* to bee compoſed of a Lyon, a Dragon, and a Goate, and in that mountaine all thoſe three were kept and fed: for in the top were Lions, in the middle were Goats, and alſo at the foot thereof Serpents. If they ſuffer heate or cold they are much endaungered, for ſuch is their nature that they auoide all extremity, and the females with younge are moſt of al moleſted with cold. If they haue conceiued in the Wynter then many abortementes or caſting their young followeth.

Conſtantinus

Aelianus.

In like ſort it hapneth if they eate Walnuts (and not to their full) vnripe, therefore either they muſt be ſuffered to eate of them to ſaciety, or elſe they are not to be permitted to them.

Dioſcorides

If at any time they eate Scammony, Hellebore, Leſſeron, or Mercury, they are much troubled in their ſtomach, and looſe their milke, eſpecially the white Hellebor. The publicans in the prouince of *Cyrene* haue all the gouernment of the paſtures, and therfore they permit not Benzwine to grow in their country finding thereby greate gaine; and if at any time their ſheepe or goats meete with any braunch thereof, they eate it geedily, but the ſheepe immediatly fall to ſleepe and the goates to Neezing. *Agolethros* and *Sabine* are poyſon to Goates. The Herbe called in Greeke *Rhododendron*, and may be engliſhed Roſe-tree, is poyſon to goates, and yet the ſame helpeth a man againſt the vemon of Serpents.

Pliny.

The prickle or ſpindle tree (called alſo *Euonimus*) which groweth in the Mount *Occynius* (called *Ordyno*) about the bigneſſe of a pine-apple-tree, hauing ſoft leaues like the ſame, and it buddeth in September, and the flower is like to a white violet flower, this killeth Goates, except they be purged with black Hellebor imediately after they haue eaten thereof. The Egyptians when they wil deſcribe a man deuouring ſheepe or Goats, they picture the herbe *Curilago* or *Conyza*, becauſe it alſo killeth them. Alſo as *Clodryſippus* affirmeth they auoide Cumin, for it maketh them mad or bringeth vpon them lethargies, and ſuch like infirmities.

Horus

He

He auoydeth alſo the ſpettle of man, for it is hurtfull to him, and to the Sea-fiſh *Scolopendra*, and yet he eateth many venemous herbes and groweth fat thereby; and this alſo may be added, that Goats grow fat when they are with young, but by drinking of Honey they are weakened, and indaungered of death. Concerning their drinke, it is neceſſary for a skilfull Goat-herd to obſerue the nature of the beaſt, and the beſt time and place of their watering, according to the ſaying of *Virgill*: *Aelianus*

——— Iubeo frondentia Capris
Arbuta ſufficere, & fluuios prebere rerentes.

In the Summer they are to be watered twice a day, and at other times once onely in the afternoone: but it is reported of the Goats of *Cephalenia*, that they drinke not euery daie like other goats, but onely once or twice in ſix moneths, and therefore they turne themſelues to the winde or cold aire of the ſea, and by gawning, ſucke into their mouths or bellies that which ſerueth them inſtead of water: When the ſun declineth, they lie and looke not vpon one another but on the contrary, and they which lodge in the fields take vppe their reſt among their acquaintance. But if they be vſed to fold or houſe, they remember it, and repaire thither of their owne accord: which thing cauſed the Poet to write in this maner: *Ariſtotle. Myndus. Aelianus.*

Atque ipſæ memores redeunt in tecta, ſuoſque
Ducunt: & graundo ſuperant vix vbere limen.

Concerning their ſtables or houſes to lodge in for their defence againſt the colde, the diligent heard-man muſt obſerue, that nothing muſt be layed vnder the Goat to lie vpon, and it is beſt to make his ſtable vpon ſtones, or ſome ſuch hard flower, and the ſame muſt bee kept and turned drie euery day from annoyance of their dung, for that hurteth their heads. It is good to ſet the window of their ſtable to the Sun, and from the wind, according to the counſell of *Virgill*; *Columella.*

Et ſtabula a ventis hyberno opponere ſoli,
Ad medium conuerſa diem cum frigidus olim
Iam cadit extremoque irrorat Aquarius anno.

Although goats be ſtronger then ſheepe, yet they are neuer ſo found, for in buying and ſelling of them, he was neuer accounted a wiſe man, that either hoped to buy, or promiſed to ſell without fault. It was ſufficient in open market places, when and where goats wer to be ſold, to promiſe, *Hodie capras recte eſſe & bibere poſſe & eas licite habere*, that is, that the day of their ſale they were well, and could drinke, and they were his owne, and it was lawfull for him to haue them.

But farther no man was vrged, for (*Archelaus* ſayth) they are euer *febricitante*, becauſe their breath is whotter, and their copulation more fiery, and therefore their heardmen muſt not be vnprouided of good and ſufficient medicine to helpe them, and not onely againſt their naturall diſeaſes, but alſo their continual horn-wounds which they giue one another by their often fightings, and alſo when they aſpire to climb vpon ſteepe and cragy pointed rockes or trees, they often fall and are wounded, in ſuch caſes they haue no ſuch Phyſitian as their keeper, whoſe bagge and box muſt be as an Apothecaries ſhoppe to yeelde continuall remedies to all their agreeuances.

The beſt meanes to preſerue them in health next to a good diet and warme lodging, is, to plant *Alyſſon* neere to their ſtabling houſes. And their continuall ague ſpoken of before is profitable to their body, for when it departeth and leaueth them, preſently they periſh and die. Sheepe and Goats haue a natural foreſight of the peſtilence or murrain, of earthquakes, and of wholeſome temperate Weather, and of aboundance and ſtore of fruites; but neither of both ſhall bee euer infeſted by the peſtilence, if you giue them the powder of a Storkes Ventricle or mawe one ſpoonfull therof in Water euery day. *Florentinus.*

And whereas all other kind of Cattell when they are ſicke conſume and pule away by little *Quintilus.*

little and little, onely Goates periſh ſuddenly, inſomuch as all that are ſicke are vnrecouerable, and the other of the flocke muſt be inſtantly let blood and ſeparated before the infection ouerſpread all, and the reaſon of their ſudden death, is becauſe of their aboundance of foode, which miniſterth ſpeedy flaxe for the fire of their diſeaſe to burne. At ſuch times they muſt not feede all the day long, but onely thrice or foure times a day be led forth to graſſe, and brought in againe to their ſtables.

If any other ſickneſſe annoy them they are to be cured with reede, and the rootes of white Thorne beate together with yron Peſtles, and mingled with raine Water, and ſo giuen to the Cattell to be drunke: but if this medicine helpe not, then either ſell them away, or elſe kill them, and ſalt them till you mind to eate them. Goates are not troubled with Lice or Nits but onely with Tickes.

There is a certaine Wine called *Melampodion*, the report is that one *Melampos* a ſhepherd had it reuealed vnto him, to cure the madneſſe of a Goates: it is made of blacke Ellebor, and goats milke. Goats are alſo moleſted and ſubiect to the falling ſickneſſe and this is knowne by their voyce and cold moiſt braines; and therefore the Roman prieſts were commaunded too abſtaine from touching ſuch beaſts. *Cælius.*

They are alſo troubled with the gowt; the Female-goate eaſeth the paine of her eyes by pricking them vpon a Bul-ruſh, and the Male-goate by pricking them vpon a Thorne, and ſo pituitous matter followeth the pricke, whereby the ſight is recouered without any harme done to the Apple; and from hence it is ſuppoſed, that the Phyſitians learned their *Parakenteſis* pricking of ſome eies with a needle. *Aelianus.*

The Females neuer winke in their ſleepe, being heerein like the Roe-buckes. There are certaine birds (called *Capri-mulgi*) becauſe of their ſucking of Goates, and when theſe or any of them haue ſucked a Goate ſhe preſently falleth blinde. If at any time ſhe be troubled with the Dropſie, an yſſue muſt be made vnder her ſhoulder, and when the humour is auoyded, ſtop vp the hole with liquid pitch. They drinke the ſeede of *Seſelis* to make them haue an eaſie deliuerance of their younge, and for that cauſe *Columella* preſcribeth a pinte of ſod corne and Wine to be infuſed into their throates in that extremity; their other maladies being like vnto ſheepe, we will reſerue their deſcription and cure to that Hiſtory. *Plinie.*

Theſe Goates haue in auncient times beene vſed for ſacrifices, not onely by the Soueraigne commaunde of almightye God, but alſo by the practiſe of Heathen people, for their perfect ſacrifice which conſiſted of a Ram, a goate, a Hog, and a Bull, was called *Hecatombe* and *Tryttis*. *Probus*

The reaſon why Swine and goates were ſacrificed among the heathen, was becauſe the Swine dig vp the earth with their Noſes, and rooted out the Corne, they were ſacrificed to *Ceres*; and the Goats ſpoile the Vines by biting, for which cauſe, they ſacrificed him to *Bacchus*; that ſo the drunken God might bee pacified with the bloode of that Beaſte, whoſe hallowed grapes hee had deuoured: Whereuppon the Poet Wryteth thus:

Sus dederat pœnas exemplo territus horum
Palmite debueras abſtinuiſſe Caper
Quem ſpectans aliquis dentes in vite permentem
Talia non tacito dicta dolore dedit
Rode caper vitem: tamen hinc cum ſtabis adaras
In tua quod ſpargi cornua poſſit, erit.

When they ſacrificed a goate in Græcia, they tried him by giuing him Peaſe or cold water to drinke, which if he refuſed, they alſo refuſed him for ſacrifice, but if he taſted it, they tooke and offered him.

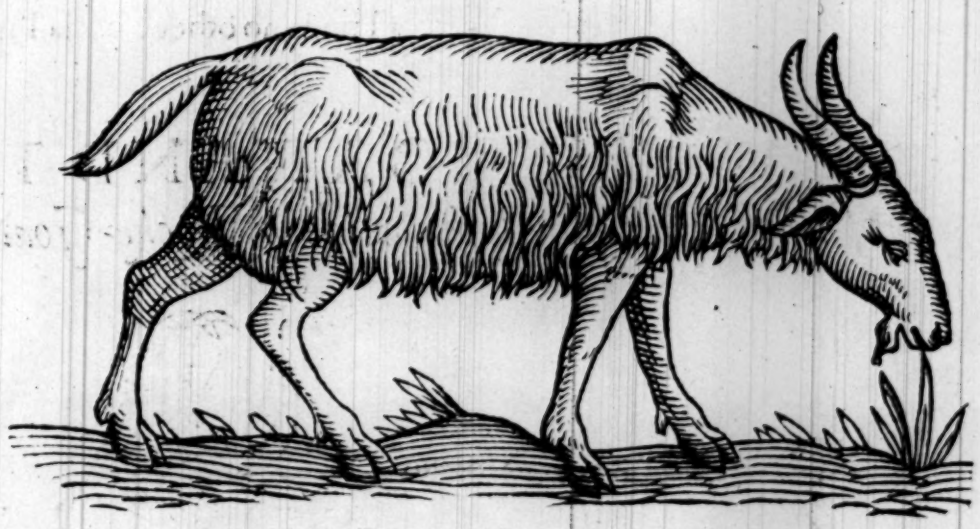
Martiall hauing ſeene or rather heard of a Countrey prieſt, ſacrifiſing a goate, and being aſſiſted by a Countrey man, when the beaſt was ſlaine the prieſt commaunded the poore countrey man to cutte off the ſtones, *Teter vt immunda carnis abiret odar*, to let the vnwholſome vapour of the vncleane fleſh out of the body. Afterward the prieſt being

ing buſie about the ſacrifice, and ſtooping downe to the carkeiſe of the beaſt, his coddes appeared behinde him betwixt his legges, the which when the countrey man ſaw, hee ſuddenly cut them off with his ſharpe knife, thinking that the auncient ceremony of faſting required this to be done: whereupon *Martiall* wrot this Epigram,

Sic modo qui Tuſcus fueras, nunc Gallus aruſpex
Dum ingulas hircum factus es ipſe caper.

The *Mendeſians* worſhipped Goates both males & females, becauſe as they imagine they were like to their God *Pan*. The Egyptians alſo deified the male goate for his genitall members, as other nations did *Priapus*. The Gentiles had alſo a brazen goate, whereupon *Venus* rode in braſſe, which picture they called (*Pandemon*) and *Venus* (*Epitragia*,) I think that luſt could not be better deſcribed then by this emblem, for venereous perſons will ſuffer their whoores to doe any diſgrace vnto them, for their carnall pleaſure. And thus much for theſe male and female goates, now follow the ſtories of the wilde goates and the kids in order. *Gyraldus*

OF THE GOATE, CALLED *by* PLINY *a* DEERE.



THere is no man that ſhall ſee this beaſt, but will eaſily yeeld vnto my opinion, that it is a goate & not a deere, the hair, beard and whole proportion of body moſt euidently demonſtrating ſo much, neither is there any difficultie herein, except for the horne which turne forward at the point and not backward, which thing yet ſwarueth not ſo much from a goate as from a deare, and therefore can be no good reaſon to alter my opinion. There are of this kinde as Doctor *Cay* affirmeth in the Northerne part of England, and that figure which is engrauen at *Rome* in a marble piller being a remembrance of ſome Triumphe which *Pliny* ſetteth forth, differeth in no part from this beaſts deſcription and proportion. Yet I take it that it may be brought into England from ſome other nation and ſo be ſeene in ſome Noble mans houſe, but that it ſhould be bred there, I cannot finde any monument of authoritie, but rather I coniecture the ſame to be bred in Spain. Of theſe kinds there are three Epigrams in martiall whereby is declared their mutuall fights killing one another: their feare of dogges, and their fleſh deſired both of men and beaſts.

The firſt Epigram deſcribing their wilfull fight one killing another and ſo ſauing a labour to the hunter, for they kill themſelues to his hand, is thus.

Frontibus aduerſis molles concurrere damas,
Spectauere canes prædam ſtupuitq́, ſuperbus,
Vnde leues animæ tanto caluere furore?
Aſpicis imbelles tenent quam fortia damæ
In mortem paruis concurrere frontibus audent
Vidimus & fati ſorte iacere pari
Venator cultro nil ſupereſſe ſuo
Sic pugnant Tauri ſic cecidere viri.

The ſecond Epigram is a Dialogue ſpeaking to the Emperour, who tooke care to encreaſe his game, ſeeing not onely men were enemies to them but they alſo to one another, whereupon he writeth this diſtichon;

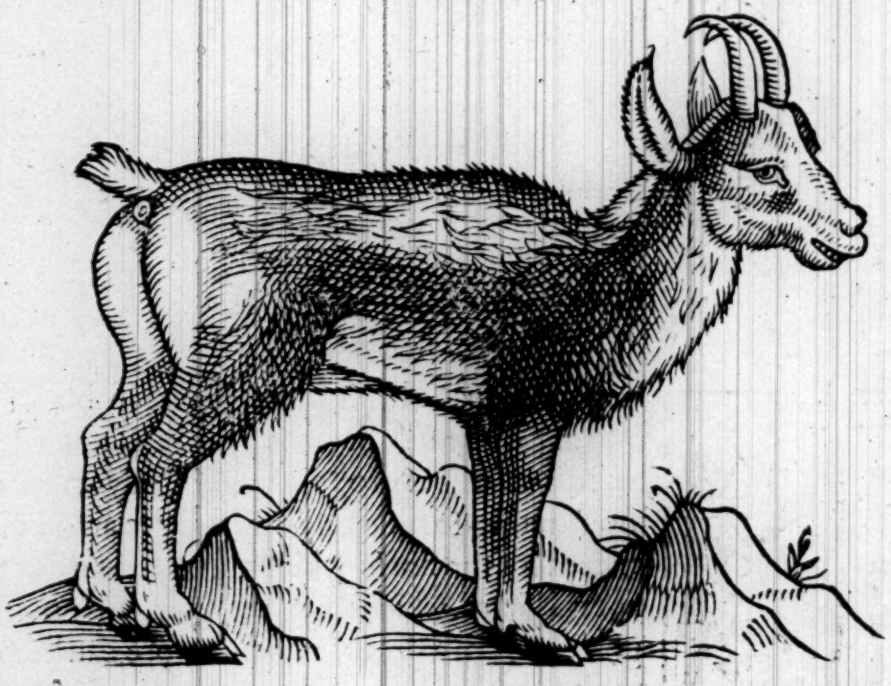
Prælia tam timidis quanta ſit ixa feris
Vis Cæſar damis parcere, mitte canes.

The thirde Epigram is a complaint of their weake and vnarmed ſtate, hauing neither teeth like Bores, nor hoenes like Harts to defend themſelues, but lie open to the violence of all their enemies:

Dente timetur Aper defendunt cornua ceruum
Imbelles damæ quid niſi preda ſumus.

Theſe are of a whitiſh yellow colour on the back, and are nouriſhed ſometime for the pleaſure, and ſomtime for the profit of their poſſeſſors, for they wil ſuffer hunting like a Deere and alſo be tamed for milke like a Goat. And heereof I finde no other eſpeciall mention among Authors beſide that which is already rehearſed.

OF THE WILDE GOAT, AND THE *figure of the Heluetian Alpian wilde or Rocke-Goat.*



VARRO

WIlde-goats are transfigured into many ſimilitudes, and alſo diſperſed into many countries beyond the ſeas and in the Alpes, the picture of the Alpine wilde Goat is heere ſet down. They are alſo to be found in Italy, in the mountaines of *Fiſcela* and *Tetrica*, inſomuch as the tame goats which are nouriſhed there, are ſaid to be deriued of theſe wilde goats, theſe are calld *Cinthian* Goats, becauſe they are bred in the mountaines of *Delos* called *Cinthus*. There are of theſe which are found in the tops of the Libian mountaines as great as Oxen, whoſe ſhoulders and legges abound with looſe-ſhaggy haire, their ſhinnes ſmall, their faces are rounde, their eies are hollowe and hard to be ſeene.

Their

Their hornes crooking backward to their ſhoulders, not like other Goats, for they ſtand farre diſtant one from another: and among all other Goats they are indued with a moſt ſinguler dexterity of leaping, for they leap from one top to another, ſtanding a great way aſunder, and although many times they fall downe vpon the hard rocks, which are interpoſed betwixt the Mountaines, yet receiue they no harme: for ſuch is the hardneſſe of their members, to reſiſt that violence, and of theyr hornes to breake their fals, that they neither are offended thereby in head nor legs.

Such are the Goates of *Soractum* as *Cato* Writeth, which leape from Rocke to rocke, aboue threeſcore foote: of this kind are thoſe Goates before ſpoken off in the Hiſtory of the tame Goat, which are thought to breath out of their eares, and not out of their Noſtrils; they are very ſwift and ſtrong horned, the loue betwixt the Dammes and the Kids in this kind, is moſt admirable; for the Damme doth moſt carefully educate and nouriſh her young, the younge ones againe, doe moſt thankefully recompence their mothers carefulneſſe, much like vnto reaſonable men, which keepe and nouriſh theyr owne parents in their old decrepit age, (which the loue of God and nature doth enioyn them) for ſatiſfaction of there owne education, ſo doe theſe young wild Goates, toward their owne mothers: for in their age they gather their meate and bring it to them, and likewiſe they runne to the riuers or watering places, and with their mouthes ſucke vp water, which they bring to quench the thirſt of their parentes: and when as their bodies are Ruffe and vgly to looke vppon, the younge ones licke them ouer with their tongnes, ſo making them ſmooth and neate.

And if at any time the Damme be taken by the Hunters, the young one doth not forſake her till he be alſo inſnared: and you would thinke by the behauiour of the impriſoned Damme towards her young Kids, and likewiſe of the Kid towards his Damme, that they mutually contend one to giue it ſelfe for the other: for the dam forſeeing her yong one to houer about her in the handes of her enemies, and continually to follow; with ſighes and teares ſeemeth to wiſh and perſwade them to depart, and to ſaue themſelues by flight, as if they could ſay in the language of men, *Fugite filij infeſtos venatores ne me miſeram capti materno nomine priuate*; that is to ſay, Runne away my ſons, ſaue your ſelues from theſe harmefull and greedy Hunters, leaſt if you be taken with me, I be for euer depriued of the name of a mother. The young ones againe on the other ſide wandering about their mother, bleate forth many a mournefull ſonge, leaping to the Hunters and looking in their faces, with pittifull aſſpects, as if they ſaid vnto him; we adiure you (oh Hunters) by the maker of vs al, that you deliuer our mother from your thraldome, and in ſted of her take vs hir vnhappy children, bend your hard harts, feare the lawes of God which forbiddeth innocents to be puniſhed, and conſider what reuerence you owe to the olde age of a mother; therefore againe (we pray you) let our liues ſatiſfie you for our dammes liberty. But poor creaturs, when they ſee that nothing can moue the vnexerable mind of the hunters, they reſolue to dye with her whom they cannot deliuer, and thereupon of their owne accord, giue themſelues into the handes of the Hunters, and ſo are led away with their mother.

Concerning the *Libyan* goates before ſpoken off, which liue in the tops of Mountaines, they are taken by nets, or ſnares, or elſe killed by Darts and arrowes, or ſome other art of Hunting. But if at any time they diſcend downe into the plaine fieldes they are no leſſe troubled, then if they were in the waues of ſome great water. And therefore any man of a ſlow pace may there take them, without any great difficulty.

The greateſt benefit that ariſeth from them is their skinne and their hornes, with their skinnes they are clothed in Winter time againſt tempeſts, Froſtes and Snowe, and it is a common weede for Shepherds, and Carpenters. The hornes ſerue them in ſteed of buckets, to draw Water out of the running ſtreames, wherewithall they quench their thirſt, for they may drinke out of them, as out of cups; They are ſo great, that no man is able to drinke them off at one draught, and when cunning artifficers haue the handling of them, they make them to receiue three times as much more.

The ſelfe ſame things are Wryten of the Wilde Goates of Egypt, who are ſaid neuer

to be hurt by Scorpions. There is a great Citty in Egypt (called *Coptus*) who were wont to be much addicted to the worſhip of *Iſis*, and in that place there are great aboundance of Scorpions, which with their ſtings and poyſon, do oftentimes giue mortall and deadly woundes to the people, whileſt they mourne about the Chappell (for they worſhip that Goddeſſe) with funeral lamentation: againſt the ſtinging of theſe Scorpions: the Egyptians haue inuented a thouſand deuiſes whereof this was the principall: At the time of their aſſembly, they turne in wild feminine goats naked among the Scorpions lying on the ground, by whoſe preſence they are deliuered and eſcape free from the woundes of the Serpents, whereupon the Coptites doe religiouſly conſecrate theſe female Goats to deuinity, thinking that their Idoll *Iſis* did wholy loue them, and therfore they ſacrificed the males but neuer the females.

It is reported by *Plutarch* that wilde Goates doe aboue other meate loue meale and figges, wherefore in *Armenia* there are certaine black Fiſhes which are poyſon; with the pouder or meale of theſe fiſhes they couer theſe figges, and caſt them abroad where the Goates do haunt, and aſſoone as the beaſts haue taſted them, they preſently die. Now to the wilde Goat before pictured, called in Latine *Rupi Capra* and *Capricornus*, and in Greek a *Gargos*, and *Aigaſtros*, and of *Homer Ixalon*, of the Germanes *Gemmes* or *Gemmuſſ*, the Rhetians which ſpeake Italian, call it *Camuza*, the Spaniards *Capramontes*, the Polonians *Dzykakoza*, the Bohemians, *Korytanſki Kozlik*; that is to ſay, a *Carinthian* Goate, becauſe that part of the Alpes called *Carinthia* is neere bordering vpon *Bohemia*.

Albertus. *Bellanius* writeth, that the French cal him *Chambris*, and in their ancient tongue *Yſard*, this is not very great of bodye, but hath crooked hornes which bend backeward to his back, whereupon he ſtaieth himſelfe when he falleth from the ſlippery Rockes or Mountaines.

Plinyus Theſe hornes are not fit to fight they are ſo ſmall and weake, and therefore nature hath beſtowed them vpon them for the cauſe aforeſaid. Of all other Goats this is the leaſt, it hath red eies, but a quicke eie-ſight, his hornes are blacke, being nine or ten fingers longe, and compaſſed about with diuers circles, but at the top none at all, which is ſharp and crooked like a hooke. They ariſe at the roote *Paralelwiſe*, that is by equall diſtance one from another, being hollow the bredth of ones Thumbe, the reſidue ſolide like the Harts.

The Males in this kinde differ not from the Females, neither in horne, colour, or proportion of body: they are in bigneſſe like the common Goate, but ſomewhat hier. Their colour is betwixt brown and red. In the Summer time they are red, and in the winter time they are browne. There hath beene ſeene of them which were white and blacke in diſtinct colour one from another, and the reaſon heereof is, becauſe they chaunge colour many times in the year. There are ſome of them altogether white, but theſe are ſeldome found; they inhabit for the moſt part the Rockes or Mountaines, but not the tops like the *Ibecks*, neither doe they leape ſo far as the foreſaid goats. They come down ſomtime to the roots of the Alpes, and there they licke ſand from the rockes, like as the village tame goates to procure them an appetite.

The *Heluetians* call theſe places in their naturall tongue *Fultzen*, that is *Salares*: about theſe places do the Hunters hide themſelues and ſecretly with guns, bowes, or other ſuch inſtrumentes they ſuddenly ſhoote and kill them. When they are hunted they ſtep vp to the ſteepeſt rocks, and moſt inacceſſible for Dogges, by that meanes prouiding their own ſafty: but if the hunters preſſe after them and clime vpon the rocks, with hands, and feet, they leape from thence, from ſtone to ſtone, making their waie to the tops of the Mountaines, ſo long as euer they are able to goe or climbe, and then they hange by the Hornes of their heade, as if they were ready to fall, which cauſed *Martiall* to write thus:

Pendentem ſumma Capream de rupe videbis
Caſuram ſperes decipit illa Canes.

Where the Poet attributeth that to the Roe which belongeth to the wilde goat, and there they hange many times till they periſh, becauſe they cannot looſe themſelues againe, or elſe they are ſhotte with guns, or fall downe headlong, or elſe are driuen off by the hunters. From the day of Saint Iames they vſe themſelues to the coldeſt partes of the Mountains,

tains, becauſe they vnderſtand winter is approaching, making cuſtome to be their ſhield againſt cold weather: there haue bene ſome of theſe made tame, ſo that they haue diſcended downe to the flocks of tame Goats, whome they do not auoide like the *Ibex*.

From theſe wilde goats hath that ſame herbe (called *Doronicum*) and of the Grecians, *Doronieu*, giuen a name among the Germaines *Geniesſeh Worts*, that is, wilde-goats-herb, being excellent to cure the Collick, and therefore highly eſteemed among the *Arabians Grecians*, and *Mauritanians*. It is hot and dry in the ſecond degree, and the countrey people in *Heluetia* do giue it againſt dizines in the head, becauſe theſe wilde goats oftentimes feed vpon the ſame, and yet are neuer troubled with that infirmity, although they runne round about the mountaines.

There are hunters which drinke the blood of this goat comming hot out of his body, immediately after the wound giuen, againſt that ſicknes. The fat & milke of a wilde goat mingled together, haue cured one long ſick of the Ptiſick. The wilde goats of *Creet*, being wounded with poyſoned Dartes, runne preſently and eate of the hearbe *Dittani*, by the vertue and iuice whereof, they not onely auoid the arrow which ſticketh in their skin, but alſo death, and cure the poyſon.

OF THE KYD.

HAuing formerly diſcourſed of ſeuerall kindes of Goates, now it followeth that we ſhould alſo intreat of the Kid which is the yſſue of a Goat; and firſt of the ſeuerall names therof. It is called in Hæbrew *Egedi*, which becauſe it ſignifieth alſo a Lambe, they put vnto it *Hatſsim*, and the plurall maſculine is *Gedaïm*, and the feminine *Gedioth*, *Gen.* 35. where the *Caldean* tranſlation hath *Gadeia*, the Perſian *Baſ-kahale*, or elſe *Cahali buſan*; for the Perſians render *Cahale* for *Sheter*, in Hæbrew *Buſan*, for *Iſsim*. The Septuagints render *Eriſon*, and vulgarly at this day, the Grecians cal him *Eriphoi*, but the truth is, that *Eriphoi* are kids of three or foure months old, and after that time vntill their procreation, they are called *Chimaroi*, the Latines cal him *Hoedi ab edendo*, from eating (as *Iſidorus* ſaith) for then their fleſh is tender and fat, and the taſt therof pleaſant. The Italians call it *Cauretto*, or *Capretto*, and *Ciauerello*; the Rhetians which ſpeak Italian, *Vizol*: the Spaniardes *Cabrito*, the French *Chereru*, the Germans *Gitſe*, or *Kitſlein*, the Polonians *Koziel*.

Of the name

Varinus

It was a queſtion whether nature would finiſh her parts vpon a young one out of the dams belly, wherefore a triall was made vpon a kid which neuer ſaw his dam, for vpon a ſeaſon a diſſexion was made vpon a Female-goate great with young, and out of her belly was her young one taken aliue, ſo as it could neuer ſee the mother; the ſame kid was put into a houſe where were many boales full of wine, oyle, milke, and Hony, and other lyquid thinges: there alſo lay beſide him diuers kindes of fruits, both of the vine, of corne, and of plants; at laſt this kid was ſeene to ariſe and ſtand vpon his feete, and as if ſomebody had told him that his Legges were made to walke vpon, he ſhooke off all that moiſtneſſe which he brought with him out of his mothers belly, afterwardes he ſcratched his ſide with his foote, and then went and ſmelled at all the former veſſels, and at laſt comming to the milke-boule, he ſupped and licked thereof, which when the behoulders ſaw, they all cryed out that *Hipocrates* rule was moſt true, *Animalium naturas eſſe indoctas*, that is to ſay, the natures of creatures are not formed by Art, but of their owne inclination.

There is nothing more wanton then a Kid, whereupon *Ouid* made this verſe:

Splendidior vitro tenero laſcinior hoedo.

They often iumpe and leape among themſelues, and then they promiſe faire weather, but if they keep continually with the flocks and depart not from their mothers, or continually ſucke and licke vp their meat: alſo they for-ſhew a ſtorm, and therfore they muſt be gathered to their folds, according to the Poets ſaying; *ſi ſine fine modoque*:

Ælianus.

Pabula delbent cum tutas veſper adire
Compellat caulas monſtrabunt ad fore nimbos.

If

Anatolius *Varro* If Geeſe ſwallow the haires of Kids or Goats they die thereof. Kids are not to be ſeparated from their Dammes, or weaned till they be three months old, at which time they may be ioyned to the flockes: they are nouriſhed when they are young after the ſame manner as they be at a year old, except that they muſt be more narrowly looked vnto, leaſt their laſciuiouſneſſe ouerthrow their age: and beſides their Milk, you muſt giue vnto them three leaued-graſſe, Iuy, and the toppes of lentiles tender leaues, or ſmall twigges of trees: and whereas commonly they are brought forth in twinnes, it is beſt, to chooſe out the ſtrongeſt headed kid for the flock, and to ſel the other away to the Butchers. Out of the rennet of the Calues or Kids is the *Coagulation.*

Palladius

There was a certaine law (as appeareth by *Baifyus*) in the bookes of the ciuill Lawyers, that ſhooes ſhould be made of the skinnes of Kids, as appeared by auncient Marble monuments at Rome, which thing *Martiall* approueth in his verſes to *Phebus*; ſhewing how time altereth al things and that the skins of kids which were wont to couer bald heads, are now put vpon bare legs; the verſes are theſe that follow,

Oedina tibi pelle Contegenti
Nudæ tempore verticemque caluæ
Feſtiue tibi phebe dixit ille
Qui dixit caput eſſe calciatum.

Albertus

Out of the hide of a Kid is made good glue, and in the time of *Cicero* they ſtuffed beddes with Kids haire: their fleſh hath been much eſteemed for delicate meat; & for that cauſe dreſſed and trimmed ſundry waies; the beſt Kids for meate haue been ſaid to come from *Melos*, or *Vmbratia*, or *Viburtinum*, which neuer taſted graſſe, but haue more milke in them then blood; according to the ſaying of *Iuuenall*:

De viburtino veniet pinguiſsimus agro
Hoedulus & toto grege mollior neſcius herbæ
Hoc dum auſus virgas humilis mordere falicti.

Arnoldus

For this cauſe they may ſafely be eaten all the yeare long while they ſucke, both of men of temperate and whot conſtitution, for they are leſſe hurtfull then the Rammes, and doe eaſily diſgeſt, and nouriſh temperately, for they engender thinne and moyſt blood, and alſo helpe all whot and temperate bodies, and they are at the beſt when as they are neither too olde, that is aboue ſixe monthes, nor two younge, that is vnder twoo monethes.

The red or ſandy coloured are the beſt, yet is their fleſh hurtfull to the Collicke. *Simeon Sethi* affirmeth, that if a man eate a kids liuer before he drinke in the morning, he ſhal not be ouer drunke that day. *Celtus* alſo preſcribeth it in the ſickneſſe of the Holy-fire. They are wholeſome, ſod, roaſted, or baked, but the ribs are beſt ſodde. *Platina* teacheth one way whereby it was dreſſed in his time for a delicate diſhe; they tooke ſome fielde Herbes and fat broath, twoe Whites of an Egge well beaten together, with twoo heades of Garlike, a little Saffron, and a little Pepper, with the Kiddes fleſh, put all together into a diſh roſted before at the fire, vpon a ſpitte (with Parſely, Roſemary, and Lawrel leaues) and ſo ſerud out with that ſauce, and ſet it on the table: but if they did not eate it before it was colde, it weakened the eye ſight, and raiſed vp venerial luſt.

The bloode alſo of a Kid was made into a bludding, and giuen to be eaten of them which haue the bloody-flixe. They haue alſo deuiſed to dreſſe a Kidde whot, and to fill his belly with Spices and other good things: likewiſe it is ſod in Milke with Lawrell, with diuers other faſhions, which euery Cooke is able to practiſe without the knowledge of learning.

And thus I might conclude the diſcourſe of Kiddes with a remembraunce of their conſtellation in the Waggoner, vppon the Bulles Horne, which the Poets obſerue for ſignes and tokens foreſhewing Rayn and Clowdy weather, according to *Virgils* verſe:

Quantus ab occaſu veniens pluuialibus, Hoedi.

Theſe Starres riſe in the Euening about the Nones of October and in December, they were wont to ſacrifice a kid with wine to *Faunus*. There is a byrd called *Captilus* which is a great deuourer of kiddes and Lambes, and the ſame alſo is hunted by a Dragon, for when ſhe

ſhe hath filled hir ſelfe with theſe beaſtes, being wearied and idle, the Dragon doth eaſily ſet vpon hir and ouer take her. Alſo when they fiſh for the Worm ſeuen Cubits long in the Riuer *Indus*, they bait their hooke with a lambe or Kid, as is reported by *Aelianus*; and the auncientes were wont by inſpection into the intrals of Kiddes, to declare or ſearch into thinges to come, as *Gyraldus* amongſt other their ſuperſtitious vanities rehearſeth.

The manifold medicinall properties of Goates come now in the end of this ſtory to be declared, and firſt of all it is to bee noted, that theſe properties are ſeuerall, both in the Male, female, and Kidde; and therefore they are not to be confounded, but as the delygence of learned Authors hath inuented, and left them ſeuerally recorded, ſo they require at our hands which are the heyres of ſuch benificiall helpes, the ſame care and needfull curtiſie.

Plinyus The medicines ariſing out of male Goates.

There are ſome which doe continually nouriſh Goates in ſtables neere their dwelling Houſes with an opinion that they help to continue them in health, for the ancientes ordained that a man which had beene bitten or ſtroke by Serpents, and could not eaſily be cured thereof, ſhould bee lodged in a Goates ſtable. The haires of a Goate-bucke burned and perfumed in the preſence or vnder a man whoſe genitall is decayed it cureth him.

Sextus.

The ponlder of a Wine bottell made of a Goates skinne with a little Rozen doeth not onely ſtanch the bloode of a greene-wounde, but alſo cure the ſame. The powder of the Horne with Nitre and *Tamariske* ſeede, butter, and Oyle, after the head is ſhauen by annointing it therewith ſtrengthneth the haire from falling off, when it groweth againe and cureth the *Alopecia*, and a horne burnt to powder and mingled with meale, cureth the chippings in the head and the ſcabs: for taking away the ſmell of the arme-pits, they take the Horne of an old Goat and either ſcrape or burne the ſame, then adde they to it a like quantity of Mirrhe, the Goates gall, and firſt ſcrape or ſhaue off the haire, and afterward rub them therewith euery day and they are cured by that perfrication.

Pliny

Sextus

Dioſcorides

The bloud fryed in a panne, and afterwardes drunke with Wine, is a preſeruatiue againſt intoxications, and cureth the bloody-flixe, and the bloode in a Seare-cloath is applyed againſt the goute, and clenſeth away all Leproſies, and if the bloode come forth of the Noſe without ſtay, then rubbe the Noſe with this bloud of a Goate. It being fitted to meate cureth all the paines of the inward partes: being ſodde vppon coales ſtayeth the looſeneſſe of the belly, and the ſame applyed to the belly mixed with fine flower, and Rozen eaſeth the paine in the ſmall guts; the ſame mixed with the marrow of a Goate which hath beene fed with Lentiles cureth the Dropſie, and being drunke alone breaketh the ſtone in the reines, and with Parſly drunke in Wine alſo diſſolueth the ſtone in the bladder, and preuenteth all ſuch calculating grauell in time to come.

Aetius.

Marcellus

There is a Medicine called by the Apothecaryes *Diuina manus*, Gods hand, againſt the ſtone, and they make it in this maner. When Grapes begin to waxe ripe, they take a new earthen pot and poure into it Water, and ſeeth the ſame till all the ſcumme or earthy ſubſtance thereof be eiected: & the ſame pot clenſed, then take out of the flock a Male Goat of foure year old, or thereabouts, and receiue his blood as it runneth forth of his ſlaughtered body into that pot, ſo as you let goe the firſt and laſt ſtreame thereof to the ground and ſaue the reſidue: then let it thicken in the pot, and ſo being therein congealed, break it into many pieces with a reede, and then couering it with ſome linnen cloth, and ſet it abroad in the day time where it may gather dew, and then the next day ſet it abroad in the Sunne againe to exhale the ſame dew, (if in the meane time there fall no raine) then let it dry, and afterward make thereof a powder, and preſerue it in a boxe, and when the euill pincheth, vſe a ſpoonefull of it with Wine of *Creete*, and *Philagrius* commendeth the manifold benefit heereof, for he had often tryed it, and with a medicine made of an Affrican Sparrow mixed with this, he procured one to make water, and to void a great ſtone which had not vented his vrine in many daies, and liued in the meane time in horrible paynes, and the ſame vertue is attrybuted heereunto, if it bee annointed neere the bladder, and

Albertus.

one

one be bathed in the warme aire and ſo oftentimes both the bath and the ointment be reiterated. *Marcellus* teacheth how one may make tryall of the vertue of this blood, for if he take a Male-goate, and put him vp cloſe ſeuen daies, feeding him in the meane time continually with baies, and afterward cauſe a young Boy to kil him, and receiue his bloud in a bladder, and put in the ſaid bladder ſandy ſtones like vnto thoſe that are engendered in the bladder of man, within ſhort time he ſhall ſee thoſe ſtones diſſolued and ſcarce to be found in the bladder of blood, by which he confidently affirmeth, that nothing in the World is of like power to remooue the ſtone, but withal he willeth ſome ſuperſtitious obſeruations, as namely that he be killed by a chaſt perſon: and on a thurſday or ſunday or ſuch like: but the concluſion is that the ſaide blood muſt bee dryed to powder in an Ouen, and afterward preſcribeth that three ounces heereof, one ounce of Time, one ounce of Peniroyall, three ounces of burned *Polypus*, one ounce of white Pepper, one ounce of *Apian*, and one ounce of Loueage-ſeede to be giuen to the party in ſweet wine faſting, and hauing no meat in his ſtomack vndigeſted, and hauing digeſted the medicine he muſt eat preſently.

And therefore if it be true as all antiquity and experience approueth, that the Goates blood breaketh and diſſolueth the Adamant ſtone, then much more (ſaith *Iacobus Siluius*) may it worke vppon the ſtone in a mans bladder. *Pliny* The fleſh of Goats decocted in Water, take away all bunches and kernels in the body. The fat of this beaſt is more moyſt then a females or a kids, and therefore it is moſt ſtrong in operation, to ſcatter, diſſolue, and reſolue more then a ſheep.

Dioſcorides. It cureth all fiſſures in the lippes mixed with Gooſe-greace, Rozen, Pitch, and the marrow of a Hart. Alſo if one be troubled with ſwellings in his Temples or in his Legges, let him vſe of this ſewet halfe a pound, and a pound of Capons-greace mixed therewith, and ſpreading it vpon a cloth like a ſeare-cloth, let him apply it to the ſore and it ſhall help *Marcellus* mightily.

Alſo when the necke of an Oxe ſwelleth, it hath beene prooued for a golden remedy, to take and annoint it with Goates-greace, liquid Pitch, the marrowe of a Bugle or Oxe, and olde Oyle, and may as well be called *Tetrapharmacum*, as that of *Galen* made of Wax, *Columella* Rozen, Pitch, and Goates-ſewet. Alſo if the blood be fallen into Oxens Legges, it muſt be let forth, or elſe it will breed the mange; and therefore firſt of all the place muſt be cut with a kinfe, and then rubbed with clouts wet in ſalt and oile, and laſt of all annointed with old ſewet and Goats-greace.

Raſis Two ounces of this Goates-greace and a pinte of greene Oyle mixed together, and melted in a potte, and infuſed into one that hath the bloody-flixe, cureth him ſpeedily: when the whot dung or fime of a Goate is mixed with Saffron and applyed to the gouty members Hydropicke, it worketh vpon them a ſtrange cure: and ſome adheerunto the ſtalks of Iuy beaten, Muſtard-ſeed, and the flower of wilde Cucumber.

The Lyuer of this beaſt layed vppon a man that hath beene bitten by a mad Dogge, *Galen.* cauſeth him neuer to be afrayd of Water: the ſame being ſodde, yealdeth a certaine lyquor, and ſore eyes being annointed with that liquor, within twelue times recouer; and drunke in ſharpe Wine, and layed to the Nauell, ſtayeth the fluxe; alſo ſod in Wine no ſcumme or froth being taken off from it, but permitted to ioine with it, helpeth the bloo-*Myrepſus* dy-flixe.

The entralles of a Goate eaten are profitable againſt the falling ſickneſſe. The Gall killeth the Leproſie, al ſwellings and Botches in ſuch bodyes, and being mingled with Cheeſe, Quickſiluer, and powder of ſponge, and made as thicke as hony, taketh away the ſpots and burles in the face.

It alſo rooteth out and conſumeth dead fleſh in a wound, and alſo mingled with bran and

and the vrine of a Bull, cureth the ſcurffe in the head. *Aetius* alſo teacheth women how to conceiue with childe, if ſhe dip a purple cloth in Goats-blood, and apply it to her Nauell ſeuen daies, and afterwarde lie with a man in the prime and encreaſe of the Moone: the gall of a wilde Goat is commended priuately, for the helpe of them that are purblind, and for all whitenes and vlcers in the eies; and when the haires which trouble the eyes be pulled vp, if the place be anoynted with the gall of goates, the haire will neuer growe any more.

The melt being ſod, helpeth the Flix, and the Spleene taken hot out out of the beaſtes belly, and applied to the Spleene of a man, doeth within ſhort time eaſe it of all paine, if afterward it be hanged vppe in any fume or ſmoake to be dryed. *Albertus* and *Raſis* ſay, *Marcellus* that if a man eat two Goats ſtones, and preſently lye with his wife, ſhe ſhall bring foorth a male childe, but if he eate but one, then ſhall the child haue but one ſtone. The fyme decocted with Honny, and layed to vlcers and ſwellinges, diſſolueth or draweth them, and mingled with Vineger, is moſt profitably vſed to take away blacke ſpottes in the face.

And if hee which is ſicke of the falling euill doe eate thereof fifteene pilles, or little *Galen.* Balles, it ſhall procure vnto him much eaſe. If it bee mingled with Mouſe-dunge, toaſted at the fire and ſprinkled with Honney, and ſo annointed vppon balde places, where you woulde haue the hayre to growe againe, and mingled with Vineger wherein a ſea-onion hath bin ſteeped, and bound to the forehead or temples, aſſwageth the pain of the brain-pan.

The paſtorall *Carthaginians*, to the intent that the humour flowing out at their Childrens noſes, may neuer hurt them, burne a vaine in the crowne of the head with Wooll, when they are foure yeare old, and thereby they conceiue that they are kept and conſerued in perpetuall good health: and if when they burne their children, they fell into a crampe, they eaſed them preſently by caſting vppon them the vrine of goates. When a *Herodotus.* man is thicke of hearing, mingle together the gall of an Oxe, and the vrine of a Goate, and infuſed into the eares, although there bee in them a verye mattery ſubſtance.

Galen preſcribeth this potion to euacuate that Water which lyeth betwixt the skinne by Vrine, if one drinke Hyſope Water and the vrine of a goat: Likewiſe it helpeth the Dropſie, and the duſte of an Elephauntes tooth drunke in this goates Vrine, it diſſolueth the ſtone in the reynes and bladder, without all fearefull perill and daunger.

The medicines ariſing out of the female goat are theſe, we find that the Female-goat, *Pliny.* and the land toad being ſodden together, are cures of ſingular woorth for the diſeaſes of all liuing foure-footed-beaſts. The (*Magi*) or wiſemen ſay, that the right eie of a greene liuing Lizard, being taken out and his hed forthwith ſtrok off and put in a goats skin is of a great force againſt quartan Agues. The aſhes of a goats hide beſmeared ouer with oile, *Pliny.* taketh away the ſpots in the face. The ſame aſhes made of a goates hide, recouereth the bliſters and gals of the feet. The ſhauing of the Goates skinne, being rubbed with pum- *Marcellus* mice ſtone, and mixed with Vineger, is an excellent approued good remedy for the ſmal pox *Pliny.*

If a woman bleed ouermuch at the noſe, let her breaſts be bound with a thong made of *Marcellus* a goats skinne. The ſame being ſodden with the haire on it, the iuyce being ſoked vppe, ſtaieth the belly. It is not good for thoſe that haue the falling ſickneſſe to ſleepe *Marcellus.* or lie in a goates skinne, if at any time the paſſion mooueth them to it; yet it is hurtfull for their heade, by reaſon of the ranke ſmell, and not for any other particuler priuat *Pliny* cauſe.

Goats haires being burnt, do appeaſe all yſſues of blood, which being mixed with *Cœlius Aurelianus* Vineger they are good to ſtaunch the bleeding at noſe, and you may blow in their noſtrils goats haires burnt and whole, and alſo myrrhe mixed with goats haires ſo burnt. The ſame *Aeſculapius* alſo burned and mingled with pitch and Vineger, helpeth the bleeding at noſe, and being *Sextus* put in the noſe they ſtir vp lethargies. *Gallen* *Marcellus.*

The *Sextus.*

Pliny. The ſauor of the Goats horne or of the haire doth the like, Goats dung in ſweet water, doth expell the ſtone in the body, ſo doth the aſhes of Goats haire in like maner, which being burned and bruſed, and giuen in a medicine, they doe mightily helpe and recouer the ſtrangury. It is alſo reported that Goats horne and the haires being burnt, will driue away Serpents: and their aſhes ſoked or annoynted, is very good againſt ſtrokes or ſtinging of Serpents.

Marcellus

Plinyus. To ſtay the flux in the belly, take the hairs that grow behind on the Goats ſitting place, and burne them, which being tempered with beaten Barly and oile, muſt be perfumed vnder a mans ſeat.

Hippocrates Goats fleſh being roſted by the fire where dead men are burnt, is good for thoſe that haue the falling ſickneſs. The ſame is a good remedie againſt the falling ſickneſs. It is good for ſuch to abſteine from Hogs fleſh, beefe, or Goats fleſh. They that drinke goats blood wax pale preſently on it, which is excellent to get out ſpots of any thing: it alſo very good againſt thoſe that are intoxicat with poyſon, and therefore muſt be drunk with wines and being ſod with marrow, it is good againſt the ſame diſeaſe, ſo is the male-Goates blood. The roote of ſinke-foyle drunke in wine, helpeth il humors. Goats blood alſo, either of the male or of the female, aſwageth the inwards and the flowings or laskes of the belly: it is good for thoſe that haue the Dropſie, being tempered with honye, and alſo ſodden with marrow.

Sextus Cælius.

Marcellus

Diſcorides

Plny. Some vſe it againſt the bloodie Flix and paine of the belly, being alſo ſodden with marrow, it is good againſt the ſame diſeaſe. If you mix Goats blood with chiſel ſteept in broth and a little Roſin put into it, whereof make a plaiſter and lay it to the belly or other parts, and it recouereth any paine thereabouts.

Marcellinus The fat of the male Goat is more faſter, and therfore good for thoſe that haue the bloody flix. The ſubſtance of a Goat is fat, yet is not the fat of a Goat ſo moiſt as a ſwines, but for bitings, & thoſe that are grieued in their bellie goats fat is better then ſwines, not becauſe it hath more operation in it to expell the greeſe, but by reaſon it is thicke, whereas the Swines greace will run about like oyle: neither is the fat of Kyds ſo warme and dry as female-Goats, neither the male-Goats ſo fat as the gelded Goats, in Latin called (*Hircus*) alſo female-Goats fat is more binding then the Tallow of Oxen, but the males fat is good againſt Scorpions made in a perfume. It is alſo good for thoſe that are poyſoned with French green flyes called (*Cantharides.*) Being tempered with wax it taketh away the ſtinging of Serpents, it helpeth any biting or wound: If a womans breaſt grieue her after her deliuery of child, let her ſeeth huſked Barley and ſcallions, and the fat of a male-Goate, whereof let her drinke a little. Againſt the ach of the eies, take Goats fat and ſheeps togither, with a little warme water.

Galen.

Ætius.

Pliny.

Gallen Almoſt euerie greef of the body if it be no woũd, wil be more eaſily recouerd by plaiſters, but if the greefe be as it were grounded, (or an old greefe) let it be burned, and vpon the place ſo ſcorched, put Butter or the fat of a male-Goat, it will alſo recouer and heal kibes and Chilblanes. It helpeth the kings euill, ſo doeth the fat of the female-Goates helpe the ſame diſeaſe. The males fat mixed with *Arſenicke*, taketh away the roughnes of the nails: it alſo healeth the nailes of the Leproſie without any paine: it expelleth the *Cartharidans* being applyed with the iuyce of the grape that groweth on a wilde Vine. This goates fat is profitable to helpe any about the ſtraightnes of their mouths or lips, being tempred with wax it allaieth ſores and bliſters, and with pitch and Brimſtone it healeth them, and being applied with hony and the iuyce of a brambell, it cureth the ſwellings ariſing in the hands or fingers, eſpecially in curing of fellons.

Columella

Pliny.

The fat of a Bull well ſalted, or if it be in an ach or griefe, dipt ir in oile without ſalt, and ſo after the ſame manner is the Male-goats fat vſed, which being tempered with roſes, taketh away the wheales or bliſters that riſeth in the night, being alſo dropped into the ears of one that is deafe, it recouereth him.

It helpeth the falling ſickneſs, putting thereto as much of the gal of Buls, iuſt of the ſame weight, and ſeeth it together, and then laie it in the skinne of the gall that it touch not the ground, and drinke it out of the water. It is alſo good againſt the ſtinging of Scorpions being applied with Butter and the meale of (*Zea*) warmed and waſhed with red Wine.

Aeſculapius

The

The broath that is confected of Goats fat ſodden, is excellent for thoſe that are troubled with the Pthiſicke, to ſup now and then a fewe, alſo it helpeth the cough being tempered with new ſweet wine, that an ounce may be put in a goblet & ſo mixed with a branch of Rue. It being alſo ſodden with husked barly, eaſeth thoſe that haue fretting in the guts. *Dioſcorides*

The ſame alſo ſodden with barley flower and wine made of pomegranates and Cheeſe, let it be giuen to thoſe that are troubled with the bloody flixe, and let them take it with the iuyce of husked barly. *Marcellus*

Raſis alſo ſaith, that the fat of a fierce Lyon is of ſuch ſingular account, that if a gly- *Dioſcorides*
ſter be made of it, with the water of barly ſod, either with the water of toſted meale, and boyled *Sumach*, and ſo diſſolued with waxe, it is a moſt pretious remedy for the ſwelling of the inwards. But Goats fat doth much help the griefes of the inward parts that nothing commeth forth but cold water. The fat of the Buck-goat many vſe (being ſod with bread and aſhes) againſt the bloody flixe, and alſo the ſhe-goates fat being taken out of her back alone being a little cold, and then ſupped vp: Other allow the fat to be ſodden with Barly flower, Cinnamon, anniſe, and vineger mixed together. The ſame fat taken ſo out of the backe mixed with barly bran, and Cinnamon, anniſe, and vineger, of each of them a- *Pliny.*
like, and ſeeth thereof, and being ſtrained giue it the patient that is diſeaſed with the bloody flixe, and it ſhall moſt ſpeedily help him. *Pliny.*

The ſame alſo mixed with Pellitory and Ciprian Waxe, may be laide to the gowte. Alſo ſodden with Goates Dunge and Saffron, and layed on the gout it aſſwageth the griefe. *Marcellus*

The marrow of the Female-goate, in the forth place next after the marrow of the Hart, the Calfe, and the Bull is commended of *Dioſcorides*, but the laſt of all is the ſheeps fat. The Harts is moſt renowned of all, next the Calues, then the Buck-goats, and laſt of all the Female-goats. To help the griefe of eies. Take the marrow of Goats, and annoynt your eies, and it will cure them. Goates blood ſodde with marrow may be taken againſt all toxicall poyſon.

Pliny ſaith, that theyr dung being annointed with Hony, is good for the watering or dropping of the eyes, and their marrow againſt aches. The blood of Goates, their marrow, and their Liuer, is very good to eaſe the belly. Goates blood ſodden with the marrow helpeth the blody flix, and thoſe that haue the dropſie, and yet I think that the bucks is more effectual and of greater operation ſo it be eaten with maſtick. Alſo the goats marrow is good for the eies of Horſes.

The right Horne of a Goat is of ſome held to be of more effect then the other, which *Pliny*
I rather hold to be ſuperſtitious, whatſoeuer other reaſon or ſecret quality the Horne *Pliny.*
may afford for the bitings of Serpents, take Goates horne and burne the haires of them, and the aſhes of them ſoked in Water, and Goates Milke with the horne, and wilde Margerom, and three cups of wine put together, and being drunk againſt the ſtinging of an adder expelleth the poiſon. *Sextus.*

The aſhes of Goates horne being all annointed with Oyle, tempered with Mirtle, ſtayeth the ſweating of the body. Harts horne and Goats being burned and (if it be requiſite) is good to waſh the teeth withall, and it will make them looke white, and the gums ſoft. It is alſo good againſt the bloody-flixe, and watering of the eyes in regard they are moſt vſuall, *Plinius*

Yet they neither aſſwage the griefes nor conſume them, which are of a could and dry nature. Harts horne being burnt as alſo a Goates horne, taketh away bitings. Goates dung or the horne being burnt to aſhes, and dipped in vineger, ſtoppeth the blood. The corrupt blood that commeth out of the Lyuer of a Bucke-Goate is more effectuall and of a better operation, and the aſhes of a Goates horne or dung ſoked in Wine or vineger and annoint the Noſtrils, ſtayeth bleeding at the Noſe. Goates Horne being burned *Gallen* *Plinius*
at the end, and the pieces or ſcorchinges that riſe thereof, muſt be ſhaken into a new veſſell vntill the horne be quite conſumed, then beate and bruiſe them with vineger made of Sea-onyons, and anoint the euill called Saint Anthonies fire, and it is of a miraculous operation.

Serenus

It will make one ſleepe that is troubled with the weakeneſſe of his head and watching, if it be layed vnder their pillow. It being mixed with bran and oyle of mirtle, it keepeth the haires faſt that are falling off the head. The ſauour of the Horne burned deſcrieth the falling ſicknes, ſo doth the ſmell of the intrals of a Goat or the liuer eaten: likewiſe it raiſeth vp a lethargick man. They vſe alſo the hornes of Harts and Goats to make white the teeth and to faſten the gums. The ſame ſhorne or ſhauen into mixt Hony, repreſſeth the fluxe of the belly: In the paine of the belly perfume the ſhauings of the ſame, mingled with oile & burned barly, the ſame perfume is good to be laid vpon the vlcers of horſes. The hooſes of Goats are preſcribed by *Palladius* to be burned for the driuing away of Serpentes, and the duſt of them put into vineger cureth the *Alopecias*. The duſt of their hooſes is good to rub the teeth withall, alſo to driue away the ſwellings in the diſeaſe called S. *Anthonies* fire. Burne the foote of the Goate with the horne, and reſerue the duſt thereof in a boxe, and when you will vſe it wette the place, firſt with Wine, and afterwardes caſt on the powder.

The iuyce of a goates head ſod with haire, is commended for burſtneſſe in the belly, and the ancient Magicians gaue the braine of the goats to little infants againſt the falling ſickneſſe, but preſſed through a golde ring, the ſame cureth carbunckles in the belly being taken with Hony.

If the body or head bee rubbed with that Water or meate which falleth out of the mouth of a goate, mingled with hony and ſalt they kill all kinde of Lice, and the ſame thing giueth remedy to the paine of the belly, but if it be taken ouermuch it purgeth. The broath of the entrals to be gargarized in the mouth, cureth the exulceration of the toung and arteries.

Galen.
Dioſcorides

The Lyuer of the Female-goate ſodde and eaten is giuen againſt the falling euill, and taketh from them conuulſion, and with the liquor thereof, after it is ſod it is good to annoint the pur-blinde eies, alſo it is good to holde the eyes open ouer it while it ſeetheth, and to receiue into them the fume, and the reaſon heerof is becauſe that goats ſee as perfectly in the night as in the day time, and therefore *Celſus* ſaith, that this medicine is moſt agreeable to them that cannot ſee at all in the night, as it happeth to women whoſe monethly courſes are ſtopped, and then it is good for them to annoint theyr eies with the blood of a Goate, and eate the liuer ſod or roſted. The pouder of the liuer burnd, purged and drunke in wine, cureth the collicke.

Trallianus

If a woman in trauell or with childe be ſwollen vp, let her take a Goats liuer rowled in warme aſhes, and let her eat it in foure daies, and drinke old wine thereunto, ſo ſhall ſhe be deliuered. The gall is contrary to all poyſoned Witch-craft made vppon the ruſticke Weaſill, and if the Kings euill be dayly touched therewith at the beginning, it will keepe it from ouer-ſpreading, and with beaten Alum it diſperſeth ſcabs: The old Magicians wer wont to ſay, that when a man rubbed his eies when he lay down, and put it vnderneath his pillow, he ſhould ſleepe ſoundly, it driueth away ſcabbes in the head if it be mingled with fullers chaulke, ſo as the haires may dry alittle, and the ſame with Honey helpeth the eies, according to the ſaying of *Serenus*:

Pliny.

Marcellus.

Hybtæi mellis ſucci cum felle caprino
Subueniunt oculis diræ caligine preſſis.

The Phyſitians in application heereof to the cure of eyes take many ways, and mix it with other drugs, as when they giue it againſt whiteneſſe in the eyes with Hellebore, againſte wounds and pin and webs with wine, and againſt the broken tunicles with a womans milk, and therefore *Raſis* and *Albertus* do iuſtly call the gal of a goat an eie-ſalue, and alſo beeing inſtilled into the eares when they are ful of paine, it cureth them, firſt mingling it with a ſcruple of *H*ony in an earthen ſheard, and ſo infuſing it into the eare, and ſhutting it in with a little wooll.

Marcellus.

Alſo

Alſo all the paines in the eares are cured by the ſtalkes or iuyce of leekes, gall of Goats, and ſweete water; and if there be any rupture in the eare then vſe therewith a Womans milke, or warme oyle of roſes: likewiſe againſt the cankers in the gums, and the Squinancy it is profitable to vſe it with Hony. For all tumors or ſwellings in the necke, take equall quantities of this gal, of Gooſe-greaſe, and the yolke of an Egge, and theſe being all mingled together let the offended place be rubbed therewith.

The ſame with the iuyce of *Cyclamyne* and a litle alum looſeneth the belly, and Wool being well dipped therein and bound to the Nauell of the belly, expelleth the worms, it cureth the faults in the ſeat by anointment, it hath alſo another vertue in it expreſſed by the Poet in this verſe; *Marcellus*

Languidus antiquo purgatur penis Iaccho.
Ac ſuper illi nitur fœcundæ felle capellæ.

The melt ſod cureth the bloody-flixe, and the bladder burnt and giuen in poſſet drinke is good for them that cãnot containe vrine in their ſleepe, & the ſecunds of a female goat being drunk in wine of women after their deliuery, eiecteth & caſteth forth their ſecunds alſo. The milke is many waies auaileable, for *Demcrates* the Phyſitian in the recouery of *Conſidia* the daughter of *Seruilius* which had beene Conſull, vſed the milke of Goats along ſeaſon which he fed with Lentiles: ſea-crabs mixed with this milke, expelleth poyſon, and the firſt milke of a Goat which is milked from her after the weaning of the Kid drunke by him that hath a quartane ague, eaſeth the fits thereof. And ſome of the ancient Phiſitians gaue as much dunge of ſwallowes as will lie vpon three groats, mixed with this milke againſt a quartane Ague, and when young lambes were ſicke, the ſhepherds cured them by infuſing into their chaps the milke of goates: the powder of Betony drunke out of Goates milke ſtayeth bleeding. *Sextus* *Plinius* *Columella* *Plinius*

The holy fire is a diſeaſe of ſheepe almoſt incurable, becauſe if any remedy doe but touch them, they fall mad: but they onely in this Malady admit for the recreation or remedy goats milke. The roote of the greater Siler decocted in Goats milke, cureth thoſe cold vſtions in the fleſh or belly, when the place looketh blacke or looſeth ſence: and *Aeſculapius* taught his followers and patients to drinke it againſt the ytche, or any biting, and if at any time there be any ſtraine in any member of the body, ſo that the Article ſeemeth to decline and looſe his former ſtrength and humour, it is recouered againe by binding vnto it lyne-ſeede ſod in Goates milke. *Funerius* aduiſeth to waſh the face therewith that the beauty of it may be more ſplendant. Take ſeuen Sea-crabs and being beaten to powder mingle them with one pinte of Goates milke and a cup of Oyle, and ſo ſtraine them diligently, and infuſe them into a Horſſes mouth which is ſicke of the headache and it ſhal cure him.

The milke alſo by the counſell of *Philiſtion* with the iuyce of Cabages, Salt, and Hony, is giuen againſt the ſhortneſſe of breath, and if the right eie of a *Chamælion* be pulled out of her aliue, and put into Goats milke, and applyed to the eyes, it cureth the whitneſſe of the eies.

The fat of a Bull mixed with this milke and infuſed into the eares, cureth their mattery euils, and cauſeth them to heare more aſſuredly and fiermely. The gummes of children annoynted therewith, cauſeth their teeth to come forth with leſſe paine, and it faſteneth the looſe teeth by often rubbing: the corners in the throat, and the arteries are deliuered from exulcerations by gargarizing this milke, either warmed at the fire, or elſe as it commeth forth of the vdder.

The ſeede of Creſſes decocted in this milke and drunke, eaſeth the paines in the ſtomach, and alſo purgeth being mixed with ſalt and Hony. *Marcellus* preſcribeth this excellent purgation which ſhall neuer make the party ſicke, that is a pinte of Goates milke, two ounces of ſalt Ammoniacke and one ounce of the beſt *Mecis*, beate them altogether and giue them to the patient faſting, and ſo let him walke a good while till the medicine be wrought in his body, and if a woman be with child and oppreſſed with headache or haue an Ague, ſhe may ſafely take this milke ſod with Hony. *Plinius* *Marcellus* *Hippocrates*

The Phyſitians make a ſpeciall drinke of this milke, which they cal *Schiſton*; it is ſod in a new earthen pot, and hath put into it the branches of a fig-tree, and ſo many cuppes of ſweet water, as there were pintes of milke, and when it boyleth, keepe it from ſeething ouer, by putting into it a ſiluer veſſell with colde water, and being taken from the fire, deuide it into many veſſels till it be cold, ſo the whay wil part from the milke: and ſome take the whay and ſeeth it againe till the third part be onely left, and afterward ſet it abroad in the Sunne to coole, and this may be ſafely drunke fiue dayes together (euery day a pint) at fiue ſeueral times, againſt the falling euil, melancholy, palſies in Leproſies, gowtes or paines in the Articles, and the ſickneſſe of the liuer, which is like to a plereuſie. Or let him drinke the Goats milke, the third part thereof mingled with hony (as *Hippocrates* preſcribeth) or with the ſeed of *Mathrum* (as *Serenus* counſelleth) in this verſe:

——Stomacho medentur
Semina Mathri facta cum lacte capella.

Plinius A draught of Goats milke ſodden with mallowes, and a little ſalt put to it, repreſſeth the gripings of the belly, and if you put a little rennet vnto it, it wil be more profitable. Goats milk tempered with rennet, before it be altogether ſtrained, while it is warme, it muſt be giuen to thoſe that haue the bloodie flix to drinke, and it will helpe them preſently: put alſo to a good potion of ſweet Wine mingled with goates milke, and a little rennet of a *Marcellus* kid (as much as a nut kernell is) which being tempred with the hand, let it be giuen to the patient, laboring with the bloody flix, before it be ſtrained, for the ſpace of three daies. Let this drinke be giuen one that is faſting about the time he riſeth, and being boyled, *Marcellus.* put ſufficient Barly flower to it, and being in like manner like pap or pottage, you muſt giue it to the patient to drinke for the ſame diſeaſe.

Goats milke being ſodden halfe away, may be giuen to thoſe that haue the bloody flix. If they that be troubled with fretting of the guts, and the flix, are weakened by reaſon of *Plinius* their often going to the ſtoole.

The broath of a fat Henne ſod with Butter or goats milke, or Sheepes, warmed by it ſelfe, or elſe ſod with Butter, is very good to be giuen vnto them. Take three ounces of *Amylum*, being a kind of meat, three moneths olde, into as much goats milke ſod as you *Marcellus* ſhall thinke fit, and ſo giue it the patient by ſvppoſitory meanes for the bloody Flix. Ox- *Dioſcorides* en, Sheepes, or goats milke, ſtaieth the exulcerations and flowings of the belly, ſo it bee ſod on the coales, after the vſe of gliſters, if a mans ſecret inwards do abound with filth, but if not after the foments be laid to the roots and ſtocke of the yard, freſh goates milke muſt be applied about the meaſure *Hemian* and no leſſe, but it muſt not be done altogether but a part. The next day let the milke ſeeth til the one halfe be diminiſhed, ſtill taking away that which is vpermoſt (I meane the skinne or froth that gathereth in ſetling) and ſo *Aetius.* vſe it.

For the riſings and flowings of the belly and the flix, it is very good to get cows milke or Goats, as is before mentioned of the Cow. *Panicke* being ſod in goates milke, helpeth the belly, being taken twice a day, and ſo it is good for the fretting of the guts. Old bread *Plinius* tempered with goates milke, being giuen thoſe that haue the fluxe in their belly twice a day, in manner of ſupping, it is a preſent helpe.

The iuyce of planted peaſe, ſoked with goats milke, helpeth the lask of the belly. The melt is good with goates milke, after one hath faſted two daies, let him drinke goats milke, that are fedde with Iuy, without any other kinde of meate, for three daies together.

They that are troubled with the paine of the melt the beſt remedy is this: let milche goats be kept faſting three daies, and in the thirde day let him eate Iuie onely, and *Pliny* let them bee milked before they drinke, and let the faſting patient greeued about his melt, take three ſextaries Warme of that milke, ſo ſoone as ſhe is milked, and ſo

let

let him drinke it the ſpace of three daies, during which time he ſhall not eat nor drinke any other meate, and it ſhall helpe him maruailouſly. He that hath the conſumption of the Spleene, let him drinke the whay of Goats that are fed with Iuy. Goats milke alſo halfe ſodden, ſo it be of them that feede on Iuy onely, it may bee giuen to children that are troubled with the paine in the melt. A drinke made of Goats milke and rennet put to it (as cheeſe is acuſtomed to be made) and giuen to thoſe that haue the Dropſie, they ſhal be holpen. Alſo Goats milke killeth the wormes. *Marcellus* *Aeſculapius* *Sextus.*

Thoſe that are troubled with the greefe of the reynes, let him take three cups of Cretian ſod in wine, and ſo much of Goats milk, and three and thirty grains of Cowcumber-ſeed, all wel bruiſed togither, which hee may drinke at one draught. *Anatolius* ſaith, that a porenger full of Goats milke, with as much *Amylum*, which is as much as three porengers of Sheepes milke, and three ounces of oile, all which well tempered together muſt be giuen through a horne to a horſſe that piſſeth blood, and it wil remedy the ſame: and *polygenius* ſaith, that goates milke and *Amylum* with three Egges and the iuyce of pellitory, is good for the ſame diſeaſe in horſes. The meale of Bettony ſoked out of Goats milk ſtayeth the blood dropping out of the paps. Phiſitians do drink certaine medicines made of goats milke that increaſe *Venus*. *Amitolius.* *Pelagonius.* *Plinie.* Marcellus.

The men of *Theſſalia* drinke another roote of a certaine hearbe (called *Orchim*) beeing ſofter and nothing inferior with Goats milke to ſtirre vp men to carnall copulation, and they drinke the harder kind of roote ſo tempered to ſtay it. The roote *Ragwort* (as ſome call it) being giuen to women with childe, it maketh them that they cannot conceiue, being of watery condition: againſt which Goats milke ſoked with honey, is an excellent remedy.

If the hinder parts that are ſomewhat fleſhy ſtand further out then the reſt, and open, annoint them with Goates milke warmed. If any mans Sheepe be ſicke, let him take Goates milke mingled with Wine, and ſo let him giue it them to drinke. If Lambes bee troubled with Agues or ſickneſſe, let goates milke bee giuen them thorough a horne. *Sextus* *Innominatus*

Cheeſe made of goates milke is an excellent helpe for thoſe that haue drunke Miſelden. For other bitings of beaſts (beſides that of a madde Dogge) goates cheeſe wel dried with wilde Margerom muſt be drunk. The ſame alſo is excellent againſt the ſtinging of Serpentes; For all other bitinges and ſtinginges of leſſer Beaſtes, it is alſo a very good remedy. Being dryed out of Vineger and Honey, taketh away vlcers and bliſters. *Collumella*

This ſame cheeſe when it is new, ſo it bee wel preſſed and no whay left in it, and mixed with honey, is moſt excellent againſt the quartan Ague. Goats cheeſe alſo repreſſeth all dolors and punctions, and being ſoft and new, and made with hony, and couered with a wollen or linnen cloath, taketh awaie the puffing vp of the fleſh. It being dryed with ſcallions, you may anoint Saint Antonies fire with it. Being dried out of Hony and Vineger, (when men do bath) without oile, it may be annointed on blacke wheales. That which is freſh and well riuuated, being laid on the eies, it quicklie aſwageth the paine. It is alſo exceeding good for the pricking of the eies, the greefe of the head and feete, it is alſo good for the dropping of the eyes, with a little warme Water applied vnto it, and if it bee a ſwelling of the eies then out of honey, either of which greefes is to bee kept warme with whay. *Serenus.* *Pliny.* *Aeſculapius* *Pliny*

For the greefe of a mans yard, ſeeth goates cheeſe and honey, of a like quantity in a poulteiſe made in a new earthen pot, and ſo laid thereunto twice a day, but firſte waſh the place with old wine that is to be cured. It is good for Carbuncles, and if a woman be ſicke of her wombe, and troubled with a Febre, let her take the fift part of halfe a *Chœuix*, of Pettiſpurge, and ſo much nettle ſeede, and halfe a *Chœuix* of goates cheeſe ſcraped, being tempered with old wine, and afterward being ſodden let her ſup it vp, and if ſhe haue the Flix let her drinke the blacke wilde grape, and the rinde of a Pomegranat, and a nutkernel, and the rennet of a Bul, theſe being waſhed in blacke wine, goats cheeſe, and wheat-flower put them together. *Pliny.*

The

Diſcorides The fime or dung of ſuch females as liue in the Mountaines drunke in wine, cureth the falling euill; and in *Galens* time they gaue the trindles of Goats in Wine againſt the Iaundiſe, and with the fime they annoynt them that haue the fluxe, and made into a polteſſe is very helpfull againſt the Collicke: but *Marcellus* prepareth it on this manner: firſt it muſt be ſteeped in water and ſtrained, with ſixty graines of pepper, and three porringers of ſweet water, and ſo deuide it into three equal potions to be drunke, in three ſeueral daies: but the body of the patient muſt be firſt waſhed or annointed with *Acopus*, ſo as all perfrictions by ſweate may be auoyded.

Aetius againſt the hardneſſe of the Spleene preſcribeth a plaiſter made of Goats dung, barly meale, and the dung alone againſt all tumours or ſwellings of the melt. Againſt water lying betwixt the skinne, and the skinne and the fleſh this is prepared many waies, and *Archigenes* firſt againſt the Dropſie, they ſeeth it in the vrine of a Boy which hath taſted of poyſon, or in the Goates vrine, till it be as thicke that it will ſticke and cleaue, and it will purge all by the belly, and alſo the ſhauings of hides which Corriers make, ſod in vineger with Goates dung is accounted in England a ſingular medicine to repreſſe all hydropick ſwelling in the legs and belly.

The fime of Female-goates drunke in ſweete water expelleth the ſtone out of the bladder. Againſt the paine in the hippes, the *Arabians* preſcribe it in this manner, which they *Plinea* call aduſtion (betwixt the thumbe and the hand) there is a hollow place wherein they put Wooll diped in Oyle; afterward they ſet on fire little piles of Goates dung in the ſame Wooll, and there let it burne till the fume and vapour thereof be ſenſibly felt in the hipbone: ſome vſe to apply this to the fat, but in our time it is all out of vſe, and yet ſeeing the paines of the hip doe rather fall into the thighes, ſhinnes and Legges, then aſſend vp into the Armes and ſhoulders, *Aetius* and *Cornarius* ſaye, that this aduſtion for the hips was vſed in the auncient time diuers waies, and ſome on this manner, holding the burning dung in a paire of tonges vnto the leg of that ſide where the paine lieth, vntill the aduſtion be felt in the hip, and this courſe vſed *Dioſcorides*.

Quintillius vſed another way, which was this: he firſt of all heate the Goates dung, and therewithall burned the ſoft and fleſhy part of the great toe, neare vnto the Naile, vntill it pierced to the ſicke place; after ſuch vſtians, they lay beaten leaues of leekes with ſalt to the place, but in the hard bodies of country men inured to labour, they apply the dung of goats with barly meale and vineger.

The ſame with Saffron and Goates ſewet, applied to the gowt, healeth it, or elſe muſterdſeede, ſtalkes of Iuy, Bittony, or the flower of Wilde cowcumber, the ſame drunke with ſpikneard, or other ſpice, ſtirreth vp a womans flowers, and cauſeth eaſie deliuerance, but being beaten into meale and vineger and layed to a womans belly, with wooll and Frankcumcenſe, ſtayeth all fluxes and Iſſues: alſo little bals of the ſame with haires and the fat of a Sea-calfe wrought altogether and perfumed vnder a woman, hath the ſame effect, or elſe the Lyuer of a Sea-calfe and the ſhauings of Ceder wood.

Pliny affirmeth, that the midwiues of his time ſtaied the greateſt fluxe of the belly by drinking the vrine of a Goat, and afterwardes anoynting it with the dung of a Horſe *Vegetius* that hath bruiſed his hoofe. Goats blood with vineger cureth the ſame, and if an Apletree *Anatolius* haue worms in it, the dung of a Goate and the vrine of a man laied to the root driue them away.

The vrine of Goates blood drunke with vineger, reſiſteth the ſtinging of Serpents, and alſo being laid to bunches and ſwellings in the fleſh, in what part ſoeuer they be, it diſperſeth and expelleth them. Againſt the ſtifneſſe of the Necke which they call *Opiſthotonos*, Take vrine of a Goate and the heades of ſcallions bruzed to iuyce, and infuſe them into the eares; and the ſame mingled with the oyle of roſes and a little Nytre, cureth the paine in the eares by infuſion, or by the ſmoke perfumed in a Goats horne twenty dayes together.

Againſt naturall deafeneſſe take the horne of a Goate newly ſlaine, and fill it with the *Gallus* vrine and hang it vp nine daies in the ſmoke, and afterwards vſe it. The vrine of a goate made warme, and inſtilled into the eares, and the fime annoynted with fat is good for the vaines of the throat. For the Dropſie drinke one ſpooenfull mingled with Cardus,

and

and warme it at the fire, alſo mingled with wine or water, it expelleth the ſtone in the bladder, according to the ſaying of *Serenus*:

Nec non obſcœnus caprœ: potabitur humor
Obruat hic morbum tabefactaque ſaxa remittit.

The ſame Phyſitian preſcribed Goats trindles to be drunke in wine againſt the *Iandis*, and to ſtay the fluxes of women, the ſame dung tied in a cloath about vnquiet children, eſpecially women-kind, maketh them more ſtill, being mingled with wine, cureth the bitings of vipers, and the dung taken out of the Goats belly and annointed vpon the ſore, cureth it with all ſpeede: the ſame vertue it hath to heale men wounded by Scorpions, being decocted in Vineger it cureth alſo the biting of a mad Dog, mixed with honey and wine.

Being laid vpon a wound it keepeth it from ſwelling, it hath the ſame vertue mingled with Barley-meale, but healeth the kings euill, It is vſed alſo to ripen ſores and ruptures, being applyed to the ſuppurations, it keepeth downe the ſwellings of womens breſts, being firſt dried and then ſteeped in new wine, and ſo laide to the ſore, for it diſgeſteth inflamation.

When the eyelids be thicke, hard, red, and bald, take goats dung and Mouſe dung, of eyther a like quantity burned, and twice ſo much of the powder of the Græcian canes with honey Atticke, and anoint them therewith; being heate with Vineger and put vpon the ſore it cureth Tetters and Ring wormes, and diſperſeth Carbuncles in the belly: alſo being heated in Vineger with cow milke, oile of Cipres and Laurell, it purgeth and cureth al wounds of the legs and ſhins, it pulleth out thorns or ſharp pricks out of the body, as that learned Phyſitian *Mytiæ* hath proued, as ſheepes dung alſo doeth: laying it round about the wound it cureth burnings and draweth out heat, with oile of roſes and Vineger (as *Gallen* writeth.)

It is alſo commended for broken ioynts, be cauſe it ſuffereth them not to ſwell or ſtart out being once ſet, therefore it muſt be vſed with Honey and wine, and it hath the ſame operation for broken ribbes, for it openeth, draweth and healeth: alſo it being decocted with Vineger, it healeth the paines in the nerues although they be ready to rot, and eaſeth the paine in the ioynts: the fime of a fat Goat cureth the gout, and the contraction or ſhrinking of the nerues; being dreſſed with Vineger and made as thick as Hony, it helpeth the trembling members. It is verie dry, and therefore (*Arnoldus* ſaith) it cureth the Fiſtula, making a plaiſter thereof with the meale of Beanes, Wine and Leigh, which hath beene ſeene wonderfully to drie vp the Fiſtula. With Oxymel and Vineger it cureth the *Aleptius* but it muſt be burned.

Take ſeauen bals of Goats dung, worke them in Vineger, then anoint your forehead therewith, and it eaſeth the paine in the head, or elſe mingle it with oile of roſes, and ſpred it vpon a cloath laying it to your Temples, change it morning and euening, and you ſhal find great eaſe thereby.

If the eies be ſwolne at any time, bind this dung vnto them: being mingled with Liquid pitch, and honey, healeth them which are ſicke of the Quinanſie, being gargarized in the mouth, he which is ſicke of an olde Cough, let him take the dryed trindles and put them into the beſt wine, and drinke it off, ſo ſhall he preſently auoid his fleame and filthy humor and be healed.

The remedies out of a wilde Goat.

The ſame vertue which are in the Goats before ſpoken of, do alſo belong to the wilde Goats, the blood taketh away bunches in the fleſh, and being mingled with Sea-palme, cauſeth the hair to fall off. An ointment made of the fat of Goates, is profitable to them which haue webs in their eies, and the fat of mountaine Goats, helpeth infected Lightes: His liuer broiled vpon coales and taken alone, helpeth the Flix, but moſt certainely when it is dried and drunke in wine: the gawle is good for many things, eſpecially it is a Treacle againſt poiſon, ſuffuſions, whitneſſe and blindneſſe of the eies, by annointing, it cureth

reth the purblind and the webs in the eie, and generally it hath the ſame properties in e-
uery part as the tame goats before ſpoken of.

The like may be ſaid of the Kyds or young goats, and firſt of all a Kyd being ſlit aſſun-
der aliue, and his warme fleſh laide to a poiſoned wound, doeth moſt aſſuredly heale the
ſame. Others take the warm fleſh of kyds and perfume them with hair, by the ſauor where-
of they driue away Serpents: the skinne newly pulled off, and put vppon the body beaten
with ſtripes, taketh away their paine: others againe vſe it againſt the Crampe, and not
without reaſon, for the tender skinnes of Lambes and Goates, being ſprinkled or dip-
ped in Warme Oyle, giueth very much ſtrength and patience, to endure the convul-
tion.

Praxagoras preſcribeth the fleſh againſt the falling euil, and by gargarizing the broath
when it was ſod, cureth the Quinſie and ſoreneſſe of the throat. *Demetrius* ſaith, that the
braine being drawne thorough a gold ring and giuen to a Hawke which hath the fallinge
ſicknes, it will worke admirably vpon her. The blood being dried and decocted with mar-
row, is good againſt all intoxicat paſſions and being mingled with ſharpe Vineger before
it be congealed, it helpeth the ſpitting of blood: the ſame being eaten, cureth all kinde of
Flixes, being taken three daies together. *Gallen* rehearſeth in the Antidot of Vrbane, a-
mong other things the blood of Kyds to draw the deade young ones out of the dammes
belly.

With the fatte there is an ointment made with roſe water, to heale the fiſſures of the
lippes and noſe, which is much deſired of women, not onely for the before rehearſed vir-
tue, but alſo becauſe by annointing they keepe by it their face from Sunne-burning. The
French and Italians call it (*Pomato*) becauſe it ſmelleth like Apples, they put alſo into it
muske and Roſe-water, a pound of kyds ſewet, and warme it in a Bath vntill all bee white,
and ſo waſh it with the ſaide roſe water, and afterward repoſe it in a glaſſe: The ointment
which is caled (*Vnguentum album*) is like vnto it: the aſhes of the thighes of a kyd, healeth
burſtnes and ſtancheth blood: the rennet is alſo commendable againſt Hemlocke, or
toad-ſtoole, and againſt al the poiſonfull ſtrokes of Sea-beaſts; Being drunke in Wine it
ſtayeth bleeding, and refreſheth excreations of bloode; being taken with Vineger it hel-
peth alſo the flix, being drunk faſting, it hath ſome operation to ſtay womens flowers. The
lights of a kydde ſod and eaten faſting, preſerueth from drunkenneſſe that day, and the
powder of it burned, eaſeth the itching of the eies, and pield eyelids, if it be applyed like
Stibium: likewiſe the bladder of a female kyd drunke in powder, helpeth the inconſtancy
of vrine: the melt laide vppon the Spleene of an infant aſſwageth the paine and tumors
thereof; the liuer is not fit for temperate men, but for weake colliricke men.

The inhabitants of the mount *Atlas* do gather *Euforbium*, and corrupt it with Kyddes
milke, but it is diſcerned by fire; for the good *Euforbium* being burned, yeeldeth an vn-
acceptable ſauor, and ſo we conclude this ſtorie, with the two Emblems of *Altiatus*.
One againſt them that take much paine and make good beginninges but euell endes, like
a goat which giueth a good meſſe of milke and ouerturneth it with hir foot:

Quod ſine egregios turpi maculaueris orſus
Innoxamque tuum verteris officium
Feciſti quod Capra ſui mulctraria lactis
Cum ferit & proprias calce profundit opes.

The other Emblem is vpon a Goat, the which by her keeper was conſtrained to giue a
young wolfe ſuck, who afterward notwithſtanding that good turn, deuoureth his nurſe:
and it maie be applied vnto them which nouriſh their owne harmes, and ſaue a theef from
the gallowes.

Capra lupum non ſponte meo nunc vbere lacto
Quod male paſtoris prouida cura iubet
Ceruerit ille ſimul mea me poſt vbera paſcit
Improbitas nullo flectitur obſequio.

There is a prettie compariſon of a Harlottes loue to a fiſherman which putteth vpon him
a goats skin with the hornes, to deceiue the *Sargus*-fiſh, for that fiſh loueth a goat aboue
all other creatures, and therefore the fiſher-man beguileth her with a falſe appearance,
as the flattering loue of Harlots do ſimple minds by fained proteſtations.

OF THE GVLON.

THis beaſt was not known by the ancients, but hath bin ſince diſcouered in the Northern parts of the world, and becauſe of the great voraſity thereof, it is called (*Gulo*) that is, a deuourer in imitation of the Germans, who call ſuch deuouring creatures *Vilſruſſ*, and the Swedians, *Cerff*, in *Lituania* and *Muſcouia*, it is called *Roſſomokal*. It is thought to be engendered by a *Hyæna* & a *Lioneſſe*, for in quality it reſembleth a *Hyæna*, & it is the ſame which is called (*Crocuta*:) it is a deuouring and an vnprofitable creature, hauing ſharper teeth then other creatures. Some thinke it is deriued of a wolfe and a dog, for it is about the bigneſſe of a dog: it hath the face of a Cat, the body and taile of a Foxe; being black of colour: his feet and nailes be moſt ſharp, his skin ruſty, the haire very ſharp, and it feedeth vpon dead carkaſes.

Mathias

When it hath found a dead carkas he eateth thereof ſo violently, that his belly ſtandeth out like a bell; then ſeeketh he ſome narrow paſſage betwixt two trees, and there draweth through his body, by preſſing wherof, he driueth out the meate which he had eaten: and being ſo emptied returneth and deuoureth as much as he did before, and goeth again & emptyeth himſelfe as in former maner; and ſo continueth eating and emptying til al be eaten. It may bee that God hath ordained ſuch a creature in thoſe countries, to expreſſe the abhominable gluttony, of the men of that countrie, that they may know their true deformed nature, and liuely vgly figure, repreſented in this monſter-eating-beaſt: for it is the faſhion of the Noble men in thoſe parts, to ſit from noone till midnight, eating and drinking, and neuer riſe from the table, but to diſgorge their ſtomacks, or eaſe their bellies: and then return with refreſhed appetites to iugurgitate and conſume more of Gods creatures: wherin they grow to ſuch a highth of beaſtlineſſe, that they looſe both ſence and reaſon, and know no difference betweene head and taile. Such they are in *Muſconia*, in *Lituania*, and moſt ſhamefull of al in *Tartaria*.

Theſe things are reported by *Olaus Magnus*, and *Mathias Michou*; But I would to God that this ſame (more then beaſtly intemporate gluttony) had beene circumſcribed and confined within the limets of thoſe vnchriſtian or hereticall-apoſtaticall-countries, and had not ſpred it ſelfe and infected our more ciuell and chriſtian partes of the World; ſo ſhould not nobility, ſociety, amity, good fellowſhip, neighborhood, and honeſty, be euer placed vpon drunken or gluttonous companions: or any man be comended for bibbing and ſucking in wine and beere like a ſwine: When in the meane ſeaſon no ſparke of grace, or chriſtianity, appeareth in them: which notwithſtanding they take vppon them, being heerein worſe then beaſtes, who ſtil reſerue the notes of their nature, and preſerue their liues; but theſe, looſe the markes of humanity, reaſon, memory and ſence, with the condicions of their families, applying themſelues to conſume both patrimony and pence in this voracity, and forget the Badges of chriſtians, offering ſacrifice to nothing but their bellies. The church forſaketh them, the ſpirit accurſeth them, the ciuell world abhorreth them, the Lord condemneth them, the diuill expecteth them, and the fire of hell it ſelfe is prepared for them, and all ſuch deuourers of Gods good creatures, to helpe, &c.

To helpe their diſgeſtion, for although the *Hiena* and *Gulon*, and ſome other monſters are ſubiect to this gluttonie, yet are ther many creatures more in the world, who although they be beaſtes and lacke reaſon, yet can they not by any famine, ſtripes, or prouocations be drawne to exceede their naturall appetites, or meaſure in eating or drinking. There are of theſe beaſtes two kindes, diſtinguiſhed by coulour, one blacke, and the other like a Wolfe, they ſeldome kill a man or any liue beaſtes, but feede vpon carrion and dead carkaſſes, as is before ſaide, yet ſometimes when they are hungry, they prey vpon beaſtes, as horſes and ſuch like, and then they ſubtlely aſcend vp into a tree, and when they ſee a beaſt vnder the ſame, they leape downe vpon him and deſtroy him. A Beare is afraid to meete them, and vnable to match them, by reaſon of their ſharpe teeth.

The kinds of Gulons.

This beaſt is tamed, and nouriſhed, in the courts of Princes, for no other cauſe then for an example of incredible voracitie. When he hath filled his belly, if he can find no trees growing ſo neare together, as by ſliding betwixte them, hee may expell his excrements, then taketh he an Alder-tree, and with his forefeete rendeth the ſame aſunder, and paſſeth through the middeſt of it, for the cauſe aforeſaid. When they are wilde, men kill them with bowes and guns, for no other cauſe than for their skins which are pretious and profitable, for they are white ſpotted, changeably interlined like diuers flowers, for which cauſe the greateſt princes, and richeſt nobles vſe them in garments in the Winter time: ſuch are the kinges of *Polonia*, *Swene-land*, *Goatland*, and the princes of *Germany*, neither is there any skinne which will ſooner take a colour, or more conſtantly retaine it. The outward appearance of the ſaide skinne is like to adamaskt garment, and beſides this outward part there is no other memorable thing woorthy obſeruation in this rauenous beaſt, and therefore in *Germany* it is called a foure-footed Vulture.

The skinnes of Gulons.

OF THE GORGON, *or ſtrange Lybian Beaſt.*

Among the manifold and diuers ſorts of Beaſts which are bred in Affricke, it is thought that the *Gorgon* is brought foorth in that countrey. It is a feareful and terrible beaſt to behold, it hath high and thicke eie-lids, eies not very great, but much like an Oxes or Bugils, but all fiery-bloudy, which neyther looke directly forwarde, nor yet vpwards, but continuallye downe to the earth, and therefore are called in Greeke *Catobleponta*. From the crowne of their head downe to their noſe they haue a long hanging mane, which maketh them to look fearefully. It eateth deadly and poyſonfull hearbs, and if at any time he ſee a Bull or other creature whereof he is afraid, he preſently cauſeth his mane to ſtand vpright, and being ſo liſted vp, opening his lips, and gaping wide, ſendeth forth of his throat a certaine ſharpe and horrible breath, which infecteth and poyſoneth the aire aboue his head, ſo that all liuing creatures which draw in the breath of that aire are greeuouſly afflicted thereby, looſing both voyce and ſight, they fall into leathall and deadly convulſions. It is bred in *Heſperia* and *Lybia*.

The country and deſcription.

Aelianus

The Poets haue a fiction that the *Gorgones* were the Daughters of *Meduſa* and *Phorcynis*, and are called *Steingo*, and by *Heſiodus Stheno*, and *Euryale* inhabiting the *Gorgadion* Ilands in the *Aethiopick Ocean*, ouer againſt the gardens of *Heſperia*. *Meduſa* is ſaid to haue the haires of his head to be liuing Serpentes, againſt whom *Perſeus* fought and cut off his hed, for which cauſe he was placed in heauen on the North ſide of the *Zodiacke* aboue the Waggon, and on the left hand holding the *Gorgons* head. The truth is that there were certaine *Amozonian* women in *Affricke* diuers from the *Scithians*, againſt whom *Perſeus* made Warre, and the captaine of thoſe women was called *Meduſa*, whom *Perſeus* ouerthrew and cut off her head, and from thence came the Poets fiction diſcribing it with Snakes growing out of it as is aforeſaid. Theſe *Gorgons* are bred in that countrey, and haue ſuch haire about their heads as not onely exceedeth all other beaſtes, but alſo poyſoneth

ſoneth when he ſtandeth vpright. *Pliny* calleth this beaſt *Catablepon*, becauſe it continually looketh downeward, and ſaith that all the parts of it are but ſmal excepting the head which is very heauy, and exceedeth the proportion of his body which is neuer lifted vp, but all liuing creatures die that ſee his eies.

By which there ariſeth a queſtion whether the poiſon which he ſendeth foorth, proceede from his breath or from his eyes. Wherupon it is more probable, that like the Cockatrice he killeth by ſeeing, then by the breath of his mouth which is not competible to any other beaſts in the world. Beſides when the Souldiors of *Marias* followed *Iugurtha*, they ſawe one of theſe Gorgons, and ſuppoſing it was ſome ſheepe, bending the head continually to the earth, and mouing ſlowly, they ſet vpon him with their ſwordes, whereat the Beaſt diſdaining ſuddenly diſcouered his eies, ſetting his haire vpright at the ſight whereof the Souldiors fel downe dead.

Marius hearing thereof ſent other ſouldiers to kill the beaſte, but they likewiſe died as the former. At laſt the inhabitauntes of the countrey, tolde the Captaine the poyſon of this beaſts nature, and that if he were not killed vpon a ſodaine with the onely ſight of his eies, he ſent death into his hunters: then did the Captaine lay an ambuſh of ſouldiers for him, who ſlew him ſodainely with their ſpeares and brought him to the Emperour; whereupon *Marius* ſent his skinne to Rome, which was hung vp in the Temple of *Hercules*, wherein the people were feaſted after the triumphes; by which it is apparant that they kill with their eies and not with their breath.

So that the fable of *Seruius* which reporteth that in the furtheſt place of *Atlas* theſe *Gorgons* are bredde, and that they haue but one eie a peece, is not to be belieued, excepte he meane, as elſewhere he confeſſeth, that there were certaine maides which were ſiſters called *Gorgons*, and were ſo beautyfull that all young men were amazed to beholde them. Whereupon it was ſaide, that they were turned into ſtones: meaning that their loue bereft them of their witte and ſence. They were called the daughters of *Cetus*, and three of them were made Nimphes, which were called *Pephredo*, *Enyo*, and the third *Dinon*, ſo called a *Geraldus* ſaith: becauſe they were olde women ſo ſoone as they were borne, whereunto was aſſigned one eie and one tooth. But to omit theſe fables, it is certaine that ſharpe poiſoned ſightes are called *Gorgon Blepon*, and therefore we will followe the authority of *Pliny* and *Atheneus*. It is a beaſt all ſet ouer with ſcales like a Dragon, hauing no haire except on his head, great teeth like Swine, hauing wings to flie, and hands to handle, in ſtature betwixt a Bull and a Calfe. *Hyginus.*

There be Ilandes called *Gorgonies*, wherein theſe monſter-*Gorgons* were bredde, and vnto the daies of *Pliny*, the people of that countrey retained ſome part of their prodigious nature, it is reported by *Xenophon*, that *Hanno* King of *Carthage* ranged with his armie in that region, and founde there certaine women of incredible ſwiftneſſe and perniſcitie of foote. Whereof he tooke two onely of all that appeared in ſight, which had ſuch roughe and ſharp bodies, as neuer before were ſeene. Wherefore when they were dead, he hung vp their skinnes in the Temple of *Iuno*, for a monument of their ſtraunge natures, which remained there vntill the deſtruction of *Carthage*. By the conſideration of this beaſt there appeareth one manifeſt argument of the creators deuine wiſdome and prouidence, who hath turned the eies of this beaſte downeward to the earth, as it were thereby burying his poyſon from the hurt of man: and ſhaddowing them with rough, long, and ſtrong haire, that their poyſoned beames ſhould not reflect vpwards, vntill the beaſt were prouoked by feare or danger, the heauines of his head being like a clogge to reſtraine the liberty of his poyſonfull nature, but what other partes, vertues, or vices, are contained in the compaſſe of this monſter, God onely knoweth, who peraduenture hath permitted it to liue vppon the face of the earth, for no other cauſe but to be a punniſhment and ſcourge vnto mankind: and an euident example of his owne wrathfull power to euerlaſting deſtruction. And thus much may ſerue for a diſcription of this beaſt, vntill by gods prouidence, more can be knowne thereof.

The

OF THE HARE.

A Hare is a four-footed beaſt of the earth, which the Hæbrews call *Arnebet*, in the feminine gender, which word gaue occaſion to an opinion that all Hares were females, or at the leaſt that the males bring forth young as well as females: whereof we ſhall ſee more in the ſequell of this ſtory. And the Iewes ſay that it ſignifieth nothing elſe in Hæbrew but a Hare, for which word Deut. 14. the Chaldee tranſlateth *Arneba*, the Arabians *Ernab*, the Perſians *Kargos*. *Anicenna* caleth it *Arnebeti*, *Siluaticus*, *Arnobert*, *Arnebus*, and *Arnaben*; the Saracens *Arneph*, the Græcians *Leporis*, *Lagoos*, *Lagos*, *Lagooos*, becauſe of his immoderat luſt. It is called *Ptox* for his feare, and in Latine *Lepus*, of *Leuipes*, ſignifieng ſwiftneſſe of feete, and that it is not heard when it goeth, howſoeuer ſome men deriue it from *Leporis* the Greeke word, others deriue *Lagos* from *La*, betokening euelation, and *Oos* ſignifieng an eare, becauſe ſhe pricketh vp one of her eares when ſhee runneth. The Italians call it *Lieuora*, the French *Licure*, and *Leurauh*, *Leureteau*, the Spaniards *Hebre*, the Germans *Haſſ*, or *Haaſ*, the Illyrians *Zagitz*.

Of the ſeueral name.

Of the ſeueral kinds.

There be foure ſorts of Hares, ſome liue in the mountaines, ſome in the fields, ſome in the mariſhes, and ſome euery where without any certaine place of abode. They of the mountains are moſt ſwift, they of the fields leſſe nimble, they of the marſhes moſt ſlow, & the wandring Hares are moſt daungerous to follow: for they are ſo cunning in the wayes, and muſes of the field, running vp the hils and rockes, becauſe by cuſtome they know the neareſt way, and forbearing downe hills, ſometime making heads vpon the plain ground, to the confuſion of the Dogs, and the diſmaying of the hunter.

Of the Elyan Hares.

Pollux ſaith, that there be certaine Hares called *Elymæi* (almoſt as big as Foxes) being blackiſh, of long bodies, and large white ſpots vpon the toppe of their tailes; theſe are ſo called of their countrey (like the *Elymæan* Dogs.) There be alſo Hares called *Moſchiæ*, ſo called becauſe of their ſweet ſmell, or elſe that they leaue in their footſteps ſuch a ſtrong ſauour, whereunto when the Dogges ſmell, they are ſaid to be almoſt mad.

Hermolaus.

At *Piſa* the Hares be very great, becauſe there they haue more gratefull meate than in other places.

A ſecret in the Mutchian Hares.

Niphus.

In the neather *Pannonia* they are much fatter and better taſted than they be in *Italy*, the Italian Hare hath his fore-legs low, a part of his backe pale or yellowiſh, the belly white, the eares long: In *Gallia* beyond the Alpes, they are alſo white, and therefore ſome haue thought that in the winter time they eate ſnow: and this is certaine, that when the ſnowe melteth, their colour is much altered. There hath beene white haired Conies whoſe skin was blacke, and haire of their eares blacke. They are bred in *Libia*, in *Scithia*, and in *Italy*, in the top of the mountaines, and ſo brought into other countries. Some againe haue bin white in the Winter, and returne to their former colour in Summer. There are great ſtore of white conies in *Vilna*, and *Lethuanya*, but they are leſſer eſteemed, and ſold cheaper.

Of the contry Hare, & their ſeueral parts.

Bonarus.

(*Schenebergerus* ſaith) the backe of a Hare is commonly ruſſet, or like oliue colour interlined with ſome blacke ſpots: the common Hare of the Alpes neuer changeth colour, and it is greater than the ordinary Hare. There are white Hares alſo in England, and in *Muſcouia*, there are a multitude of Hares of all colours, but no where ſo many as in the deſert Iſlands, becauſe there are no Foxes there to kill the young ones, or Eagles which frequent the higheſt mountaines in the continent, and the people that inhabit there regarde not hunting.

In *Athens* (*Maucrates* ſaith) there were no Hares, but *Alſeus* affirmeth the contrary. Hares brought into *Ithaca* die preſently, and if they raunge a little about the countrey, yet returne they backe to the hauen where they came to lande, and depart not from the ſhore til they be dead. *Hegeſander Delphus* writeth, that in the raign of *Antigonus*, there was ſuch a number of Hares in *Aſtipalea* (and afterward in *Leros*) that the inhabitants were conſtrai-

The Hares of Ithaca.

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ned to go to the Oracle, and demaund counſell how to reſiſt the hares, from whom they receiued anſweare, that they muſt nouriſh Dogges and kill them, and whereas they ſo abounded in *Leros*, which at the peoples owne requeſt and care multiplyed to their great harme, afterward a ſigne of the hare was placed in heauen, to remember them that nothing ſo much hurteth mankind, as their owne deſires, yet in auncient time there was not a hare in thoſe countries.

In the next place we are to deſcribe all the parts and members of hares, for it is admirable to behold how euery limbe and part of this beaſt is compoſed for celerity: and firſt of all the head is round, nimble, ſhort, and of conuenient longitude, prone to turn euery way; the eares longe and lofty like an Aſſes, for nature hath ſo prouided, that euery fearefull and vnarmed creature ſhould haue long and large ears, that by hearing it might preuent his enemies, and ſaue it ſelfe by flight. The lippes continually moue ſleeping and waking, and from the ſlit which they haue in the middle of their noſe, commeth the term of hare-lips, which are ſo deuided in men; for if a woman with childe ſee one of them ſodainly, it is dangerous if the child proue not hair-lipt. They haue alſo teeth on both ſides. *Their ſeuerall parts.*

Whatſoeuer beaſt be borne in your flocke, hauing that marke vpon them, which is commonly called hares-tooth, neuer ſuffer them to ſucke their dam, but caſt them awaie as vnprofitable and Baſtard cattell; the necke of a hare is long, ſmall, round, ſoft, and flexible, the ſhoulder-bone ſtraight and broad, for her more eaſie turning, her legges before ſoft and ſound, ſtanding a little aſunder very flexible, broder behind then before, and the hinder legges longer then the former, a breaſt not narrowe, but fitted to take breath in courſe, a nimble backe and fleſhy belly, tender loines, hollow ſides, fat buttockes filled vp, comely, ſtrong and neruy loines, the forefeet very flexible, onely it wanteth a commodious taile for courſe. The eies are browne, it is a ſubtil beaſt, but not bold, it ſildome looketh forward, becauſe it goeth by iumpes. The eie-lids comming from the brows, are too ſhort to couer their eies, and therefore this ſence is very weake in them, and beſides their ouermuch ſleepe, their feare of Dogges and ſwiftneſſe, cauſeth them to ſee the leſſe; when they Watch they ſhut their eies, and when they ſleep they open them. *Of their ſeueral ſences* *A ſecret.*

Wherefore the Egyptians when they will ſignifie and open a manifeſt matter, they picture a hare ſleeping. They watch for the moſt part all the night: when the eye-lid of a man is pulled backe, ſo as it will not couer the ball of the eye. The Græcians call it *Lagophthalmous*, that is: hares eies, for ſo doeth *Cælius* define it: it commeth ſometimes, when in the cure it is cut away too much, or elſe when the hinder lid falleth downe, and ſtandeth not vp to meet the other, but concerning the colour of their eies, it is not very poſſible to diſcouer it, as wel for the cauſes aforeſaid, as alſo becauſe it is ſieldome taken but dead, yet this is certaine, that with what colour it beginneth, in that it continueth to the laſt, according to *Virgils* verſes. *Orus*

Quem fuga non rapit ore Canum, non occulit vmbra
Concolor immotum ſub Ioue terra tegit.

The liuer is ſo parted aſſunder, that a man would thinke there were two liuers in one body, and *Pliny* is bold to affirme, that in *Briletum*, *Thirne*, *Propontis*, *Sycynum*, *Bolba*, and other places they are al ſuch. *Archelaus* vppon this occaſion affirmeth, that a hare beareth young both male and female, ſo that the *Gramarians* know not of what ſex to make it. *Albertus* and *Democritus* are abſolute in this point.

Whether males beare yong like females.

Blondus confeſſeth he cannot tell, the common ſort of people ſuppoſe, they are one yeare male, and another female. *Aelianus* alſo affirmeth ſo much, and by relation of his friend, he ventereth the matter, and ſaith moreouer, that a male hare was once found almoſt dead, whoſe belly being opened, there were three young ones aliue taken out of hir bellie, and that one of them looked vp aliue, after it had lyen a while in the Sunne, and it put out the tongue as though it deſired meat, whereupon milke was brought to it, and ſo it was nouriſhed.

But al this is eaſily anſwered, if a man follow the counſell of *Archadius*, and looke vpon the ſecrets of nature, he ſhal finde a moſt plaine diſtinction: but the hunters obiect that there be ſome which are onely females and no more: but no male that is not alſo a female, and ſo they make him an *Hermaphrodyte*. *Niphus* alſo affirmeth ſo much, for he ſawa Hare which had ſtones and a yard, and yet was great with young, and alſo another which wanted ſtones, and the males genitall, and alſo had young in her bellye. *Rondeleius* ſaith, that they are not ſtones, but certaine little bladders filled with matter, which men find in female-Hares with young, ſuch as are vpon the belly of a Beuer, wherein alſo the vulgar ſort are deceiued, taking thoſe bunches for ſtones, as they do theſe bladders. And the vſe of theſe parts both in Beuers and Hares is this; that againſt raine both one and other ſex ſuck therout a certaine humor, and annoint their bodies all ouer therewith, and ſo are defended in time of raine. The belly of a Sow, a Bitch, and a Hare, haue many cels in them, becauſe they bring forth many at a time, when a hare lyeth downe, ſhe bendeth her hinder legs vnder her loines, as all rough-footed-beaſts do.

They are deceiued which deliuer by authority of holy Scriptures that hares loue to lodge them vpon rocks, but we haue manifeſted elſe-where, that thoſe places are to bee vnderſtood of Conies. They haue fore-knowledge both of wind and weather, Summer and Winter by their noſes, for in the Winter they make their formes in the Sun-ſhine, becauſe they canot abide froſt and cold, and in the Summer they reſt toward the North, remaining in ſome higher ground where they receiue colder ayre.

Aelianus Their nature and diſpoſition.

We haue ſhewed already that their ſight is dimm, but yet heerin it is true that *Plutarch* ſaith, they haue *Viſum indefeſſum*, an indefattigable ſence of ſeeing, ſo that the continuance in a meane degree, counteruaileth in them the want of excellency. Their hearing is moſt pregnant, for the Egyptians when they ſignifie hearing picture a hare, and for this cauſe we haue ſhewed you already that their eares are long like hornes, their voyce is a whyning voice, and therefore Authors call it *Vagitum*, as they doe a yong childs, accorto the verſe of *Ouid*:

Intus aut infanti Vagiat ore Puer.

Their time of ſleep & food

They reſt in the day time, and walk abroad to feed in the night, neuer feeding near home, either becauſe they are delighted with forren foode, or elſe becauſe they woulde exerciſe their legs in going, or elſe by ſecret inſtinct of nature, to conceale their forms and lodging places vnknowne, their hart and blood is colde, which *Albertus* aſſigneth for a cauſe of their night-feeding: they eat alſo grapes, and when they are ouercome with heat, they eat of an herbe called *Lactuca Leporina*, and of the *Romaines* and *Hetrurians*, *Ciſerbita*, of the *Venetians*, *Lactucinos*, of the French *Lacterones*, that is, hares Lettuce, hares houſe, hares pallace, and there is no diſeaſe in this beaſt the cure whereof ſhe doth not ſeeke for in this hearbe. Hares are ſaid to chew the cud in the holy Scripture, they neuer drinke, but content themſelues with the dew, and for that cauſe they often fal rotten. It is reported by *Philippus Belot*, that when a hare drunke Wine ſhee inſtantly died, they render their Vrine backwardes, and their milke is as thicke as a Swines, and of all creatures they haue milke in vdders before they deliuer their young.

Aelianus.

They are verie exceedingly giuen to ſleepe, becauſe they neuer winke perfectly: ſome

ſome authors deriue their name *Lagon* in Greeke, from *Laein* to ſee, and thereupon the Græcians haue a common prouerbe *Lagos Catheudon*, a ſleeping Hare for a diſembling and counterfetting perſon, becauſe the Hare ſeeth when ſhee ſleepeth, for this is an admirable and rare Worke of nature, that all the reſidewe of her bodilye partes take their reſt, but the eye ſtandeth continually ſentinell. Hares admit copulation backewarde, and heerein they are like to Connies, becauſe they breede euery moneth for the moſt part, and that many; at that time the female prouoking the male to carnal copulation, and while they haue yong ones in their belly they admit copulation, whereby it commeth to paſſe that they do not litter al at a time, but many daies aſunder, bringing forth one perfect, and another bald without haire, but al blind like other clouen-footed-beaſts. It is reported that twoe Hares brought into the Iſle *Carpathus*, filled that Iland with ſuch aboundance, that in ſhort time they deſtroyed al the fruites, whereuppon came the prouerbe *Carpathius Leporem*, to ſignifie them which plow and ſow their owne miſeries.

Of their copulation and engendring.

It falleth out by deuine prouidence, that Hares and other fearefull beaſts which are good for meat, ſhall multiply to greater numbers in ſhort ſpace, becauſe they are naked and vnarmed, lying open to the violence of men and beaſts, but the cruell and malignant creatures which liue only vpon the deuouring of their inferiours, as the Lyons, Wolues, Foxes, and Beares, conceiue but verie ſeldome, becauſe there is leſſe vſe for them in the world, and God in his creatures keepeth downe the cruell and rauenous, but aduanceth the ſimple, weake, and deſpiſed: when the female hath littered her young ones, ſhe firſte licketh them with her tongue, and afterwards ſeeketh out the male for copulation.

Hares do ſildome wax tame, and yet they are amongſt them, which are neither *Placida* nor *Fera*, tame nor wilde, but middle betwixt both, and *Cardane* giueth this reaſon of their vntamable nature, becauſe they are perſwaded that all men are their enemies. *Scaliger* writeth, that he ſawa tame Hare in the caſtle of Mount-*Peſal*, whoe with her hinder legges would come and ſtrike the Dogges of her owne accord, as it were defieng their force, and prouoking them to follow her. Therefore for their meate they may be tamed and accuſtomed to the hand of man, but they remaine vncapable of al diſcipline and ignorant of their teachers voice, ſo as they can neuer be brought to be obedient to the call and command of their teacher, neither will go nor come at his pleaſure.

Hares ſildom tamed.

An example of a tame hare.

It is a ſimple creature, hauing no defence but to run away, yet it is ſubtile, as may apear by changing of her forme, and by ſcraping out her footſteps when ſhee leapeth into her forme, that ſo ſhe may deceiue her hunters, alſo ſhe keepeth not her young ones togither in one litter, but layeth them a furlong one from another, that ſo ſhe may not looſe them altogether, if peraduenture men or beaſtes light vppon them. Neither is ſhe carefull to feede her ſelfe alone, but alſo to be defended againſt her enemies, the Eagle, the Hawke, the Fox, and the Wolfe, for ſhe feareth all theſe naturally, neither can there be any peace made betwixt her and them, but ſhe rather truſteth the ſcratching brambles, the ſolitarie woods, the ditches and corners of rockes or hedges, the bodies of hollow trees, and ſuch like places, then a diſſembling peace with her aduerſaries.

Aeliamus.

The ſubtility of hares.

The defence of the hare a gainſt her enemies.

The wilde Hawke when ſhe taketh a Hare, ſhe ſetteth one of her talants in the earth, and with the other holdeth her prey, ſtriuing and wraſtling with the beaſt vntil ſhe haue pulled out his eies, and then killeth him. The Foxes alſo compaſſe the poor Hare by cunning, for in the night time when he falleth into her foot-ſteps, he reſtraineth his breth, and holdeth in his ſauor, going forward by little and little, vntil he find the form of the Hare, and then thinking to ſurprize her, on a ſuddaine leapeth at her to catch her, but the watchfull Hare doth not take ſleepe after a careleſſe manner, delighting rather in ſuſpition than ſecurity, when ſhe pereciueth the approaching of ſuch a gueſt, (for ſhe windeth him with her Noſtrils) and thinketh it better to goe from home, than make a feaſt to her foe.

Albertus

Wherefore ſhe leapeth out of her forme and runneth away with all ſpeed ſhe can. The Foxe alſo followeth but a farre off, and ſhe hearing her aduerſarie no more, betaketh her ſelfe to reſt againe, vnder ſome bramble or other buſh, ſuppoſing that the ground ſhee hath gotten ſhal neuer be recouered of her againe: but the prouerbe is old and true, faire and ſoftly goeth far, ſo the Fox which ſeldome getteth meat but winneth it with his wit & his heels, foloweth as faſt as he cã, for a ſlow pace ouertaketh the hare at reſt, which whẽ ſhe

perceiueth, forth ſhee goeth againe, forſaking her quiet ſleepe, for the ſauegarde of her life, & hauing gone ſo much ground as ſhe did before, ſhe betaketh her to reſt the ſecond time, hoping that now ſhee hath quit her ſelfe from her foe; but the Foxes belly hath no eares, and therefore hunger is to him like a thouſand whips, or a whole kennel of hounds, forceing him forward after his game.

The hare for her better ſauegard getteth vp into ſome ſmal tree, being ſleepy and wearie through the Foxes purſute; the Fox commeth to the tree and ſhaketh it by the rootes, and wil not ſuffer the hare to take any reſt, for he hopeth that time and trauel wil bring hir to his diſh, ſhe leapes away againe, and letteth no graſſe grow vnder his feet, hoping that her heeles ſhal deliuer her from the Foxes teeth: After followes the Fox, and at length (as the greater purſſe ouer waigheth the ſmaller, and the great horſſe of Warre ouerwearieth the little hunting nag,) ſo doth the luſty limbes of the Fox, outlaſt the weake legges of the hare, and when ſhe can go no more, needes muſt her weakenes betray her to hir foe, and ſo was hir flight and want of reſt like a ſickneſſe before her death, and the Foxes preſence like the voice of a paſſing bell.

Aelianus.

And on the contrary, all the labour of the Foxe, like a gentle and kinde exerciſe for the preparing of his ſtomacke to ſuch a feaſt. The fift and leaſt kind of Wolues are alſo enemies to hares, and the Weaſill do craftily ſport and play with the hare vntill he haue wearied him, and then hangeth faſt vpon her throat, and will not looſe her holde, runne the hare neuer ſo faſt, till at laſt through want of breath and loſſe of blood, ſhe falleth into the hands of her cruel play-fellow, who turneth ſport into good earneſt, & taketh nothing from her but her blood, leauing her carcaſſe to be deuoured by the hands of others, and in this manner is the ſeely hare hunted by beaſtes: Now let vs heare how ſhe is hunted of men.

The hunting of hares.

It is before expreſſed, that euery limbe of a hare is compoſed for celerity, and therefore ſhe neuer trauelleth but iumpeth, her eares lead her the way in her chaſe, for with one of them ſhe harkeneth to the voice of the dogges, and the other ſhe ſtretcheth forth like a ſaile to haſten her courſe, alwaies ſtretching her hinder-feet beyond her former, and yet not hindering them at all, but ſometimes when her ardent deſire maketh her ſtraine to fly from the dogges, ſhe falleth into the nettes, for ſuch is the ſtate of the miſerable, that while they runne from one perill, they fal into another; according to the ſaying of holy Scripture, Eſay 24. *He that ſcapeth out of the ſnare, ſhall fall into the ditch.* And this is to be noted, that if the hare had the wit to runne forth right, and neuer to turne, ſhe could not be ſo eaſily ouertaken, but becauſe of her loue to the place of her breed, there ſhe is taken and looſeth her life where ſhe had her beginning: for ſhe preferreth that place aboue all other for ſafty. Againe ſome of the elder hares, aſſoone as they heare the Dogges, flye to the toppes of the high mountaines, for they more eaſily runne vppe the hill, then downe.

Wherefore the hunter muſt ſtudiouſly auoid that diſaduantage, and keepe her down in the vallies. In paths and hygh waies ſhee runneth more ſpeedily, wherefore they muſt be kept from that alſo. The hares of the mountaines do oftentimes exerciſe themſelues in the plaine, and through practiſe grow acquainted with the neareſt waies to their own lodging; ſo that if at any time the husbandmen ſet vpon them in the fieldes, they dally with them till they ſeeme to be almoſt taken, and then on a ſuddain take the neareſt way to the mountains, not ſuſpected by the hunters, and ſo take ſanctuary in the vnacceſſible places, whether dogs nor horſe dare aſcend. For the hares which keep in the buſhes are not able to indure labour, and not very ſwift (by reaſon of the paine in their feet) growing fatte thorough idlenes and diſcontinuance of running, they muſt be hunted on this ſort: firſt of al they go through young woods and hedges, ſuch as grow not very thicke, for the thicker hedges they leape ouer, but when they come to many thicke places that they muſt leape ouer, they quickely fall downe and are tired.

The dogs firſt of all go from them careleſſely, becauſe they cannot ſee them through the trees, but ſuffer them to run in the woods following a farr off by the ſcent, vntill at laſt they get the ſight of her, and then through their better exerciſe and skill, eaſily ouer take her: but the campeſtriall or fielde-hare being leaner of body and oftner chaſed, is taken with

with more difficultie, by reaſon of her ſingular agility, ſhe therfore when ſhe begins her courſe leapeth vp from the ground as if ſhe flew, afterward paſſeth through brambles and thicke buſhes with al expedition, and if at any time ſhe come into deepe graſſe or corne ſhe eaſilie deliuereth her ſelfe and ſlideth thorough it. And as it is ſaide of the Lyons, that with their tailes they ſtirre vp their ſtrength and courage, ſo are the eares of this beaſt like Angels wings, ſhips ſailes, and rowing Oares, to helpe her in her flight; for when ſhe runneth, ſhe bendeth them backward and vſeth them inſteed of ſharpe ſpurs to prick forward her dulnes, & in hir courſe ſhe taketh not one way, but maketh heades like laborinthes to to circumvent and trouble the dogs, that ſo ſhe may go whether ſhe wil, alwaies holding vppe one eare, and bending it at her pleaſure to be the moderator of her chaſe. Neither is ſhe ſo vnprouident or prodigall of her ſtrength, as to ſpend it al in one courſe, but obſerueth the force of her proſecutor, who if he be ſlow and ſluggiſh, ſhee is not profuſe of her celerity, but onely walketh gently before the Dogges, and yet ſafely from their clowches, reſeruing her greateſt ſtrength to her greateſt neceſſity, for ſhe knoweth that ſhee can out-runne the Dogges when ſhe pleaſeth, and therefore it is a vaine conceit to trouble her ſelfe more then ſhe is vrged. But if there be a Dogge following her more ſwiftly then the reſidew, then ſhe ſetteth forward withall the force ſhee can, and when ſhe hath left both hunters and Dogs a great way behind her, ſhe getteth to ſome little hill or riſing of the earth, there ſhe raiſeth her ſelfe vpon her hinder legges, like a Watch-man in his Tower, obſerving how farre or neare the enemy approacheth, and perceiuing that ſhee is deliuered from purſuit of all daunger, ſeemeth to deride the imbecillitie of their forces.

The younger hares by reaſon of their weake members, tread heauier vppon the earth then the elder, and therefore leaue the greater ſauour behind them: and in ancient time if the Hunters had taken a young Leuerit, they let her go againe in the honour of *Diana*. At a yeare old they runne very ſwift, and their ſauour is ſtronger in the woods then in the plaine fields.

The Hare is followed by the foote and ſo diſcryed, eſpecially in ſoft grounds or high waies, but if they go to the rocks, to the mountains, or to the hollow places, they are more vncertaine, if they lie down vpon the earth (as they loue to do) in red fallow grounds, they are eaſily deſcryed.

When they are ſtarted in the plaine fields they run far, but in the Woods they make ſhort courſes: If they heare the Dogges, they raiſe themſelues on their legges and runne from them, but if fearefull immagination oppreſſe them, as they oftentimes are very ſad and melancholy, ſuppoſing to heare the noiſe of Dogges where there are none ſuch ſturring, then doe they runne too and fro, fearing and trembling, as if they were fallen mad.

Their footſteps in the Winter time are more apparant then in the Summer, becauſe as the nights be longer, ſo they traue'l farther: neither do they ſmell in the winter Mornings ſo ſoone as it is day vntill the froſt and yce be thawed, but eſpecially their footſteps are vncertaine in the full moone, for then they leape and play together ſcattring and putting out the ſauour, nor in the ſpring time alſo when they do ingender, they confound one anothers footſteps by multitude.

They which will goe foorth to hunt or take pleaſure in that paſtime, muſt riſe earely, leaſt they be depriued of the ſmell of her foote-ſteps, ſo ſhall not the dogges be able any waie to find the Hare, nor the hunters their game and paſtime: for the nature of the footſtep remaineth not long, but ſuddenly in a manner vaniſheth awaie euerie houre. Againe, they muſt ſet the hils and rockes, the riuers and alſo the brooks with nets and gins, thereby as it were ſtopping vp the ſtarting holes, paths, and waies, wherein the hare for the moſt part truſteth, whether they be broad or narrow: The beſt time for the effecting & bringing

heereof is after the Sunne riſing, and not in twy light or breake of the day, leaſt the nettes be ſet neare the Hares forme, and ſhe be ſcarred away, but if they be ſet a farre off, there is no daunger of her departure after the Sunne is vp, becauſe then ſhee giueth her ſelfe to ſleepe: the nets muſt be ſet on this manner, let the rodes bee pitched vpright, faſtning their ſnares to the tops, raiſing the net in the middle, and hange a long ſtone at one ſide, that when the Hare is in the net ſhe may not go out againe. When the Hare is raiſed, hee which followeth her to the nets, muſt driue her in with great cry, and being in the net, he muſt gently reſtraine the Dogs, and make ſignification to the hunter that ſhe is taken, or elſe if it faile, let him ſhew the contrary.

The keeper of the nets muſt keepe ſilence, leaſt by hearing of his voice ſhe be auerted, and the hunter muſt take the Dogs and go to the forme, there to ſtart the Hare; and the faſhion was in auntient time among the *Pagans*, firſt of all to call vpon *Apollo* and *Diana*, (their immagined Goddes of hunting) to ſpeede their ſport, to whome they promiſed part of their game. But when the dog is ſent forth, and after much winding and caſting about, falleth into the footſteppe of the Hare, then let him looſe another, and ſeeing them runne in one courſe, vncouple all the houndes, let him follow after, ſpeaking to his dogs by name, ſaying nowe *A*, then *B. Hoika C.* and ſuch like Words of Art, not preſſing them too eagerly at the beginning, but gentlie encoraging them to the purſuit.

The Dogs take this for a ſigne of ioy, and being glad to gratifie their maiſters, run along with gallant cry, turning ouer the doubtful footſteps, now one way, then another, like the cuts of Indentures, through rough and plain, crooked and ſtraight, direct and compaſſe, wagging of their tailes, and gliſtering with their eies, vntil they find the Hares form: then they make ſignification thereof to the hunter with their tailes, voices, and paces; nowe running together, now ſtanding ſtil deuided aſunder, they ſet vpon the beaſt, who ſudainly riſeth, and turnes the cry of the hounds after hir flight, then muſt the hunters cry out: *Io* Dogs, there boies, there *Io, A, Io, B, Io, C*, and the ſhorteſt word is fitteſt to applawde the Dogs.

Let the hunter alſo runne after, ſo as he neuer meet the Hare and trouble the hounds, the poore Hare gets her out of ſight, and runs to the place where ſhe was firſt ſtarted, but if ſhe fall into the nets by the way, the keeper of the nets muſt giue token to the hunters by his hollowing voice, after the vſuall manner of woodmen: *O Oha, O ohe*, that the game is at an end, and then call the Dogs by name: If the Hare run farre, and ſtand long on foot, and if the dogs paſſe ouer the Hares footſteps and diſcry them not, then muſt the hunter recal them with a peculiar hunting terme, and lead them to the place, or caſting about it as neare as he can, rebuking the Dogges that range at vncertainties, and exhorting them that be diligent; who when they haue found the footings againe, run on as before, with al alacrity. In the mean ſeaſon let the hunter ſtand ſtill til the dogs do infalliably demonſtrat vnto him that they haue found the game againe, then let the hunter proceede as before, exhorting his dogs to the ſport, and if it laſt al day, the hunter muſt regard that he reſtrain and keepe the Dogges to the wearyed Hare, leaſt if they ſtart a freſh one, their labour be loſt. If it be in Summer about noone, let him reſt his dogges for ſtrengthning of their feete till the heat be ouer; if it be ſnowy weather, and the winde ſet Northerly, the footeſteps remaine long and are not eaſely melted, but if the South winde blowe, the footeſteps are very quickly ſhortened: and neither when the ſnowe falleth faſt, or the winde bloweth ſtrong, muſt the Dogges be ledde foorth to hunting, for the ſnow burneth the Dogges noſes, and the froſt killeth the heat of the Hares foot; then let the hunter take his nets and ſome other companion with him, and go to the woodes or mountaines, tracing out the footſteps of the beaſt in the ſnow vnto the forme, which is in ſome ſteep or ſhadowed place, where the windes blow ouer the ſnow, for in ſuch places doth the Hare ſeek her lodging; hauing found it, let him not come too neare, leaſt he raiſe her from hir ſeat, but caſt round about, and if he find no footings from that place, he may take it for graunted, that the Hare is found.

Hauing ſo done, let him leaue her, and ſeeke another before the ſnow be melt, and the footings daſhed, hauing reſpect to the time of the day, that ſo he may incloſe and take them before the euening: then let him draw his nets round about them, compaſing the whole

whole plat wherein ſhee reſteth, and then raiſe her from her ſtoole: if ſhe auoide the net, he muſt follow her by the foot vnto her next lodging place, which will not be far off, if he follow her cloſe, for the ſnow doth weary her and clot vpon her hinder feet, ſo as the hunter may take her with his hand, or kil her with his ſtaffe.

Blondus ſhoweth another way of taking Hares: The hunters ſpread and deuide themſelues by the vntilled and rough wais, leading a Grey-hound in a ſlip, beating the buſhes, hedges, and thornes, and many times ſending before them a quicke ſmelling Hound, which raiſeth the Hare out of her muſe, and then let goe the Grey-hound with hunting terms and cryes, exhorting him to follow the game; and many times the Dogs teare the Hare into many pieces, but the hunters muſt pull them bleeding from the mouth of their Dogs.

Others againe lie in waite behinde Buſnes and trees to take the Hare on a ſudden, and ſome in the vineyards, for when they are fat & reſty, they are eaſily ouertaken, eſpecially in the cold of winter. *Cyrus* (as appeareth in *Zenophon*) was taught to make ditches for the trapping of Hares in their courſe, and the Eagles and Hawkes watch the Hare when ſhe is raiſed and hunted by the houndes, and ſet vpon her on the right ſide, whereby they kill and take her, ſo that it is true which was ſaid at the beginning, that Hares are hunted by men and beaſts.

Of parks and warrens of Hares.

Hauing thus diſcourſed of hunting and taking of hares, now it followeth alſo in a word or two to diſcourſe of Parkes or incloſed Warrens, wherein Hares, Conies, Deere, Boares, and other ſuch beaſtes may alwaies bee ready, as it were out of a ſtore-houſe or ſeminary to ſerue the pleaſure and vſe of their maiſters. *Grapaldus* ſaith, that the firſt Roman that euer incloſed wilde beaſts, was *Fuluius Herpinus*, and *Gillius* ſaith that *Varro* had the firſt warren of Hares: the manner was (ſaith *Columella*) that Richmen poſſeſſed of whole Towns and Lordſhips, neare ſome village, incloſed a peece of land by paile, mud-wall, or buſhe, ſtoring the ſame with diuers wilde beaſtes, and ſuch a one there was in the Lordſhip that *Varro* bought of *Marcus Piſo* in *Tuſculanum*: and *Quintus Hortentius* ſaw at *Lawretum* a wood incloſed, containing fifty Akers, wherein were nouriſhed all ſortes of wild beaſts, within the compaſſe of a wall.

Quintus Althea commanded his foreſter to call the beaſtes together before him and his gueſtes ſitting at ſupper, and inſtantly he ſounded his pipe, at the voice whereof there aſſembled together a great company of all ſorts, to the admiration of the beholders. *Quintus Fuluius* had a Parke in *Tarquinium*, wherein were included not onely all the beaſtes beforeſpoken off, but alſo wilde ſheepe, and this contained forty Akers of ground: beſides he had two other. *Pompæius* erected a Parke in France, containing the compaſſe of three thouſand paces, wherein hee preſerued not onely Deere, Hares, and Connies, but alſo Dor-miſe, Bees, and other beaſtes; the manner whereof ought to be thus; firſt that the walles or pales be high, or cloſe iointed, ſo as neither Badgers, nor Cattes may creepe through, or Wolues, or Foxes, may leape ouer: Wherein ought alſo to be buſhes, and broad trees for to couer the beaſtes againſt heate and cold, and other ſecret places to content their natures, and to defend them from Eagles and other rauening foules: In which, three or foure couple of Hares do quickly multiply into a great warren. It is alſo good to ſowe Guoards, Miſeline, Corne, Barly, Peies, and ſuch like, wherein Hares delight and will thereby quickly waxe fat. For their fatting, the hunters vſe another deuice, they put waxe into their eares, and ſo make them deafe, then turne them into the place where they ſhould feed, where being freed from the feare of ſounds (becauſe they want hearing) they grow fat before other of their kind.

The ciuil vſe of their ſeuerall parts.

Concerning the vſe of their skins, in ſome countries they make ſleeues and breeches of them, eſpecially lynings for all outward colde diſeaſes. *Heliogabalus* lay vpon a bed filled with flew or wooll of Hares, for then that, there is nothing more ſoft, for which cauſe the Grecians made ſpunges thereof, to clenſe the eies of men. The Goldſmithes vſe the feete or Legges of Hares in ſteed of bruſhes or broomes, to take off the duſt from their plate. The fleſh of hares hath euer beene accounted a delicate meate (among all other foure-footed-beaſtes) as the Thruſh among the foules of the aire, according to the ſaying of *Martiall*:

Inter

Inter aues Turdus ſi quis me iudice certet
Inter quadrupedes gloria prima lepus.

In auncient time (as *Cœlius* ſaith) the *Brittons* were forbidden to eate Hares, like as the *Iewes* by the law of *Moſes*, *Leu.* 11. *Deut.* 14. *Plutarch* inquireth the reaſon whye the *Iewes* worſhip ſwine and Hares becauſe they did not eate their fleſh: whereunto anſwer was made, that they abſtained from Hares, becauſe their colour, eares, and eies, were like aſſes; wherein the ignorance of Gods law appeared, for they abſtained from Hares at Gods commandement, becauſe they were not clouen-footed, for the Egyptians accounted all ſwift creatures to be partakers of diuinity.

Their fleſh ingendereth thicke blood, therefore it is to bee preſcribed for a dry diet, for it bindeth the belly, procureth vrine, and helpeth the paine in the bowels: but yet it is not good for an ordinary diet, it is hot and dry in the ſecond degree, and therefore it nouriſheth but little being ſo hard, as *Gallen* witneſſeth.

The bloud & fleſh eaten

The blood is farre more whot then the fleſh, it is thinne, and therefore watery like the blood of all fearefull beaſts; the hinder parts from the loines are moſt delicate meate, called in Latine *Pulpamentum*, it was wont to be dreſſed with ſalt, & Coriander ſeed, yet the forepart is the ſweeter, for the manner of the dreſſing whereof I leaue to euery mans humour. It was once beleeued that the eating of the hinder loines of a hare would make one faire or procure beauty, wherupon *Martiall* receiued a hare from *Gellia* a friend of his with this meſſage:

Formoſus ſeptem Marce diebus eris.

And he retorted the ieſt in this manner vpon *Gellia*;

Si me non fallis ſi verum (lux mea) dicis
Ediſti nunquam Gellia tu leporem.

Lampridius writeth that a certaine Poet played vpon *Alexander Seuerus* the Emperor for eating hares fleſhe, which made him faire, whereas in truth hee was very black; In this manner;

Pulchrum quod vides eſſe noſtrum regem
Quem Syrum ſuum detulit propago
Venatus facit, & lepus comeſus
Ex quo continuum capit leporem.

The Emperor ſeeing thoſe verſes, for Emperors hauing long eares and hands, made anſwer vnto them as followeth;

Pulchrum quod putas eſſe veſtrum regem
Vulgari, (miſerande) de fabella.
Si verum putas eſſe non iraſcor
Tantum tu comedas velim lepuſculos
Vt fias animi malis repulſis
Pulcher, ne inuideas liuore mentis.

If any man finde fault with the Emperors verſes, *Eraſmus* hath already anſwered the obiection, that Kings and Emperors are not ſubiect to lawes of verſefieng, beſides his aunſwer was in Greeke and this is but tranſlated.

The eating of hares procureth ſleepe, and thus much for the fleſh and parts. The Epethites of a Hare expreſſing their natures are, Eared, truſting their feet, feareful, careful, fruitefull, flying, raging, vnhorned, litde, craſty, tender, ſharp-ſmelling, ſwift, whining, and wandering, beſide many other Greeke names. When *Xerxes* gathered his Army to goe againſt Græcia, a man brought forth a Hare which fore-ſhewed that great Armye ſhould worke no ſtrange effect. And another mare of three yeare old brogh forth a hare which ſpake as ſoone as it was littered, biting her mother with her teeth, and killing her and while they looked vpon her, ſucking her dams blood, fethers grew out of her backe in faſhion of wings, which being done the moſter lifting vpthe voice, ſpake in this manner; *Fundite iam lachrymas & ſuſpiria miſeri mortales, ego hinc abeo:* that is to ſay, O ye wretched mortall men weepe and ſigh I go away: at which words ſhe flew away and was neuer ſeene more.

The epithits of Hares

Stories of monſtrous Hares.

There

There were preſent at the ſight heereof ſeuen publike notaries, which called witneſſes and made inſtruments thereupon, (as *Antonius Bautius* writeth in his Epiſtle to *Petrus Toletus* of Lyons in the yeare 1537. In December:) whereunto the ſaide *Toletus* made this anſwer, The daies ſhall come (ſaith he) except the mercy of God preuent them, that children ſhall thinke they doe obedience to their parents if they put them to death.

They ſhall grieue becauſe they were borne, and ſay they are adulterate, as the Hare that was borne of the Maire. Likewiſe it is reported by *Liſander*, that when the *Corinthians* refuſed the conduct of the *Lacedemonians*, and the *Lacedemonians* beſiedging the Citty, fell to be very much afraid, and vnwilling to ſcale the walles; whiles they ſtood in this amaze, ſuddenly a Hare leaped out of the towne ditch; which thing when *Liſander* ſaw, he exhorted his Souldiers, ſaying; Be not afraid (O ye *Spartanes*) of this ſluggiſh and vnexerciſed people, for you ſee they ſtirre not out of the citty, but ſuffer Hares to lodge vnder their Walles; whereupon came the prouerbe (*Dormire lepores ſubmoenibus*) Hares ſleepe vnder their Walles, to ſignifie a ſlothfull, ſecure, ſluggiſh, idle, and vnthrifty people.

The Eagles of *Norway* lay their younge ones in Hares skinnes, which themſelues pull off. There is alſo a bird in *Scithia*, about the bigneſſe of a Buſtard, which bringeth forth two at a time, and keepeth them in a Hares skinne which ſhe hangeth vpon a bough. Hares were dedicated to loue, becauſe (*Xenophon* ſaith) there is no man that ſeeth a Hare but he remembred what he hath loued.

They ſay the citty *Bocas* of *Laconia* was builded by a ſigne of good fortune taken from a Hare, for when the inhabitants were driuen out of their countrey they went to the Oracle to deſire a place to dwell in, from whom they receiued anſwer, that *Diana* ſhould ſhew them a dwelling place: they going out of their countrey a hare met with them which they conſented to follow, and there to build where the Hare ſhould lodge, and they followed her to a myrtle tree, where the hare hid her ſelfe, in which place they builded their citty, and euer afterwards retained with veneration a myrtle tree. And thus I will conclude this morrall diſcourſe of hares, with that *Epigram* of *Martiall* made vpon occaſion of a hare that in ſport paſſed through the mouth and teeth of a tame Lyon, ſaying that ſhe was ambitious in offering her life to the Lyons teeth in this wiſe: *Pauſanius*

Non facit ad ſæuos ceruix niſi prima leones
Scilicet a magnis ad te deſcendere tauris
Deſperanda tibi eſt ingentis gloria fati
Quid fugis hos dentes ambitioſe lepus
Et quæ non cernunt frangere colla velint
Non potes hoc tenuis præda ſub hoſte mori.

The powder of a hare with oyle of mirtle, dryueth away paine in the head, and the ſame burned cureth the cough: the powder thereof is good for the ſtone in the bladder: alſo the blood and fime of a hare burnt in a raw pot to powder, afterwards drunke faſting with Wine and warme water, it cureth the ſtone: and *Sextus* ſaith, hee made triall of it by putting a ſpoonefull of the powder into Water wherein was a ſand ſtone, and the ſame ſtone did inſtantly melt and diſolue: ſo likewiſe a young hare cut out of the dams belly and burnt to powder, hath the ſame operation. A waſtcoat made of hare skins ſtraighten the bodies of young and old: alſo the ſame dipped in oyle laide to the ſore places of a horſſes Legges where the skinne is off by ouer reatching, it often cureth the ſore: the blood taken warme out of the body amendeth Sunne burning, freckles, pimples, and many other faultes in skinne and face; which *Celſus* preſcribeth to bee doone firſt by waſhing the place many houres together, in the morning with the blood, and afterwardes annoynting it with oile: the ſame vertue is in the fat of ſwannes mingled with oyle, according to the ſaying of *Serenus*: The medicins of Hares *Plny.*

Cygnæos adipes hilari miſerto lyæo,
Omne malum propere maculoſo ex ore fugabis
Sanguine vel leporis morbus delabitur omnis.

It

It alſo cureth and taketh away the thicke skin of the eie, it adorneth the skinne, produceth haire in able places, and eaſeth the gout.

Or no cutim, perduco pilos & ſedo podagrani
Sanguine ſi fuerint membra perunctа meo.

It being fried, helpeth the bloody-flixe, vlcers in the bowels, an old laske, and taketh away the poyſon of an arrow: It being annointed vpon a whot outward vlcer it ripeneth it. After a bath, it cureth a great leproſie by waſhing. The rennet of a Hare ſtaieth looſeneſſe, the fleſh is profitable for vlcers in the bowels, it breaketh the ſtone being beaten, and being decocted like a Fox eaſeth the gout and the ſhrinking vp of the ſinnewes. The fat with the flowers of beanes beaten together, draweth thornes out of the fleſh; If a naile ſticke in the ſole of the foote beat together the fat of a hare and a rawe ſea-crab, then lay it to the place and right againſt it vpon the ſame foote lay alſo two or three beane flowers, and let it lie a day and a night and ſo it ſhal be cured: and the ſame draweth a poiſoned arrow out of a Horſſe. *Andreas* reporteth to *Geſner* that he hath often heard that the ſewet of a Hare layed to the crowne of a womans head, expelleth her ſecunds, and a dead child out of the wombe. The powder made of this wool or haire ſtaunceth bleeding, if the haires be pulled off from a liue Hare, and ſtopped into the noſe.

The powder of the wooll of a Hare burned, mingled with the oyle of Mirtles, the gal of a Buil, and Allum warmed at the fire and annoint it vppon the heade, faſteneth the haire from falling off: alſo the ſame powder decocted with Hony, helpeth the paine in the bowels, although they be broken: being taken in a round ball the quantity of a beane together; but theſe medicines muſt be vſed euery day.

Arnoldus preſcribeth the haire to be cut ſhort and ſo to be taken into the body againſt burſtneſſe: A perfume made of the dung and haires of a Hare, and the fat of a ſea-calfe, draweth forth womens flowers. The ſeede of a wilde Cowcumber, and an Oyſter ſhell burned, and put into Wine, mingled with the haire of a Hare, and wooll of a ſheep, with the flower of roſes, cureth inflamations of womens ſecrets after their child-birth. Alſo *Hipocrates* preſcribeth the ſhel of a Cuttle-fiſh to be beaten into wine and layed in ſheeps wooll and Hares haire, helpeth the falling downe of the wombe of a woman with child. If a mans feete be ſcorched with cold, the powder of a Hares Wooll is a remedy for it. The head of a Hare burned and mingled with fat of Beares and vineger, cauſeth haire to come where it is fallen off, and *Gallen* ſaith that ſome haue vſed the whole body of a hare ſo burned and mingled for the foreſaid cure, being layed in manner of a plaiſter.

By eating of a hares head the trembling of the Nerues and the loſſe of motion and ſence in the members receiueth ſinguler remedy. Theſe thinges alſo preſerueth teeth from aking: the powder of a hares head burned with ſalt mingled together, rubbed vpon the teeth or if ye will put thereunto the whiteſt fennell, and the dryed beanes of a Cutle fiſh.

The Indians burne together the hares head and mice for this purpoſe. When ones mouth ſmelleth ſtrong this powder with ſpicknard aſſwageth the ſmell. The braine is good againſt poiſon. The heart of a Hare hath in yt a theriacall vertue alſo. The braine is proued to haue power in it for comforting and reparing the memory. The ſame ſod and eaten helpeth tremblings which hapeneth in the acceſſions of ſickneſſe, ſuch as one is in the cold ſhaking fit of an Ague: It is to bee noted, that all trembling hath his originall cauſe from the infirmitie or weakeneſſe of the Nerues, as is apparant in olde age, although the immediat cauſes may be ſome cold conſtitution, as aboundance of cold humors, drinking of cold drink, and ſuch like; all which tremblings are cured by eating the braine of a hare roaſted, (ſaith *Dioſcorides* and *Eginet a.* It alſo helpeth children to breed teeth eaſily, if the gummes be rubbed therewith, for it hath the ſame power againſt inflamation, that hony and Butter hath: being drunke in wine and the ſtones thereof roſted and eaten, it is good for him which hath any paine in his bladder, and if the vrine exceede ordinary, for ſtaying thereof take the braine heereof to be drunke in wine.

Serenus.

The tooth of a hare layed to that part where the teeth ake, eaſeth them. Take the mawe with the dung in it, and waſh it in old wine ſo as the dung may mingle therewith, and then giue it to one ſicke of the bloody flixe, and it ſhal cure him. The rennet hath the ſame ver-

Raſis

tue

tue that is in a Calues or Kyds, and whereas *Nicander* praiſeth it in the firſt place, for the vertue it hath in it againſt poyſon, *Nicoon* an ancient Phiſitian giueth it the ſecond place, for it is full of ſharpe digeſting power, and therefore hath a drying quality. It diſſolueth the congealed and coagulated milke in the belly, and alſo clotted blood within in the ſtomach more effectually, then the rennet of any other beaſt, being alway the better for the age. *Ariſtotle.* *Gallen*

Being mingled with vineger, it is drunke againſt poyſon, and alſo if a man or Beaſt bee annoynted with it, no Serpent, Scorpion, Spider, or wilde Mouſe, whoſe teeth are venomous will venter to ſting the body ſo annointed: or elſe inwardly take thereof three ſpoonfuls with wine againſt the ſaid bitings, or of any Sea-fiſh or Hemlocke after the wound receiued, and with vineger it is ſoueraigne againſt all poiſon of *Chamæleons*, or the blood of Bulles. *Dioſcorides*

The ſame being drunke in vineger or applyed outwardly to womens breaſts, diſperſeth the coagulated milke in them: alſo being mingled with Snailes, or any other ſhelfiſh, which feede vpon greene herbes or leaues, it draweth forth Thornes, Dartes, Arrowes, or Reedes out of the belly: or mingled with gum of Franckincenſe, Oyle, bird-lime, and Bees-glew, of each an equall quantity with vineger, it ſtaunceth blood and all yſſues of blood flowing out of the belly: and it alſo ripeneth an old ſore, according to the ſaying of *Serenus*; *Marcellus.*

Si inducas leporis aſperſa coagula vino.

Being layed to the kings euill in Lint with vineger, it diſperſeth and cureth it: alſo it healeth Cankers, it cureth a quartan Ague, alſo mixed with Wine and drunke with vineger, againſt the falling euill and the ſtone in the bladder: If it bee mixed with *Sagapanum* and Wine *Amyney*, and infuſed into the eares, giueth help, as alſo the paine of the teeth. It diſſolueth blood in the lights, and eaſeth the paine of blood congealed in your ſtomacke: when one ſpiteth blood, if he drinke *Samia* and Mirtle wine, with the rennet of a hare, it ſhal giue him very preſent eaſe. *Dioſcorides*

The later learned Phyſitians take a drinke made of vineger and Water, and giue it warme to eiect and expell blood out of the Lightes, and if any drop thereof cleaue in the bowels, then doe they three or foure times together iterate this potion, and after apply and miniſter all binding aſtringent medicines and emplaſters, and for the bloody-flix it is good to be vſed: It is held alſo profitable by *Dioſcorides* and other the ancients, that if the pap or breſt of a Woman bee annointed therewith, it ſtayeth the ſucking infantes looſeneſſe of the belly, or elſe giuen to the child with Wine, or (if it haue an Ague) with Water.

There is ſaith *Ariſtotle* in the rennet a fiery quality, but not in the higheſt degree, for as fire diſſolueth and diſcerneth, ſo doth this in milke diſtinguiſh the ayery part from the watery, and the watery from the earthye: Wherefore when one taſteth an olde rennet, he ſhall thinke hee taſteth an old putrified Cheeſe, but as leauen is to bread, which hardneth ioyneth, and ſeaſoneth the ſame, ſo is rennet to Cheeſe; and therfore both of them haue the ſame qualityes of diſſoluing and binding: *Galen* affirmeth that he cured one of gowty tumours and ſwellings, by applying thereunto olde and ſtrong putrified cheeſe beaten in a morter, and mixed with the ſalted fatte or leg of a Swine. If a man ſicke of the bloody-flixe drinke thereof in a reere egge two ſcruples for three daies together faſting, it will procure him remedy.

For pacifieng the Collicke, drinke the rennet of a Hare: the ſame mingled with Gooſe greaſe, ſtayeth the incontinenſie of vrine, it alſo retaineth womens flowers. If it be drunk with vineger it helpeth the ſecunds, and being applied with Saffron and the iuyce of leeks, drieth a dead child out of the wombe. If it be drunke three or foure daies together after child-birth it cauſeth barrenneſſe. There are (ſaith *Pliny*) a kind of Wormes which being bound to women before the ſunne ryſing in a harts skin, cauſe them that they cannot conceiue: this power is called *Afocion*.

Maſarius ſaith, that if a Woman drinke this rennet to her meate before ſhe conceiue with child, ſhe ſhall be deliuered of a Male child: and ſuch is the fooliſh opinion of them which affirme at this day, that if men eate parſly or white buds of blacke yuie, it maketh them vnable to carnall copulation.

The

Aetius The rennet of a Hare eaſeth and diſperſeth al tumors and ſwellings in womens breaſts, the Lights of a Hare powdred with ſalt, with Franckinſens, and white Wine, helpeth him that is vexed with the falling ſickneſſe, if he receiue it thirty daies together. *Sextus* aſcribeth the ſame remedy to the hart, and *Pliny* commendeth the Lights to heale the paine in the eies, by binding it vpon the eies. Being drunke in powder, it cureth the ſecrets. If the heeles be troubled with kybes they are healed with the fat of Beares; but if they bee wrunge with a cold, they are healed with the duſt of a Hares haire, or the powder of the Lights; Likewiſe when the foote is hurt with ſtraight ſhooes, it hath the ſame operation. The ancient *Magi* tooke the skin of an Oxe in powder, with the vrine of Boies, and ſprinkled it on the toes of there feete, binding the heart of a Hare to the hands of him that hath a quartan Ague: and ſome cure it by hanging the heart of a young hare or Leueret to the necke or arme, in the beginning of the fit of him that is ſo viſited. The heart of a hare dried mixed with Franckincenſe or Manna in white wine drunke thirty daies together, cureth the falling ſickneſſe.

Sextus.

Pliny. For the paine in the belly take the ſame medicine, and being drunke with warme water mingled with Samia, cureth the fluxes of women: alſo if a man that hath the fluxe eat the Liuer of a Hare dipped in ſharpe vineger it helpeth him if hee bee Liuer ſicke: or if one haue the falling ſickneſſe, eate the quantity of an ounce thereof, and it helpeth him. The gall of a Hare, the Hart, Lungs, Lights and liuer of a Weaſill, mixed together, three drams, one dram of *Caſtoreum*, fours drams of Myrrha, a dram of vineger and Hony beat together, cureth him that hath a ſwimming or dizzineſſe in his brain. The gal newly taken forth mingled with a like portion of hony, and warme in the skinne of an onyon, and ſo put into the eare, giueth remedy to him that can heare nothing.

Galen.

If he that is ſicke in the melt, that is if it be ouer hard, ſwallow downe the melt of a Hare not touching it with his teeth, or ſeeing it with his eies, it cureth him. The belly of a hare with the intrals toſted and burned in a frying-pan mixed with oyle, and anointed vpon the head, reſtoreth decaied haires. The raines of a hare inueterated and drunke in Wine, expelleth the ſtone, and being ſod, cut, and dryed in the ſun, helpeth the paine in the raines, if it be ſwallowed downe and not touched with the teeth. The raines of a hare, and of a Moore-henne, cureth them that are poiſoned by Spiders, the ſtones of a hare roſted and drunke in wine, ſtaieth the incontinencie of vrine. In the paine of the loines, and of the hip bones they haue the ſame operation. The ſecrets and ſtones of hares are giuen to men and women to make them apter to copulation and conception, but this opinion hath no other ground beſide the fœcundity of the beaſtes that beareth them. They which carry about with them the anckle bone of a hare, ſhal neuer be pained in the belly (as *Pliny* ſaith.) So likewiſe *Sextus* and *Marcellus*.

Aulcen

Take the anckle bone out of a liue hare and haires from her belly, there withall make a threed and bind the ſaid bone to him that hath the Collicke, and it ſhall eaſe him. The ſaid bone alſo beaten to powder is reckoned amonge the chiefe remedies againſt the ſtone. When women haue hard trauel, put it into Creticke-wine with the liquor of penyroyall, and it procureth ſpeedy deliuery, being bound to the benummed ioynts of a mans legge bringeth great eaſe: ſo alſo do the feete being bruiſed and drunke in warme wine, releeueth the arteries and ſhortneſſe of breath: and ſome beleeue that by the foote of a hare cut off aliue, the gout is eaſed.

The fime of a hare cureth ſcortched members, and whereas it was no ſmall honour to virgins in ancient time, to haue their breſtes continually ſtand out, euery one was preſcribed to drinke in wine or ſuch other thinges, nine graines of hares dung: the ſame drunke in wine at the Euening ſtaieth coughing in the night, in a portion of warme wine it is giuen to them that haue the bloody flix, likewiſe if a man be ſicke of the Collicke, and drink three pieles thereof in ſweet wine, it procureth him much eaſe: being decocted with hony and eaten euery day, the quantity of a beane in deſperate caſes, mendeth ruptures in the bowels.

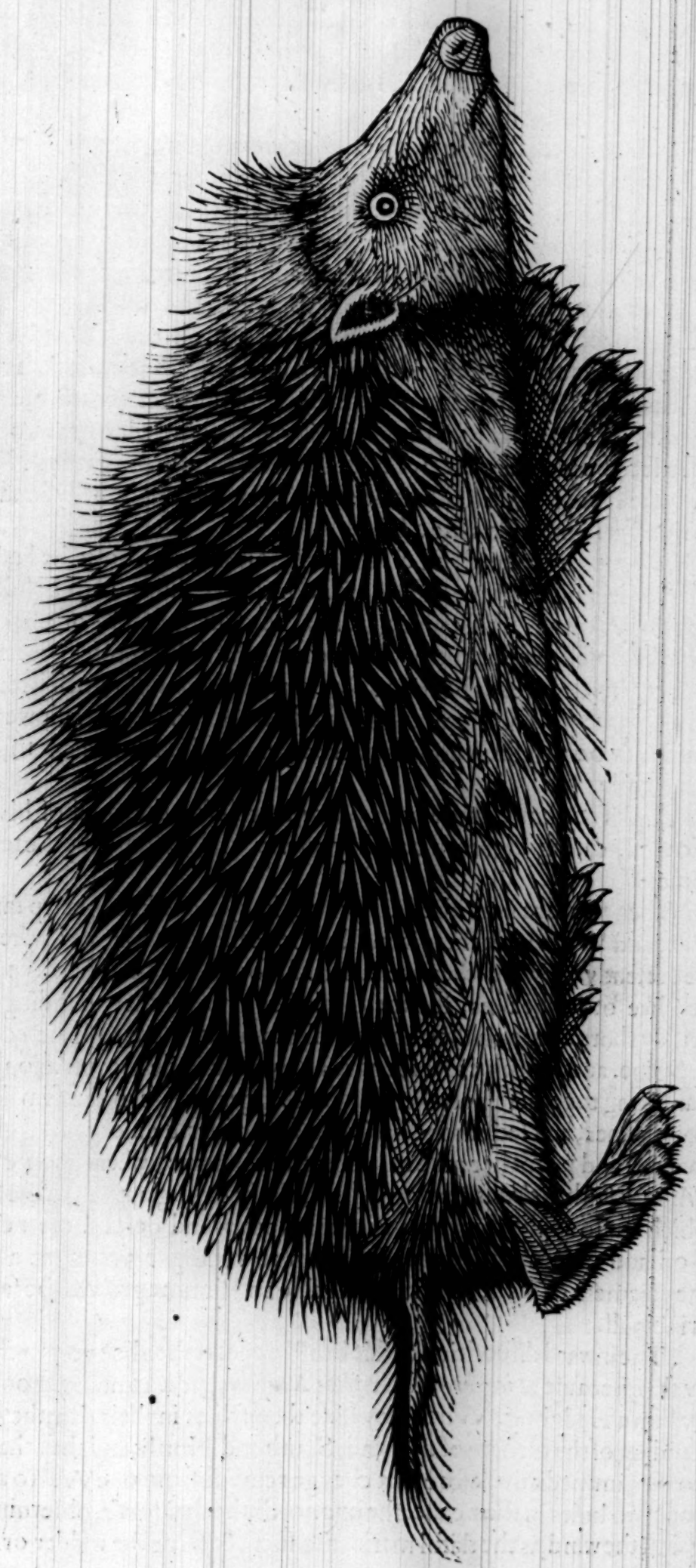
Aſclepiades in his medicine whereby he procured fruitfulneſſe to Noble Women, hee gaue them foure drams of Mirrha, two drams of Flower-deluce, two of hares dung, confected with colliriall water, and ſo put vp into their bellies after ceaſing of the flowers, before

forethey lay with their husbands. *Albertus* and *Raphael* preſcribe this medicine to help a woman that wanteth milke in her breſts, *Criſtall*, white muſtard-ſeed, and Hares dung put into broath made with Fennell.

THE HEDG-HOG.

FOraſmuch as there bee two ſorts of hedghogs one of the ſea, and another of the lãd, our purpoſe in this place is only to diſcourſe of the land hedghog, the Hæbrews cal him *Kipod*, which in the 14. of Eſay, and *Zepha.* 2. is ſo tranſlated by the Septuagints: although that ſome of the Hæbrewes woulde haue it to ſignifie, a rauening byrde, but ſeeing that I finde the word *Kapaz* in moſte Hæbrewe dictionaries to ſignifie *Claudere* and *Contrahere*, & *Contrahere*, that is to ſhut vp & draw together, I doe rather beleeue that the proper meanning thereof is a hedghog, becauſe this beaſt ſo draweth it ſelf togither, when it is in danger as wee ſhall heare more at large afterwardes, according to the olde verſe:

Of the kinds of hedghogs.



The ſenerall namee.

Inn-

Implici tumque ſinu ſpinoſi corporis erem.

The Arabians call him *Ceufud*, or *Coufed*, the Caldeans *Caupeda*, the Septuagints *Mugale*. *Siluaticus* calleth it *Agilium*, *Auicen Aduldus*, and *Aliherha* ſignifieth a great Mountaine Hedghog: the Grecians *Cher*, and *Acanthonecos*, or *Echinos*, by reaſon of the prickes vpon his backe. The Latines *Echinus*, *Ericius*, *Ricius*, *Herix*, and *Erinatius*, the Italians *Riccio*, and *Rizo*, the Spaniards *Erizo*, the Portingals *Ouriſo*, or *Orizo*, *Cache*, becauſe of hiding themſelues: the French *Heriſon*, the Germans *Igal*, as in lower Germany, in Holland, *Een Yſeren Vercken* in Engliſh a Hedghog, or an vrchine: by which name alſo we call a man that holdeth his Necke in his boſome: the Italians *Geſſ*, *Malax*, & Illirians *Azvuïjer Zatho*, & *Otziſchax*. So thē for the entrance of this diſcourſe we take it for granted, that *Herinatius* and *Echinus* ſignifie one thing, except one of them ſignifie that kind which is like to a Hogge, and the other that kinde which is like to a Dogge, for they differ in place, or in habitation: ſome of them keepe in the mountaines and in the Woods or hollow trees, and other about Barnes and houſes: in the Summer time they keepe neare vineyards and buſhy places, and gather fruite, laying it vp againſt winter.

Their place of abode.

The quantity.

The parts. *Hermolaus.*

It is about the biggneſſe of a Cony, but more like to a Hogge, being beſet and compaſſed all ouer with ſharpe thorney haires, as well on the face as on the feete: and thoſe ſharpe prickles are couered with a kind of ſoft moſſe, but when ſhe is angred or gathereth her foode ſhe ſtriketh them vp by an admirable inſtinct of nature, as ſharpe as pinnes or Needles: theſe are haire at the beginning, but afterwardes grow to be prickles, which is the leſſe to be marueiled at, becauſe there bee Miſe in Egypt (as *Pliny* ſaith) which haue haire like Hedghogs. It hath none of theſe prickles on the belly, and therefore, when the skin is off, it is in all parts like a Hog.

Albertus.

His ſtones are inward and cleaue to his loins like as a birds, he hath two holes vnder his taile, to eiect his excrements, which no creature liuing hath beſide him. His meate is Apples, Wormes, or Grapes; When he findeth Apples or Grapes on the earth, hee rowleth himſelfe vppon them, vntill he haue filled all his prickles, and then carrieth them home to his den, neuer bearing aboue one in his mouth. And if it fortun that one of them fall off by the way, he likewiſe ſhaketh of all the reſidue, and walloweth vpon them a freſh, vntill they be all ſetled vpon his backe againe, ſo foorth hee goeth, making a noyſe like a cart wheale.

And if hee haue any young ones in his neſt, they pull of his load wherewithall he is loaded, eating thereof what they pleaſe, and laying vppe the reſidue for the time to come.

When they are nouriſhed at home in houſes and brought vp tame, they drinke both Milke and Wine: But there is an Hearbe (called *Potomagiton*) whereof if they taſt, they die preſently. When they are in carnall copulation they ſtand vpright, and are not ioyned like other beaſtes, for they imbrace one another, ſtanding belly to belly: but the prickly thornes vppon their backes will not ſuffer them to haue copulation like Dogges or Swine, and for this cauſe they are a very little while in copulation, becauſe they cannot ſtand long together vpon their hinder Legges. When the female is to bring forth her young ones, and feeleth the naturall paine of her deliuery, ſhe pricketh her owne belly, to delay and put of her miſery, to her further paine, whereupon came the prouerbe (as *Eraſmus* ſaith) *Echinus Partum Differt*, the hedghog putteth of the littering of her young which is alſo applyed againſt them which put of and defer thoſe neceſſary workes, which God and nature hath prouided them to vndergoe; as when a poore man defereth the paiement of his debt, vntill the value and ſumme grow to be far more great then the principall.

Their copulation.

The inward diſpoſition of this beaſt, appeareth to bee very crafty and full of ſuttlety, by this, becauſe (*Licophron* ſaith) that *Nauplius* had a cunning crooked wit, and was called by him a Hedghog. When they hide themſelues in their den, they haue a naturall vnderſtanding of the turning of the wind, South and North, and they that are noriſhed tame in houſes, immediatly before that change remoue from one Wal to another: the wild ones haue two holes in their caue, the one north, thother ſouth, obſeruing to ſtop the mouth againſt the wind, as the skiful mariner to ſtiere & turne the rudder or ſails, for which occaſi-

Their inward parts and diſpoſition

on *Ariſtotle*

Ariſtotle ſaith, that ſome haue held opinion, that they do naturally fore-know the chang of weather. *Oppianus.*

The enimies to Hedghogs.

There is mortall hatred betwixt the Serpent and the Hedgehog, the Serpent ſeeketh out the Hedghogs den, and falleth vpon her to kill her, the Hedghog draweth it ſelfe vp together round like a foot-ball, ſo that nothing appeareth on her but her thorney prickes: whereat the Serpent biteth in vaine, for the more ſhe laboreth to anoy the Hedghog, the more ſhe is wounded and harmeth her ſelfe, yet notwithſtanding the height of her minde, and hate of her heart doth not ſuffer her to let goe her hold, till one or both parties bee deſtroyed.

The Hehghog rowleth vpon the Serpent piercing his skin and fleſh, (yea many times teariug the fleſh from the bones) whereby he ſcapeth aliue and killeth his aduerſary, carrying the fleſh vpon his ſpeares, like an honorable banner won from his aduerſary in the field. The Wolfe alſo is afraid of and flyeth from the Hedghog, and there is alſo a ſtory of hatred between the Hare and the hedghog, for it is ſaid that a Hare was ſeene to plucke off the prickles from the Hedghog, and leaue her bald, pieled, and naked, without any defence. The Fox is alſo an enemy to the poore Hedgehogge, and lieth in waite to kill it, for the prouerbe is true. *Multa nouit vulpes, Echinus Vero vnum magnum:* That is to ſay, the Foxe knoweth many deuiſes: to helpe himſelfe, but the Hedgehogge knowes but one great one, for by rowling vp her ſelfe (as before ſaid) ſhee oppoſeth the thornes of her back, againſt the Foxes teeth: which alone were ſufficient to ſecure her from a greater aduerſary; but the wily Fox perceiuing that he can no where faſten his teeth without danger of himſelfe, piſſeth vpon the Hedghogs face and poiſoneth hir: Wherupon the poor beaſt is forced to lay open himſelfe, and to take breath againſt the Foxes ſtincking excrement: which thinge the Foxe eſpying, looſeth no oportunity, but preſently teareth the Hedghog in peeces, thus the poore beaſt auoiding the poyſon, falleth into the mouth of his enemy.

The manner of Hedgehog is, that whenſoeuer they are hunted by men, they draw vp their Legs and put downe there head to the moſſy part of there belly, ſo as nothing of them can be taken but there prickles: and perceiuing that ſhift wil not ſerue the turne, but their caſe growing deſperate, they render out of their owne bodies a certain vrine hurtful to their skin and back, enuying that any good thereby ſhould euer come to mankind; and therefore ſeeing they naturally know the manifold vſes of their owne hides, heere is the cunning of her hunting, to cauſe her firſt of all to render her vrine, and afterward to take her, for the vrine maketh the thornes of her back to fall off euery day, and therefore they take this courſe for their laſt refuge: But in theſe caſes the hunters muſt poure vppon the Hedghog warme water, for feeling warmth ſhe preſently vnfolds her ſelf, and lyeth open which the Hunter muſt obſerue, and inſtantly take her by one of her hinder Legges, ſo hanging her vp till ſhe be killed with famine; otherwiſe there commeth no benefit by her taking.

With the ſame skin flead off bruſhes, are made for garments, ſo that they complaine il which affirme, that there is no good or profitable condicion comming to mankind by this beaſt. Againe this is to be reſereud and vſed for dreſſing of flaxe (as *Maſſarius* ſaith) and alſo it is ſet vpon a Iaueline at the dore to driue away Dogs. In ancient time they did not eate the fleſh of Hedgehogs, but now a daies men eate thereof, (of them which are of the ſwiniſh kind.) When the skin is off their bodies, they skald it a little in wine and vineger, afterward lard it and put it vppon a Spitte, and there let it be roſted, and afterwardes eaten, but if the head be not cut off at one blow the fleſh is not good. *Celius.* The eating of their fleſh.

The Epithits belonging to this beaſt are not many; it is called red, ſharp, maryne, volible, and rough, whereupon *Eraſmus* ſaid,

Exhirco in lauem nunquam mutabis Echinum

The medicinal parts of Hedghogs.

And thus much for the naturall and morall partes of this Beaſt. Now followeth the medicinall. Tenne ſprigs of Lawrell, ſeauen graines of Pepper, and of *Opponax* as big as a Peaſe, the skin of the ribs of a Hedghog, dryed and beaten caſt into three cups of Water and warmed, ſo being drunk of one that hath the Collicke, and let reſt, he ſhall

Auicen in perfect health; but with this exception, that for a man it muſt bee the membrane of a male Hedgehog, and for a woman a female.

The ſame membrane, or the body of all Hedgehogs burnt to aſhes, hath power in it of clenſing, digeſting, and detracting, and therefore it is vſed by Phiſitians for taking downe of proud ſwelling wounds, and alſo for the clenſing of vlcers and boyles; but ſpecially the powder of the skinne hath that vertue; alſo it being roſted with the head, and afterwardes beate vnto powder and annoynted on the head with Hony, cureth the *Alopecias*. *Raſis*

The ſame powder reſtoreth haire vpon a wound if it be mingled with Pitch, and if you adde thereunto Beares-greaſe, it will reſtore vnto a bald man his head of haire againe, if the place be rubbed vntill it be ready to bleed. The ſame powder cureth the Fiſtula, and ſome mingle red Snailes with this duſt, applying it in a plaiſter to ruptures and ſwellings in the cods, and being mingled with oile by anointment, it taketh away the burles in the face, and being drunke in wine is a remedy againſt the paines of the raines or the water betwixt the skin and the fleſh. *Marcellus* *Aeluanus*

A ſuffumigation made of a Hedgehogs skin, vnder them that haue their vrine ſtopped, by Gods help (ſaith my Author) the ſtopping ſhall be remoued, if it proceede not from the ſtone, nor from an impoſtume. The fleſh ſalted, dried, & beat to powder, and ſo drunk with ſweete vineger, helpeth the paine in the raines, the beginning of Dropſies, conuulſions, and Leproſies, and all thoſe affections which the Græcians cal *Cachectæ*. The Mountaine Hedghog is better then the domeſticall, hauing prickles like Needles pointes, but Legges like to the other: the meate is of better taſt and doth more helpe to the ſtomack, ſoftning the belly and prouoking the vrine more effectually, and all this which is attributed to Hedghogs is much more powerful in the porcupine. *Dioſcorides*

The Hedghog ſalted and eaten is good againſt the Leproſie, the Crampe, and all ſickneſſe in the Nerues, and Ptiſicke and paine in the bellye, riſing of windineſſe and difficulty of digeſtion: the powder anointed on Women with child alwaies keepeth them from abortment. The fleſh being ſtale giuen to a madde man, cureth him, and being eaten kepeth one from the Strangury; alſo being drunke in wine, expelleth the ſtone in the bladder, and is good againſt a quotidian feuer and the bitinges of Serpentes. The fatte of a Hedgehog ſtayeth the fluxe of the bowels; If the fat with warme water and hony be gargarized, it amendeth a broken and hoarſe voice, the left eie being fried with oile, yealdeth a liquor which cauſeth ſleepe, if it bee infuſed into the eares with a quill. The gall with the braine of a Bat and the milke of a Dog, cureth the raines; likewiſe, the ſaid gall doth not ſuffer vncomely haires to grow againe vpon the eie-browes, where once they haue bin pulled vp. It maketh alſo a good eie-ſalue. *Auicen* *Albertus.*

Warts of al ſorts are likewiſe taken away by the ſame, the melt ſod and eaten with meat, it healeth all paines in the melt, and the raines dried are good againſt a leproſie or ptiſicke comming by vlcer, or the difficulty of vrine, the bloody-flixe, and the cough. The dunge of a Hedghog freſh, and *Sandaracha* with vineger and liquid pitch, being laied to the head, ſtaieth the falling away of the haire. *Plin.*

When a man is bitten with a mad dog, or pricked with prickles of a Hedghog, his own vrine laid there vnto with a ſpunge or Wooll, is the beſt cure: or if the thornes ſticke in the wound of his foote, let him hold it in the warme vrine of a man, and it ſhall eaſily ſhake them forth: and *Albertus* and *Raſis* affirme, that if the right eie of a Hedghog be fryed, with the oile of *Alderne* or line-ſeed, and put in a veſſell of red braſſe, and afterward anoint his eies therewith, as with an eie-ſalue, he ſhall ſee as well in the darke as in the light. And thus I will conclude this diſcourſe, with one ſtory that a Hedghog of the earth was dedicated to the Good-god among the fooliſh Pagans, and the water Hedghog to the euill, and that once in the citty of *Phrigia* called *Azanium* when a great famine troubled the inhabitants, and no ſacrifice could remoue it, one *Euphorbus* ſacrificed a hedghog, whereupon the famine remoued and he was made prieſt, and the citty was called *Traganos* vpon the occaſion of that ſacrifice.

Of

OF THE HORSSE.

WHen I conſider the wonderfull worke of God in the creation of this Beaſt, enduing it with a ſingular body and a Noble ſpirit, the principal wherof is a louing and dutifull inclination to the ſeruice of man. Wherein he neuer faileth in peace nor Warre, being euery way more neare vnto him for labour and trauell: and therefore more deare (the food of man onely excepted:) we muſt needes account it the moſt noble and neceſſary creature of all foure-footed-beaſts, before whom no one for multitude and generality of good qualities is to be preferred, compared or equaled, whoſe commendations ſhal appeare in the whole diſcourſe following.

The ſeueral names of horſes.

It is called in Hæbrew *Suſ*, & a Mare *Suſah*, the which word ſome deriue from *Siſ* ſignifing ioy, the Syrians call it *Rekeſh* and *Souſias*, the Arabians *Ranica*, and the Caldeans *Ramakim*, *Suſuatha*, the Arabians *Bagel*, the Perſians *Aſbacha*, the Grecians *Hippos*, and at this day *Alogo*, the Latines *Equus*, and *Caballus*, the Italians and Spaniardes *Cauallo*, the French *Cheuall*, the Germans *Koſſz*, the Bohemians *Kun*, the Illirians *Kobyla*, the Polonians *Kony*.

The deriuation of ſundry names.

It is alſo profitable to conſider the reaſon of ſome of theſe names, both in the Latine & Greek tong: and firſt of all *Equus* ſeemeth to be deriued, *Ab æqualitate*, from equality, becauſe they were firſt vſed in Charets and draughtes, and were ioyned together being of equall ſtrength, Legs and ſtature, *Caballus* ſeemeth to be deriued from the Greeke word *Caballes*, which was a common name for ordinary Hackney-horſſes, and Horſſes of carriage, whereupon *Seneca* commendeth *Marcus Cato*, that in his triumph of Cenſorſhip, *Vno Caballo contentum et ne toto quidem, partem enim ſarcinæ ab vtroque latere dependentes occupabant.* That is to ſay, that he was contented with one Horſſe for his own ſaddle, and yet not totally one neither, for the packes that hung on either ſide of him, poſſeſſed the greateſt part, and the true deriuation of his word, ſeemeth to accord with *Caxe*, which ſignifieth a manger, and *Alis* aboundance, becauſe riding Horſſes are more plentifully fed, and theſe Horſſes were alſo vſed for plowing, according to the ſaying of *Horac*;

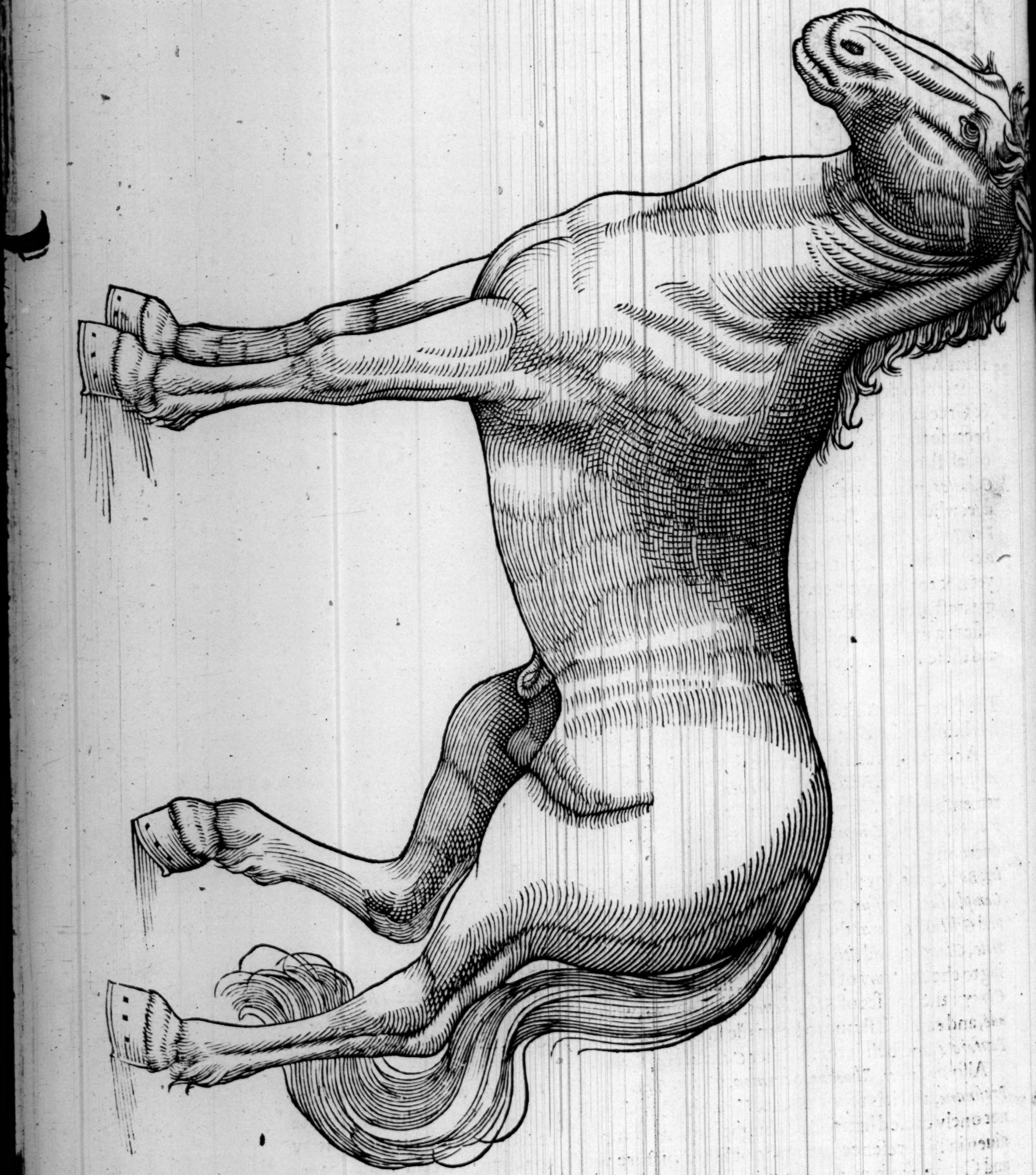
Optat ephippia bos piger optat arace Caballus.

The Grecians call it *Hippos*, which ſeemes to be deriued from ſtanding vpon his feete, and this beaſt onely ſeemeth to be one of the number of them, which are called *Armenta*.

And beſides all hiſtories are filled with appellatiue names of horſſes, ſuch as theſe are *Alaſtor*, *Aethon*, *Nicteus*, and *Orneus*, the Horſſes of *Pluto*. *Aetha* a Mare of *Agamemnon* remembred by *Homer*. *Aethion*, *Statio*, *Eous*, *Phlego*, *Pyrois*: the Horſſes of the Sun; *Lampus*, *Podargus*, *Xampus*, *Arnon*, the horſſes of *Erymus*: by whoſe ayde *Hercules* is ſaide to ouercome *Cygnus*, the Sonne of *Mars*. *Balius*, *Xanthus*, and *Pedaſus*, the horſſes of *Achilles*, *Boriſtenes*, for whom *Adrianus* made a graue (as *Dion* writeth) *Bromius*, *Cærus*, *Calydon*, *Camphaſus*, *Cnaſius*, *Corythe*, and *Herpinus*, two names of Brittaine horſſes cited by *Martial* and *Gillius*. *Cylarus* the ſwift horſſes of *Caſtor*, *Dimos*, and *Phobos*, the horſſes of *Mars*. *Euriole*, *Glaucus*, and *Sthenon*, the horſſes of *Neptune*, *Parthenia*, and *Euripha*, Mares belonging to the *Sentaurs* of *Hippodamia*, ſlain by *Ornomaus*. *Harpe*, another Mare *Phoenix*, and *Corax*: the horſſes of *Eleoſthenes*. *Epidaminus*, who wan the prizes in the ſixty ſixe *Olimpiade*, and cauſed a ſtatue to be made in *Olympus*, and his ſaid horſſes and Charriot called *Pantarces*, and beſide theſe, other *Cnacias* and *Samus*. *Claudian*

Alſo *Podarces*, *Rhoebus*, *Strymon*, *Tagus*, *Theron*, *Thoes*, *Volneris*, which was a horſſe of *Praſinum*, and it is reported that *Verus* the Emperor ſo much affected this horſſe, that he not onely cauſed him to be brought into his owne Pallace, and to haue his meate alway giuen in his preſence, but made of him a picture with a manger, wherein were Grapes and Corne, from whence came the firſt Golden horſſes or prizes of chiualry;

Primus equum volucrem Maſſyli muuera regis
Haud ſpernenda tulit:



Vnto theſe may be added the affected names of Poets in loue of their fauorites, as *Rholandus*, *Vegiantinus*, *Baiardus*, the horſſe of *Rainaldus*, *Rubicanus* of *Argalifas*, *Hippogryſus* of *Rugerius*, *Frontinus* and *Fratalatus* of *Sacrapan*, and *Rondellius* of *Oliuerius*.

The Epithits that belong to horſſes, are either generall or particular, the general may be rehearſed in this place, ſuch as theſe are following: braſſe-footed, continuall, horne-footed, ſounding-footed, foming, bridle-bearer, neighing, maned, duſty, four-footed, fretting, ſaddle-bearing, watery, or ſweating, whole-footed; and many ſuch others both among the Greekes and Latines, which howſoeuer they may containe diuers Alegories in them, and therefore may ſeeme to be figuratiuely ſet downe, yet I thought good being of other opinion to reckon them heere in the beginning, that ſo the reader may conſider, that I would be vnwilling to omit any thing in this ſtory, which might any way tend to the dignity of the ſubiect we intreat of, or the expreſſing of his nature. Wherefore, wee will firſte of all beginne with the deſcription of the naturall partes of a good Horſſe. The epithits of Horſſes.

The haire of a horſſe falleth off euery yeare, the neather eyelid or browe hath no long haires growing vpon it, and therefore *Nicon* that famous painter of Greece, when hee had moſt curiouſly limbed forth a horſſes perfection, & faild in no part of nature or art, but onely in placing haires vnder his eie, for that onely fault hee receiued a diſgracefull blame. The naturall outward and inward parts of Horſſes.

The haire of the manes ought to be long, that part which groweth betwixt the eares, vpon the Temples, hanging downe betwixt the eyes, the Græcians tearme *Procomion*, the Latines *Caprona*, and in Engliſh it may be called a fore-top, which is graunted to horſſes not onely for ornament ſake, but alſo for neceſſitie to defend their eies. The horſſes are naturally proud of theſe lockes and manes, as may appear by thoſe mares which are kept for procreation of mules, by copulation with Aſſes, which at the firſt deſpiſe to ingender with thoſe ſnaueling and ſhort haired Stallions. *Ælianus.*

Wherefore their keepers ſhaue off their manes, and their fore-tops, afterwards leading them to the waters, wherein while the Mares behold their owne deformity, they grow ſo ſhamed, deiected, and diſcouraged, that euer after they admit with quietneſſe the Aſſes to couer them. Therefore it is neuer good to cut the mane or the fetter-lockes except neceſſity require, for the mane and fore-top is an ornament to the Necke and head, and the fetter lockes to the Legges and feete: and he that keepeth horſſes muſt as well regard to haue them comely for outward grace, as ſtronge and able for neceſſary labour. Many vſe to cut the Neckes of their riding Horſſes euen, as they doe of their drawing Horſſes, which thing although it may ſeeme to be done for greater encreaſe, and farther groweth of haire, yet is it vnſeemely for an honeſt rider: ſome againe cut it to ſtand compaſſe like a bow, and many vſe the *Armenian* faſhion, cutting the mane by rowes, leauing ſome longer then other, as it were the batlements of a Church; but the beſt faſhion of all is the Perſian cut, whereby the one halfe of the thickneſſe is cut away on the left ſide, and the other on the right ſide ſmoothly turned ouer and combed, according to the ſaying of *Virgill:*

Denſa iuba & dextro iactata recumbit in armo.

But if the Horſſe be double maned and ſo the haire fall halfe on the one ſide, and halfe on the other, then cut all the middle haires away, and leaue both the ſides whole: for ſuch was the inuention of the *Parthians*. In a Coult or young foale the hinder part is hier then the fore part, but as he grows in yeares, ſo likewiſe the fore part groweth higher then the hinder.

This beaſt hath two bones in his head, and other two diſcending from his forehead to the Noſtrils, two inferior Gumbes, or Cheeke-bones, forty teeth, that is to ſay, foure and twenty grynders, foure canyne, and twelue biting teeth; there are ſeauen croſſe ribbes in his Necke, and ſeuen from his raines to his hole, his taile hath twelue commiſures, and two *Ragulæ* in his fore-ſhoulders, from his ſhoulders to his Legges other two, from his Legges to his knees two moe, in his knees there are twoo ſupporters, and from the

ſhin

ſhin, to the Articles two mo, there are ſixteene ſmall bones in the bottome of his hooſe, and but one in his breſt, in the inward parts there are ſix and twenty ribs, from the hinder parts to the top of his reynes, the two grinding bones; and from them to the hinder part of the head there are two moe, and two little ribbes from the vpper part of the thigh to the *Gamba*, and from thence to the haire of the paſternes, there are two, and the little ones to the hooues ſixteene, ſo all the bones in number are accounted a hundred and ſeuenty. *Vegetius*

Now it followeth to declare the meaſure and number of the members; there are twelue ſteps or degrees in the roofe of his mouth, his tongue is halfe a foot long, the vpper lip hath twelue ounces, the vnder lip fiue, euery one of the cheeks ten: from the fore-locke to the Noſtrils he hath one foot in length, his two eares containe ſix ounces, and his eies foure ounces a peece. From his fore-locke to the *Mercurius*, there are contained 8. ynches, the backbone containeth three and thirty croſſe ribs. From the conuulſial of the reines, to the top of the taile, are twelue commiſſures, the length of his *Sagula* containeth alſo twelue ounces, from his ſhoulders to his legges ſix, from his legs to his knees a foote in length, from the Articles to the hooues foure ounces, in his whole length ſixe feete. And this is the ſtature of a couragious and middle horſſe, for I know there are both bigger and leſſer.

The quality and the meaſure of the nerues or ſinnewes is this, from the middle noſtrils through the heade necke and backe bone, is a dubble file or thred to the toppe of the taile, which contayneth twelue foot in length. The two broad ſinnews in the necke do containe foure-foot, from the ſhoulders to the knees, there are two ſinnewes, from the knee to the bottome of the foot there are foure ſinnewes, in the fore-legs there are ten ſinnews in the hinder legges there are other ten ſinnewes, from the reynes to the ſtones there are foure ſinnewes, ſo the whole number of them amounteth to thirty foure. Conſequently the number of the vaines is to be declared. In the pallet or roofe of the mouth, there are two vaines, vnder the eies other two, in the breſt other two, and in the legges other two, foure vnder the paſtrones, two in the ancles, foure in the crowne of the paſtrones, foure out of the thighes, two out of the loines, two out of the Gambaes, one out of the tayle, and two in the wombe or Matrix, ſo the whole number is nine and twenty.

There are certaine vaines aboue the eies which are diuided in horſſes, wherin they are let blood, by making to them ſmall inciſions the blood alſo is taken out of the vaines, in the pallet or roofe of the mouth. There was an auncient cuſtome of letting horſſes blood vpon Saint Steuens day, by reaſon of many holy daies one ſucceeding another, but that cuſtome is now growne out of vſe: Alſo ſome take blood out of the Matrixe vaines, but that is not to be admitted in geldings, becauſe with their ſtones they loſe a great part of their heat, excepting extreame neceſſity, but out of the pallat bloode may bee let euery moneth and ſtallions when they are kept from mares, if the vaine of their mouthes bee opened, fal into blindnes, although it is no good part of husbandry to let them bleed that yeare, wherein they admit copulation, for the vacuation of blood and ſeede, is a dubble charge to nature.

But the Organicall vaine of the necke, is the beſt letting of blood, both in ſtoned and gelded horſſes. The later leaches make inciſion in the great vaine called *Fontanella*, and in *Inen Thymus* or *Iugulis*. The eies of a horſſe are grey, or glaſſy, and it is reported by *Auguſtus*, that his eies were much more brighter then other mens, reſembling horſſes: theſe eies ſee perfectly in the night, yet their colour varieth as it doth in men, according to the caprine and glazie humor. And ſometimes it falleth out, that one, and the ſame horſſe hath two eies of diſtinct colours. When the eies of a horſſe hang outward, he is called *Exophthalmos*. Such faire eies are beſt, for *Bucephalus* the horſſe of *Alexander* had ſuch eies, but when the eies hang inward, they are called *Coeloph-Thalmoi*, and the *Parthians* count them the beſt horſſes, whoſe eies are of diuers colours, and are therefore called *Heteroph Thalmoi*, becauſe the breed of that horſſe was ſaid to take the beginning from the *Parthians*, and the reaſon why the people loued theſe horſſes was, becauſe they were fearefull, and apt to run away in warres. *Celius.*

The

The eares of a horſſe, are tokens and notes of his ſtomacke, as a taile is to a Lyon, his teeth are changed, yet they grow cloſe together like a mans. It is a hard thing for a Horſſe to haue a good mouth, except his ſtallion teeth bee pulled out, for when he is chafed or heated, he cannot be helde backe by his rider, but diſdaineth the bridle: wherefore after they be three yeare and a halfe old, thoſe teeth ought to be pulled forth. In old age, a horſes teeth grow whiter, but in other creatures blacker. *Ariſtotle.*

A mare hath two vdders betwixt her thighes, yet bringeth foorth but one at a time: many of the Mares haue no paps at al, but only they which are like their dammes. In the heart of a Horſſe there is a little bone, likeas in an Oxe, and a Mule, he hath no gall like Mules, and Aſſes, and other whole-footed-beaſtes, howſoeuer (ſome ſay) it lyeth in his belly, and others that it cleaueth to his liuer, or to the gut-colon. The ſmal guts of a horſe lie neare that gut, that ſo one ſide of his belly may bee free and full of paſſage; and from hence it commeth, that the beſt Horſſes, when they runne or trauel hard, haue a noyſe or rumbling in their belly. The hip-bone of a horſſe is called by ſome the Haunch, as the Arabians ſay, the taile, (becauſe therwith he driueth away flies) is called *Muſcarium*, it ought to be long, and ful of haires. The legges are called *Gambæ* of *Campo*, ſignifying treading: the hooues of a horſſe ought neither to be high nor very low, neither ought the horſſe to reſt vpon his ancles, and thoſe horſſes which haue ſtraight bones in the Articles of their hinder knees, ſet harde on the grounde, and weary the ryder: but where the bones are ſhort in the ſame places, as they are in Dogges, there the horſſe alſo breaketh, and woundeth one legge with another, and therefore ſuch horſſes are called *Cynopodæ*. They haue alſo quicke fleſh in their hooues, and their hooues are ſometimes called hornes, vppon which for their better trauel, men haue deuiſed to faſten yron plates or ſhooes. This hoof ought to be hard and hollow, that the Beaſt may not bee offended, when he goeth vppon ſtones; they ought not to be white, nor broade, but alwaies kept moiſt, that ſo they may trauel the better, hauing ſtrong feet, hard and ſound hooues, for which cauſe the Græcians call them *Eupodes*.

Foraſmuch as it is requiſite for euery man to prouide him horſſes of the beſt race, and their kinds are diuers in moſt places of the world, ſo the courſers of horſſes do many times beguil the ſimpler ſort of buyers, by lying and deceiptful affirmation of the wrong countries of the beſt horſſes, which thinge bringeth a confuſion: for there are as many kinds of horſſes as nations, I will therefore declare ſeuerally the countries breeding the horſſes, for the Region and aire maketh in them much alteration, that ſo the reader may in a ſhort view ſee a muſter of horſſes made of all nations. The wildernes of *Arcauania*, and *Etolia* is as fit for feeding of horſſes as *Theſſalie*. The horſſes of the *Greekes*, *Armenians*, and *Troians* are fit for war, of the *Greekiſh* I wil ſpeake more afterward. The Horſes of diuers nations. *Oppianus*

Alexandria was wont to take great delight in horſſes and combats of horſſes: *Appolonius* writeth *Lib.* 5. *Aethiopia* (as it is reported) breedeth horſſes hauing wings and horns. *Varro* commendeth the *Apulian* horſſes, and *Volatteranus* writeth, that they and the horſſes of *Roſea* are moſt fit for warre: he meaneth aboue all the horſſes of Italy. There haue bene very fruitful paſtures in *Arcadia* for cattell, eſpecially for breeding horſſes and Aſſes that are Stallions, for the procreation of Mules, and the breed of the *Arcadian* horſes excelleth. The ſame man prefereth the horſſes of *Theſſalia* & the Grekiſh horſſes, for they are ſound of their feete and heade, but not of comely buttockes, they haue their backe bone whole, great, and ſhort. *Apolonius* Horſes with hornes and winges *Ruellius*

The latter two I might haue referred to the whole body of the horſſe. The horſſes of *Armenia* are very neceſſary and conuenient for war, for they and the *Capadocians* do breed of the *Parthian* horſſes, ſauing their heads are ſomewhat bigger. Of the *Hackney* or common horſſes, I wil ſay more afterward where I touch the difference of horſſes, and of their pace. The *Barbarian* horſſes are the ſame as the *Lybian* horſſes. *Vegetius* commendeth the horſſes of *Toringa* and *Burgundia* after them of *Vonuſci*. Brittaine breedeth little horſſes & amblers. Of horſſes that are celebrate of the *Calpian* mountaine, See in the Spaniſh. The horſſes of *Cappadocia* and *Armenia* haue their breed of the *Parthians*, but their heades are bigger, and are of a moſt famous nobilitie, for that country before any other land, is moſt commodious for the nouriſhing of horſſes, according to the verſes of *Nemeſian*: *Abſyrtus* *Vegetius.*

Cap-

Cappadocumque notas referat generoſa propago,
Armata & palmas nuper grex omnis auorum.

The *Cappadocians* do pay to the *Perſians* euery yeare, beſide ſilner, a thouſand and fiue hundred Horſſes, &c. The *Medes* haue the doble of theſe, and they Sir-name the *Cappadocians* horſſes famous and ſwift, for he ſaith, that whiles theſe are young, they are accounted weake by reaſon of their young teeth, and their body feeding on milke, but the older they grow, ſo much the ſwifter they are, being very couragious and apt for war and hunting, for they are not afraid of weapons, neither to encounter with wilde beaſts. *Mazaca* is a citty of *Cappadocia*, ſcituate vnder the mountaine *Argæus* now called *Ceſarea*, as *Euſebius* remembreth in his Chronicles, and from that citty commeth the *Mazacenian* horſſe for the *Cappadocian* horſſe. And not onely the countrey, but the citty it ſelfe ſometime was called *Cappadocia* from this citty or walled towne I ſuppoſe the horſſes of *Mazaca* were ſo called, which *Oppianus* calleth *Mazaci*, of theſe alſo and more, I will ſet downe theſe verſes of *Nemeſian*:

Strabo.

Suetonius

Sit tibi præterea ſonipes Mauruſia tellus
Quemque coloratus Mazax deſerta per arua
Ne pigeat quod turpe deformis & aluus
Quoque iubis pronos ceruix diuerberet armos
Paret in obſequium lentæ moderamine virgæ.
Quin & promiſſi ſpatioſa per æquora campi,
Paulatimque, auidos poſt terga relinquunt.
Cum ſe Threicius Boreas ſuper extulit antro,
His etiam emerito vigor eſt iuuenilis in æuo.
Non prius eſt animo quam corpore paſſa ruina.
Quem mittit modo ſit gentile ſanguine firmus,
Pauit, & aſſiduos docuit tolerare labores
Eſt illis, quodque infrenes, quod liber vterque,
Nam flecti facilis, laſciuaque colla ſecutus
Verbera ſunt præcepta fugæ, ſunt verbera freni.
Curſibus acquirunt commoto ſanguine vires,
Haud ſecus effuſis Nereis per cærula ventis,
Horum tarda venit longi fiducia curſus:
Nam quæcunque ſuis virtus bene floruit annis.

And peraduenture *Nemeſianus* vnderſtood certaine horſſes of Lybia, by the name of the *Mazacian* horſſes, when as he ioyns them with the *Mauraſian* horſſes, and cal them painted *Mauzacian* horſſes, which agreeth not with *Cappadocian*, writing alſo, that they are ruled with a ſtroke of aire inſteed of a bridle, which thing we haue reade in Authors writing of the *Maſylian* horſſes in the countrie of Lybia, and whereof we will ſpeak when we diſcourſe of the Lybian horſſes. But the *Cappadocian* horſſes are ſwift and luſty in their old age, as it is related by *Oppianus*. Againe if *Mazacian* horſſes be the ſame that the Cappadocian are, what is the reaſon why *Oppianus* doth name them apt, vnleſſe peraduenture euerie *Mazacian* horſſe is a *Cappadocian*, and not otherwiſe. The horſſes of *Chalambria*, are ſo named of a place in Lybia, the *Cheonian* horſſes are the ſame with the *Aprirolan* horſſes. The *Colophonians* and *Magnetians* do beſtow great labour in breeding of horſſes, for the *Colophonians* dwell in a plaine, as I haue read in a certaine Greeke author *Strabo* lib. 14. writeth that the *Colophonians* in times paſt did abound with ſea-forces, and haue much excelled in horſſemen, that whereſoeuer in anie nation there was waged warre, they hired and required the aide of the *Colophonian* horſſe-men, and ſo it was made a common prouerbe: *Colophonem addidit Eraſmus*. The horſſes of Creet are commended by *Oppianus* and elſe-where. From their loines vpward they are as bigge as the *Cyrenian* horſſes, with well ſet thighes, excellent for the ſoundnes of their feet, and holding their breath a long time in riding, and therfore fit for ſingle races or in chariots.

Varrum

The *Epean* horſſes, are remembred of *Oppianus*, and the *Epeans* are a people of *Achaia*, and the *Achaian* horſſes are commended of the ſame. The *Lipidanean* kinde of horſſes is more excellent, and he preferreth the *Theſſalian* horſſes before thoſe of *Epidaurea*, but the *Epieotian* horſes are biting and ſtubborne: *Abſyrtus* ſaith, that the *Epieotian* horſes, & the *Samerican* and *Dalmatian*, although they are ſtubborne and wil not abide the bridle, and beſides are baſe and contemptible, yet they are bold in war and combats, and therefore the *Epieotian* horſes and the *Sicilian* deſpiſe not if their qualities and comely parts be aparant in them, although ſometime he hath run awaie from the enemie, as the poet ſaith:

Strabo

Quamuis ſæpe fuga ille verſo egerit hoſtes,
Et patria Epirum referat.

Epeea

Epiria and *Chaonia*, is alſo a part of *Epirus Alpeſtrian*, although ſometimes it be taken for the whole country of *Epirus*. The horſſes of *Chaonia* are commended, as *Gratius* remembreth, writing of the *Sicylian* horſſes, in theſe verſes to this effect, that no man hath preſumed to ſtriue with the *Chaonians*, and the *Achaian* hand doth not expreſſe their deſerts:

Queis Chaonia contendere coatra,
Auſit, vix merita quas ſignat Achata palma.

There are a people of *Arabia* called *Erembi*, which ſome ſome call *Ichthyophagans*, and *Troglodytans*. *Vegetius* in the thirde place commendeth the *Friſian* Horſſes for ſwiftneſſe and long continuance of courſe, after the *Hunnian*, *Burgundians*. The French horſſe is the ſame that the *Menapians*, and *S. Hierom* writeth, that wordly men are delighted with the French geldings, but *Zacharies* Aſſe looſed from his bandes, reioyceth good men. *Lucius Apuleius* hath commended the French beaſts, for if the young ſole be deriued of a genereous kind, it is an argument it wil proue a noble beaſt. *Oppianus*

The *Gelanoian* horſſes are a kind of baſe horſſes not fit for warre, whether this name proceed of a ſtrange contrey, I haue no certaine knowledge thereof. There is a certaine riuer in *Sicilia* called *Gelas*, of which country the horſſes are of great value and much ſet by. And alſo the *Gelons* are a people of Scythia, who in their flight fight vppon horſſes, of which *Lucanus* writeth to this effect. *Maſſagetes quo fugit equo, forteſque; Geloni.* And *Virgill*, *Biſaltæ quo more ſolent, acerque; Gelonus. Cum fugit in Rhodopen, aut in deſerta Getarum. Et lac coueretum cum ſanguine potat equino*, ſignifying thus much that the *Maſſagetes* and valianut *Gelons* flie away vpon horſſes like the *Biſaltans*, when they flye into *Rhodope*, or into the wilderneſſe of the *Gelans*, and drinke milke mixed with horſſe-blood for hunger and famine. But theſe fearefull horſſes are not meet for war. *Germania* hath greater horſſes and hard trotters, whoſe pace is very hard and troubleſome. The *Getican* horſſes runne moſt ſwiftly. The horſſes of the Greeks haue good ſound broad feet, and of a great body, a comely fine head, their forepart ſomewhat high of ſtature, ſtraight and well compacted, and of a wel faſhioned body, but the ioyning of their buttockes not ſoagreeable and anſwerable to the reſt: they are moſt ſwift and couragious, yet notwithſtanding in all Greece the Theſſalian horſſes are moſt eſteemed, *Nemeſianus* writeth alſo of the Greekiſh horſſes. Greece therefore yeeldeth choice horſſes, and well hoofed. In *Heluetia* the horſſes are fitted and very expect in war, and eſpecially the *Algecian* horſſes, which will laſt and continue a long time. *Ælianus.* *Abſyrtus*

In Spaine alſo the horſſes are of a great ſtature of body, well proportioned and ſtrait, hauing a fine head, the ioynts of their bodies very well deuided, ſet a part, and ready or flexible, ſimple and ſhort burtockes, but not very ſtrong and comely. They are ſtronge and able to ſuſtaine the vndergoing or compaſſing of iourneyes, neither are they ſlender bodied or ſubiect to leanneſſe, but they are nothing nimble for courſe, as ſhall appeare by the words of the Authors following, neither are they ſpurred when they are ridden: from their growing euen to their middle age, they are pliant and eaſie to be handled, afterward they waxe wilde and biting. The Cappadocian horſſe is renowned, the like, or the next triumph or victory haue the Spaniſh horſſes in running the ring. Neither doeth *Siuilia* yeeld horſſes inferior for the ring then thoſe: and Affrica is accuſtomed to bring foorth the moſt ſwift Horſſes by copulation with the Spaniſh bloode to the vſe of the ſaddle. *Ruellus*

Oppianus ſaith that their *Iberan* horſſes are more excellent, and do ſo much ſurre-paſſe other horſſes in ſwiftneſſe, how much the Eagle or the winding Hawke in the ayre, & the Dolphin in the ſea excelleth other birds and fiſhes, but they are ſmal and of little ſtrength and no corage (although *Abſyrtus* affirmeth) if you read him well, that they are of a great ſtature of bodie, they being rid but a little way do looſe their ſwiftnes of pace, they are of a comely body, but their hooues are not hollow or hard.

The Spaniſh horſſes are deſired of great Princes and Peers: & the *Maguates* becauſe their opinion is that they are ſwift and nimble, and out of Spaine they are reſpected for lightnes and elegancy. The iudgement of the auncients for the general breed of horſſes was this, that the greateſt horſſes are bred from the third climat, to the end of the ſixt and moſt of al in Spaine, yet we haue ſeene ſtronger and bigger horſſes bred in the ſeuenth climat, *Camerarius.*

climat, and thoſe more able to indure labor then thoſe that are vnder the thirde or fourth climat.

Albertus The Horſſes of the *Celtiberans* ſomewhat a duſty colour: and they chaung if they bee tranſported into the farther Spaine, and the *Parthian* Horſſes are like them in regard they excel in nimblene sand dexterity of running, wherof *Martial* writeth thus, *Videbis altam liciane Bilbilim equis & armis vobilem:* which *Bilbilis* is a Citty of *Celiberia*. Of the *Callacians* and *Genntes* we will ſpeake alſo in the Spaniſh Horſſes that are bred in the *Calpian* Mountaine afterward, when wee entreate the differences of Horſſes according to their degree.

Strabo

The *Hunnes* bring vp their Horſſes hardly, able to indure cold and hunger, and they haue great and crooked heads, ſtaring eies, ſtraight Noſtrils, broad chappes, and ſtrong and rough Neckes, and long manes downe to their Legges; great ribbes, ſtraight backs, buſhy tailes, ſtrong ſhankes or Legges, ſmall feete, full and wide hooſes, their flankes hollow, and all their whole body full of holes. There is no fatneſſe in their hanch or buttocks, they haue no ſtrings in their ſinnewes or arteries, and they exceede in length more then in highth, hauing great bellies hanging downe, big-boned and leanneſſe (which is a deformitye in other Horſſes) in theſe it ſhewed their ſtatelineſſe: their courage is moderate and wary, and theſe are able to indure woundes. Theſe *Hunnian* Horſſes elſe where he calleth them *Hunnican* Horſſes, and the ſame in times paſt *Hunnes*: but they are called a daies *Vngarian* Horſſes.

The companies or armies of *Hunnes*, wandering vp and downe with moſt ſwift horſes filled al things with ſlaughter and terror. They are biting & kicking horſſes, as moſt *Pannonicks* are (for they call *Panonia* at this day *Hungaria*) of which there is a prouerbe of Malignity ſprung vp, *Non niſi irritati aut opinione offenſæ metu ferociunt*: that is to ſay. They wax not ferne or rage not, but either by opinion or fear of offenſe affirming that the Pannonians are very fit for War. There is not any that can hold and conſtrain or draw the bridles in, or looſe them forth, that rydeth an Indian Horſſe when hee praunſeth and runneth violently, but ſuch a one that hath beene trained vppe from his childhood in the skill of Horſſes: theſe men haue accuſtomed to hold them with the bridle, and alſo to break their wilfulneſſe by ſnaffles or bits, and thoſe that are well skilled in handling Horſſes do, compell them from their vnrulineſſe, and reſtraine them within a ſmall cyrcuit. Yet notwithſtanding to make this circle and finiſh it, it requireth the help of hands, and it is a great skil belonging to horſemen.

Vegetius

They which are moſt skilfull of this art, and cunning dooers of it, know very wel how to bring their courſe into a circle, whoſe compaſſe is not to be regarded chiefely when it can beare but two Souldiers fighting together at one time. There are among the Indian *Pſyllans* (for there are alſo other Affricks of that name) Horſſes bred no bigger then Rams, and they ſay that in Indian there are Horſſes with one horne, of which horne drinking cups may be made, hauing this vertue in them, that if you put poyſon into them and a man drinke thereof it ſhall not hurt him, becauſe the horne doth driue away or expell the euill or poyſon. Whereof you ſhall ſee more at large in the Hiſtory of *Monocerotes*: and *Ælianus* himſelfe elſe where, and *Philes* following him, write the ſame thing of a cup made of the horne of an Indian Aſſe, hauing one horne.

Aelianus

Oppianus.

The *Iſtrian* Horſſes are of good able feete, very ſtraight, whole backt, and hollow, but ſwift of courſe. The Moores Horſſes (ſaith *Oppianus*) are moſt excellent, as well to holde out long courſes, as alſo to indure hard labours: the Lybians next vnto theſe are of a moſt durable celerity: they are ſhaped alike, except that the Lybian horſſes are big, and of a longer body, hauing thicker ribs and ſides, and their breſt is larger before on their creſt: they can eaſily abide the heate of the ſun and daily thirſt.

Affrica hath beene accuſtomed to put the moſt ſwifte ſt horſſes of the Spaniſh blood to the vſe of the ſaddle: (and *Liuius* ſaith) in Lib. 23. that it was a cuſtome to the *Numidians*, being in battell to leade two horſſes together, and in manner of vauters oftentimes, in the moſt ſharpe conflict could leap from the weary horſſe to a freſh, (ſo great was the dexterity of the rider and the docibility of the beaſt.) From *Tunis* of *Affrica*, *Maſſalia*, and *Numidia*, there are alſo brought very ſingular horſſes, paſſing for running, which the

the common people call Barbary horſſes. The *Maſſylians* (a people of Lybia) haue verie good horſſes, which they gouerne with a rod without a bridles, from whence *Virgill* in his fourth of his *Aeneidos* calleth them vntamed and wilde Numides: and *Siluis* ſaith alſo; The Numides a nation hauing no skil of the bridle, do leap vp and downe here and there and euery where, as *Martiall* writeth:

Hic paſſim exultant Numidæ gens inſcia freni
Quis inter geminas per ludum nobilis aures
Quadrupedem flectit non cedens virga lupati.

Alſo the rod rules the Maſſilian horſſe: the ſame *Nemeſianus* writeth of thoſe which hee calleth *Mazacians* (as I haue before ſpoken of the *Cappadocian* horſſes.) The *Doreadian* horſes although they are of a marueilous ſwiftnes, yet they are inferior to the Lybian horſes in running. The Lybian Mares are taken with a pipe, and by theſe allurements they are made tame and leaue off all wilde qualities, and whither ſoeuer the pipe ſhal allure them, thither they follow, and the ſhepheard when he ſtands, they leaue of marching forward, and if he ſing more pleaſantly, they are ſo delighted with it, that they cannot hold teares. The ſhepheards of theſe flockes, make their ſhepheards pipe of the tree (called *Rhododaphus*) the ſound whereof delighteth thoſe that go before the heard. *Gratius* alſo writeth to that effect;

Fingit equos Piſus Numidæ &c.
Audax & patiens operum genus ille vigebit
Centum actus ſpatijs atque eluctabitur iram
Nec magni cultus ſterilis quodcunque remiſit
Terra ſui tenueſque ſitis producere riui.

Although the place be not perfect, yet that is ſpoken concerning the *Numidian* and Lybian horſſes, is manifeſt as well by the wordes of *Oppianus* before recited, as alſo by that which *Aelianus* ſetteth downe: for (ſaith he) I haue heard theſe thinges touching the Lybian horſſes of the men of that nation, that of all other horſſes they are the ſwifteſt, and that they haue no ſence of their labors, being lanke by reaſon of their ſlendernes and thinneſſe of their ſhape, and are wholy of themſelues fit to endure their maiſters negligence, for their maiſters giue them no meat or fodder, neyther doeth any man rubbe or dreſſe them with the curry-combe after they haue labored or traueld; neither do they lay anie litter or ſtraw for them to lie on, nor pare their hooues, but ſo ſoone as they haue ended their iourney, leaping off their backes, they turne them to ſeeke their foode: and in like manner the men of Lybia worne with leaneſſe, and al beſmeard with filth, do ride on horſes of this ſort.

The horſſes and Oxen of Affrica, which dwell between *Getulia* and vs, are as ours, that is, hauing longer lips (the interpreter tranſlates it hooues.) Their kinges take delight in troopes of horſſes, ſo that there are numbred to him euery yeare one hundred thouſand Coltes.

The *Chalambrian Libians* are before ſpoken of, and the *Naſauions* we will ſpeake of here after. Barbarie breedeth very fewe Horſes, but the *Arabians* which inhabite in the deſart, and the people of *Libia* doe breed very many, and they do not ſo much accuſtome them to iourneyes and warfare, as to Hunting, and feeding them with Camels milke only twiſe a day and night, whereby they keepe them fine, but very leane, and in the time of graſſe, they turne them out to feede in the fielde, but they ride not on them.

The Horſſes of *Maſſilia* are equall with the *Libians*. The people of *Magnetia* haue been renowned in feeding and bringing vp Horſes, and they are very skillfull in combate on Horſe-backe (as *Lucanus* ſaith.) The *Magnetians* are famous for Horſſes, and the nation of *Nycaia* for Oares: *Magnetia* is a contrey of *Macedonia*, bordering vppon *Theſſalie*, ſo the Citty and countrey of *Aſia* lyeth toward *Mæandrus*. *Opianus* commendeth the *Magnetian* Horſſes. The Moores fight often on Horſe-backe with ſpeares, but their Horſes are naked and their bridles made of ruſhes.

The *Maſſylians* following the Lybians (for the moſt part) are furniſhed after that maner, and they reſemble others, hauing little horſſes, both ſwift, obedient, and eaſily to be ruled with a rod.

Strabo. The collars of their horſes are made of wood or haire, whereby the bridles hange. The principall horſſes of Barbarie are not ſwift, but in reſpect they liue on fodder they are more handſome and better in fleſh, which they vſe in eminent daunger when it ſtandeth them vpon to eſcape the rage of their enemies. Thus far I haue related the words of *Leo Affricus* *Oppianus*, touching the noriſhing of horſſes, among the Lybians, where he ſheweth that they are all alike, both in ſhape and other proportion. Touching the *Nemeſian* horſſes, they are all one with the *Maurans* and *Maruſans* (as *Strabo* witneſſeth) calling them nimble and ſwift kinds amongſt the Moores.

The Sicilians are ſwifter then the Moores, and the Moores are of a more valiaunt courage then the Sicilians, or ſome ſuch like other thing, who are furniſhed with yellow colours, and ſhew to the eye moſt ſhining and ſplendant, and which is more they only deſire the roaring of a Lyon, for which when they come to other wilde beaſts by way of hunting, he commendeth them to be excellent: then he ſayth that the yellow is the beſt colour.

In the country of *Mauritania* are great ſtore of Lyons, and of the *Nazacanos* wee haue ſpoke of before ſufficiently. The Median horſſes are of exceeding greatneſſe, and *Abſyrtus* the men of that countrey are ſo bewitched with the rich attire and ſhape of their bodies, and alſo their horſſes being ſo looſe with ſuperfluity or rankenes, that the horſes take delight in their maiſters, both in greatnes and in fairenes of body, and ſuch coſtly furniture vpon their backes, that they ſeeme to perceiue their owne ſtature and comelines. The *Aelianus* Medes euery year by way of cuſtome pay 3. thouſand horſes. *Herodotus* alſo calleth the Niſean horſes the Medes, wherof more ſhalbe ſpoke afterwards. The *Menapians* amongſt our countrimen the onely men, which I ſuppoſe were once cald French of *Cæſar* and the *Rugians*, (as warriours for the moſt part are in eſtimation. I alſo find that the *Rugians* inhabited that country which is now called Rugerland, and that *Paulus Diaconus* remembreth them lib. 1.

Touching the affaires of *Longobardus*, there are that ſay they departed into *Mechelburgia*. Theſe are the right off ſpring of the Germaines (ſaith *Althametus*) they are counted as Germaines, both in language and vertue. *Gratius* writeth of the *Marcibians*, ſaying the *Marcibians* ſcarce yeld their tough necke to the ſword. *Virgill* alſo declareth *Mycenia* to be a countrie of moſte notable horſes: and *Gratius* commendeth a horſe fit for huntinge highly in theſe verſes:

Conſule Penei qualis prefunditur amne
Theſſalus aut patriæ quem conſpexere mycenæ
Glaucum nempe ingens nempe ardua fundit in auras
Orura quis Eleas potior luſtrault arenas?
Ne tamen hoc attingat opus iactantior illi
Virtus quam ſilvas duramque laceſſere martem.

The *Mylian* horſſes were once great in eſtimation (as *Camerarius* writeth; Alſo the *Meſamonians* are a people of Lybia, liuing as ſpoilers of the ſhips of *Syrtea*. Of all theſe horſes beforſaid, the *Miſſæan* horſe is the goodlieſt, and fitteſt to cary the body of a King, they are of a paſſing good ſhape, an eaſie pace, and verie ſubmiſſiue to the bridle; hauing a little head, and a long and thicke mane, with yellow or browne haires hanging downe on both ſides: Armenia is verie fit for feeding horſes, wherin is a certain meddow called *Hippoboans* by which they make their iourney which paſſe from Perſia and Babylon into the *Caſpian* border, in which place they feede fiue hundred Mares which belong vnto their King.

The *Miſæan* horſes (written with *Iota* and ſimple *Sigma*, as *Euſtathius* writeth) are the moſt excellent and beſt; ſome ſay that they haue their generation from Germanie, others out of Armenia, but they haue a certaine kind of ſhape like the Parthians.

In India moſt of their liuing creatures are far greater then in other places (except horſes) for the Miſæan horſſes, do exceede the Indian horſſes, as *Herodotus* writeth) in his ſeauenth

uenth booke, deſcribing the Perſian horſſe. Behind the ſpeares (ſaith he) came ten Horſes in moſt ſumptuous furniture, which were *Niſæans*, ſo called, becauſe there is a great field named *Niſæus* in the countrey of *Media*, which yeeldeth horſſes of a great ſtature. After theſe followed *Iupiters* chariot drawne with eight horſſes, after which *Xerxes* was caried in a chariot drawne by *Niſæan* horſſes, and by how much the greater the Lybian Elephant is then the *Niſæan* horſſe, ſo much greater are the *Niſæan* horſſes then the Indian (as the ſame man ſaieth) in his firſt booke: but the king was about to offer a white horſe, that is of the *Niſæan* horſes, hauing a better marke as ſome expounded.

There are that ſay that *Niſæus* is a plane of *Perſis*, where the moſt famous and notable horſſes are bred. Some interpret it to the yellow Niſæan horſſe, becauſe all the horſſes of Niſæan are of this colour. Betweene *Suſinax* and *Bactria*, there is a place which the Greeks call (*Niſos*) in which the moſt ſingular fine horſſes are bred. There are alſo that ſuppoſe they are had from the red ſea, and al thoſe to be of a yellow colour. *Herodotus* writinge of Niſæus maketh it a part of Media. *Orpheus* alſo writeth that there is a place in the red Sea called *Niſa*. *Stephanus* alſo maketh mention of (*Nyſæan Pedion*) with the Medes, of which people the horſſes are ſo called. *Cælius Rhodiginus* reproued a certaine man which tranſlanted the Iſlandiſh horſſes for the Niſæan horſſes. *Plutarchis* ſaith that *Pirrhus* had an apparition of a Niſæan horſſe armed and furniſned with a rider, that Alexander the great was captaine thereof.

The Medes haue Colts of a moſt noble kind of horſſes, which (as auncient writers do teach vs, and as we our ſelues haue ſeene) men when they beginne the battell with a fierce encounter are wont to prance valiantly, which are called Niſæan horſes.

Touching the *Paphlagonians* about the education of their horſſes ſee more among the Venetians: The Parthian horſes are of a large body, couragious, of a gentle kinde and moſt ſound of their feet. Concerning thoſe horſſes which haue but one eye, commended among the Parthians, and of thoſe which are diſtinguiſhed by diuerſitie of colors, from thoſe that come forth firſt, I haue ſpoke already out of *Abſyrtus*. The Armenian and Parthian horſſes are of a ſwifter pace then the Siculians, and the *Iberi* ſwifter then the Parthians, whereof *Gratius* writeth to this effect:

Scilicit & Parthis inter ſua mollia rura
Muſit honor veniat Caudini ſaxa Taburni
Gargandue trucem, aut ligurinas de ſuper Alpes
Ante opus excuſſis cadet vnguibus; & tamen illi
Eſt animus, fangetque meas ſe niſſus in artes
Sed inxta vitium poſuit Deus.

That is to ſay among the *Parthians* there hath remained honor for their ſoft Countries; but let him come to the Rockes of *Caudmus*, *Tabernus* and too rough *Garganus*, or vppon the *Ligurian* Alpes, then he will quickly ſhake off his hooues: and make a ſhew of great valiantnes. The horſes of the *Celtibarians* are ſomwhat white, and if they may be brought into Spaine they change their colour. But the *Parthians* are alike, for they excell all others in nimblenes and dexterity of running: How the *Parthians* do make their pace eaſie in the trotters and hard footing horſſes, after the manner of geldings, ſhall bee declared afterwards, for perſia preferreth theſe horſſes aboue the cenſure of their patrimonies, aſwell to cary, (hauing an eaſie pace) and being of moſt excellent dignity: As for their pace it is thicke and ſhort, and he doth delight and lift vp the rider being not inſtructed by art, but effecteth it by nature.

Amongſt theſe ambling nagges, (called of the Latines among the common ſort *Totozarij*) their pace is indifferent, and whereas they are not alike, they are ſuppoſed to haue ſomething common from both; as it hath bin prooued: whereof *Vegetius* writeth in this manner.

In a ſhort iourny they haue the more comelines and grace in going, but when they trauel far they are impatient, ſtuborn, and vnles they be tamed wil be ſtuborn againſt the rider; and that which is a more greater maruell, when they are chafed, they are of a delightfull

comelines, their necke turneth in manner of a bow, that it ſeemeth to lie on their breſt. The *Pharſalian* mares euermore bring foales very like their *Syre*, and therfore very well ſo named, *Equæ probæ*, we read of the *Phaſian* horſſes which receiue their name (from the the marke or brand of a bird ſo named) or elſe becauſe of their excellent beauty and comlineſſe.

Cœlius The *Roſean* horſſes *Varro* ſo nameth of *Roſea*, which *Volatteranus* writeth to be moſt fit for war: and this *Roſea* otherwiſe *Roſcea*, *Feſtus* ſaith, that it is a country in the the coaſts of the *Reatiens*, ſo called, becauſe the fields are ſaid to be moiſt with that dew. The horſſes of *Sacæ* if they happen to throw down their rider, they forthwith ſtand ſtil that they may get vp againe *Vegetius* hauing commended the *Perſian* horſſes ſaith, that the *Armenians* *Aelianus.* and *Sapharens* do follow next. This *Saphirine* verily is an Iſland in the Arabian coaſt, and the people of *Sapiria* lie beſide *Pontus*. The horſes of *Epirota*, *Salmatica*, and *Dalmatia*, althogh they wil not abide to be bridled, yet they ſhew that they are warlicke by their legs.

Vegetius The *Sardinian* horſſes are nimble and fair, but leſſer then others. The *Sarmatican* kinde of horſſes is ſeat and wel faſhioned in this kind, very fit for running, vnmixt, hauing a wel ſet body, a ſtrong head, and a comely necke. Some horſſes they cal *Ætogenes*, from a certaine marke which they haue in their ſhoulders and colour, which the *Sarmatians* doe take vnto themſelues as very good, with which they doe contend about their cruelty, wherefore they imploy them in warlicke outrodes, but thoſe that beare the Eagles marke in their buttockes and taile, they are diſallowed of them, and they report that they marke them ſo, becauſe they wil not vſe them, by reaſon leaſt the rider ſhold quickly be deſtroyed or run into ſome trouble.

Plony. The *Sarmatians* when they entend any long iourneyes, the day before they keepe them faſting, giuing them a little drinke, and ſo they wil ride them a hundered and fifty miles continually going. Theſe horſſes are very fit for war, and many of them are ſounde geloed in ther tender age, and they ſay they neuer looſe their teeth. It is a cuſtome of *Scythia* and *Sarmatia* to geld their horſſes to make them more gentle: they are ſwift, lide, and fierce, but very ſtubborne and vntamed, neither doeth *Circo*, (ſcituate neare *Sicilia*) breed horſſes inferior to the Spaniſh, as *Vegetius* writeth. The *Epirotan* and *Sicalian* horſes are not to be deſpiſed, if they were well bred and educated, they want not comelineſſe and good qualities.

The *Sicilian* horſſes are moſt ſwift. *Lilybæum* is a promontory of *Sicilia* lying towards Lybia, which a certaine verſe maketh more plain: but as I vnderſtand it is the three-clift-topt-mountaine *Aetna*, which caſteth forth fire, and couereth the carcaſſe of *Euceladus* the Gianut, lyeng there vnder, (whereof *Oppianus* writeth) and ſome others alſo. But (ſaith he) the *Armenians* and *Parthians* haue ſwifter courſers by farre, then the *Sicilians*. Now, let vs heare *Gratius* himſelfe, diſcourſing of the *Sicilian* horſſes, as wel as of the Lybycan.

Sic & ſtrymonio fœcilis tutela Biſaltæ,
Poſſent Aetnæas vtinam ſe ferre per artes.
Qui ludus Siculis: quid tum ſi turpia colla
Aut tenuis dorſo curuatur ſpina? per illos
Cantalus Graïjs Agragas, victæque fragoſum
Ne broden liquere feræ. O quantus in armis
Ille meis, cuius doctes pecuaria fœtus
Suffecient queis Chaonias contendere contra
Auſit vix merita ſignat Achaia palma.

But as for *Gratius* I ſuſpect the place to be vnperfect; for *Agragas* is a mountaine of *Sicilia*, hauing a towne ſcituate in the top of it bearing the ſame name, where their aunceſtors *Hebrodon* were wont to nouriſh and bring vp the beſt horſſes. There is alſo in *Sicilia* a mountain called *Mebrodes*, which ſome thinke to be ſo called by reaſon of the plentie of dear, but they haue no author for it, and as for the printed booke of *Gratius*, I finde it expreſſeth it not ſo wel as *Virgill* ſetteth it downe, ſaieng, that *Agragas* was a breeder of moſt couragious and notable horſſes: but yet *Seruius* ſaith, (according to *Pindarus*) that the *Agrigentines* in times paſt ſent their horſſes to the iuſting or combates of *Gracia*, returning with victorie from

from thence, and we haue alſo read that in *Cappadocia* whole troopes of horſſes haue bin deſtroyed. The men of *Delphos* by the anſwere of *Apollo* got herds and great ſtore of horſes from *Agrigentine*, and thoſe were excellent. *Ariſtophanes* calleth thoſe great *Aetnean* horſſes (*Canthiari*) either of the greatneſſe of the mountaine, or elſe great *Canthars* are bred in it, or of the horſſes of *Aetna*, being notable for ſwiftneſſe and running. The horſes that are bred in *Creet* and *Cappadocia* are alſo moſt excellent.

In *Greece* there are moſt notable horſſes of *Theſſalie*, which *Abſyrtus* ſaith be the beſt in all *Greece*. The words of *Gratius* the Poet ſpeaking of the *Theſſalian* horſſes are before recited. The mares of *Admetus* were the moſt excellent, but as *Homer* reporteth the *Theſſalian* were before them. The Solitude or wildernes of *Arcauanus* is as commodious to feed horſſes, as *Theſſalia*. It is certaine that *Theſſalia* excels with horſſes, from whence *Xerxes* is ſaid to haue made a combat, that he might try his horſſes there where he vnderſtoode the beſt breed of Greekiſh horſſes to be, and from whence this prouerbe aroſe, *Decernetur equa Theſſalia* (: Viz:) let the *Theſſalian* Mare be tried by battaile, a prouerbe of excellent worth, becauſe in old time the chiefeſt praiſe was of the *Theſſalian* Mares: which is very apparant by the Oracle that was deliuered to the *Aeginenſians*. *Suidas* relateth (but I know not out of what author) that *Theſſalia* hath excelent horſmen; *Thraſia* expert ſhooters, and *India* light armor: ſo hath likewiſe *Creet* and *Caria*. *Strabo*

Eraſmus writeth that *Theſſalia* is moſt fit to feed horſſes, who do far excel the *Arcadians* and *Epidaures* as *Strabo* witneſſeth lib. 8. *Cæſar* was ſaid (when he was dictator) to haue made the firſt ſhew among the Romaines of the Horſſes, fighting againſt buls, and killing them, whereof *Lucianus* writeth thus: *Textor.*

Theſſalius ſompes bellis feralibus omen.

That is to ſay: the Theſſalian horſſe is profitable for fence and deadly conflicts. There is alſo in Theſſalia a citty (named *Pella*) from whence I deeme the *Pellæan* horſſes are ſo called of *Gratius*, yet there be other places called *Pella* (as *Macedonia* and *Achaia*) wherof *Gratius* writeth thus:

Spadices vis Pellæi valuere Cerauni
Et tibi deuotæ magnum pecuaria Cyrræ
Phœbe decus noſtras agere in ſacraria touſas.

Which (*Cerani*) are mounts of *Epirus*, and *Cyrrha* is a Towne of *Phocis* ſcituate at the foot of the hil *Parnaſſus*, where *Appollo Cyrrhæus* was worſhipped. The *Tyrrheans* being excellent warriors are commended of *Oppianus* out of the Iſlands of the *Tyrrhenean* ſea (eſpecially *Corſica* and *Sardinia*) there be very ſhort horſſes, but they are of good courage and gentle withall.

The *Thracian* horſſes are foule and ill-ſhapen, being rough al ouer their bodyes, and hauing very great ſhoulders, which in the Greeke is named (*Calomyſten*) ſuch a one as wil caſt downe the rider on the ground from off his backe, they are crook-backt, or bunched out, or els of diuers kinds; and therefore they haue an vnſure and reeling pace, and their courſe is very vnconſtant. *Abſyrtus* ſaith, the *Thracian* horſſes are the beſt. The *Thuringean* horſſes are neighbors to *Heſſis*, which *Pliny* and *Volatteranus* ſuppoſed, are called (*Mediterranean Cimbri.*) *Volatteran:*

There be ſome that ſuppoſe the Venetians to diſcend from a people of *Paphlagonia*, (called *Venetaus*) which after the deſtruction of Troy came to theſe places, and by theſe they make an argument, coniecturing it to be good, in regard they are wholy imployed about breeding horſſes, which at this time faileth altogether, but in former daies they were very careful to follow their buſineſſe about the training vp of young mules, whereof *Homer* writeth. And *Dyoniſius* the Tirant of Sicilia ordained, that the breede of horſſes ſhould be fetcht from hence, to make warlike combats with them, that among the Græcians the excellencie of the Venetian breede ſhould remaine, and that a great while after that breed of horſſes got the praiſe. *Vuallachus* this daie is called of the *Saxones* a gelded horſe, & brought out of that countrie which ſometimes was called *Dacia*. The *Lycoſpades* and *Lycophotians* ſhal be ſpoken of heerafter.

Of the choice of good Horſſes,

Aladius aduiſeth to obſerue foure things in choyſe of a Stallion horſſe, the forme or outward proportion, the colour, the merrit, and the beauty, all which are neceſſary to be obſerued in the choiſe of Coltes or elder Horſſes, that they may be of a generous race, hauing ſoft legs, lofty paces gentlie treading, ſuch as will lead the way, and be not affraid of a- 10
The members of an eligible horſſe. ny water, bridge, nor ſuddain noiſes; hauing a gentle necke, a ſharpe head, a ſhort belly, a fat backe, a dapple colour, nimble eares, thicke mane lying on the right ſide, a dubble bone diſcending by his loins, a ſounding hoofe, and legs that cannot ſtand ſtil, which *Virgill* expreſſeth in theſe words:

Nec non & pecori eſt idem delectus equino
Tu modo quos in ſpem ſtatuis, ſummittere gentis
Precipuum iam inde a teneris impende laborem
Continue pecoris, generoſi pullus in aruis
Altius ingreditur, & mollia crura reponit.
Primus & ire viam, & fluuios tentare minaces
Audet, & ignoto ſeſe committere ponti: 20
Nec vanos horret crepitus, illa ardua ceruix
Argutumque caput, breuis aluus, obeſaque terga
Luxuriatque toris animo ſum pectus honeſti
Spadices glaucique color, deterrimus albis
Et giluo: tam ſi qua ſonum procul arma dedere
Stare loco neſcit micat auribus & tremit artus
Collectumque pramens voluit ſubnaribus ignem
Denſa iuba & dextro tacta recumbit in armo
Ac duplex agitur per lumbos ſpina cauatque
Tellurem & ſolido grauiter ſonat vngula cornu. 30

Varro ſheweth that at the firſt foaling of a colt, a man may obſerue by certain signes how
ſigns to chuſe a good Colt. he will proue when he is in perfection: for if he be cheareful, bold, and not terrified at a- ny ſtrange ſight, if he run before the company, be wanton and contend with his equales in courſe, and ouer-run them: if he leape ouer a ditch, go ouer a bridge, or through water, and being prouoked appeareth meeke, theſe are the moſt true signes of an elegiable Colt.

Alſo it is to be conſidered, whether they riſe quickly, being ſtird from their reſt, and run away ſpeedily, if their bodies be great, long, full of muſcles, and ſharpe, hauing a little head, blacke eies, open aad wide noſtrils, ſharpe pricked eares, a ſoft and broad neck, not long, a thicke mane curled, and falling on the right ſide, a broad and ful breaſt, large 40
ſhoulders, and ſhoulder-bones, round ribs, a little belly, a dubble backe-bone, or at the leaſt not thin, bunchie or extended; his loines preſſed downewards, broad, and well ſet, little and ſmal ſtones, a long taile, with curled haire, highe, ſtraighte and equal legges, round knees not great, nor bending inward, round buttockes, brawny and fleſhy thighes,
Columella *Varro* *Albertus.* high, hard, hollow, and round hooues, wel ſet to the crowne of their paſterne, hauing vaines conſpicuous and apparant ouer al his body. That colt which at the time of his foaling hath the moſte higheſt legges, is likelyeſt by common reaſon to proue moſt able and noble in his age, for of al the ioynts in the body the knees and legges grow leaſt, and they which haue flexible ioynts in their infancy, wil be more nimble and flexible in their
Of the choiſe of a horſe vnbacked or neuer ridden. age. And thus much for the parts of a colt. Now, in the next place we muſt likewiſe take 50
conſideration of a horſſe vntamed, and ready for the ſaddle. For the outward partes of his bodie ſaith *Xenophon*, yeeld euident ſignification of his minde, before he be backed.

Plato willeth that the ſtate of his body bee ſtraight, and articulate, his head bony, his cheekes little, his eies ſtanding out, and not ſunke into his head, flaming like blood, looking cruelly if the body be blacke, but blacke eies if the body be white doe argue a gentler and bet-

better diſpoſition: ſhort and little eares, the crowne of his head greater then the reſidue, broad Noſtrils, whereby he not onely looketh more terribly but breatheth more eaſily, for when one Horſſe is angry with another, in their rage they are wont to ſtretch out their Noſtrils vehemently.

The beake or ſnout of a Horſſe, ought not to ſtand out like a ſwynes, but to bend downe a little crooked, the head to be ſo ioyned to the necke, as it may bend more commodiouſly, that is, if the necke be ſmall next to the head, ſo will the necke ſtand before the rider, and his eies appeare before his feete: and although he bee full of ſtomacke, yet will he neuer be violent or ſtiffe necked. It ought alſo to be conſidered, whether his cheekbones be ſharpe, tender, or vnequall, ſtanding one aboue another, for their imparity maketh the Horſſes necke to be hard, and ſtubborne.

The backe-bone aboue his ſhoulders higher commodious to ſet the ſaddle vpon, & his whole body the better compacted, if the backe bone be duble, and ſmooth; for then ſhall the rider ſit more eaſily, and the forme of the Horſſe appeare more delectable. A large breſt ſheweth his comlineſſe and ſtrength, making him fit to take longer reaches without doubling of his Legges, becauſe in a broad breaſt the Legs ſtand further aſunder: large ſide or ribbes ſwelling out aboue the belly, for they ſhew the ability of the Horſſe both to his food and worke, a round euen belly and his loines being broad and ſhort, cauſeth the forlegs to be lifted vp more eaſily, and the hinderlegs to follow, for the ſmal loines do not onely deforme, but enfeeble and oppreſſe the Horſſe, therefore the loines ought to bee duble, the ribbes broad and fleſhy, agreeable to the breaſt and ſides, buttocks ſollide and broad, with a long taile reaching downe to the heeles of his hinder Legges. Thighes full of ſinnewes, the bones of his Legges thicke like the poſtes of the whole body, but that thickneſſe ought neither to be of vaines nor fleſh, for then they are quickly inflamed and wounded, when they trauile in rough and ſharpe waies: for if the fleſh be cut a little, the commiſſures parte aſunder, and cauſeth the Horſſe to halte, and aboue all other thinges haue a regard to his feet, and therin eſpecially to his hoof, for being thick, it is better then being thin, likewiſe if they be hard, cauſeth the paſterne to ſtand higher from the ground, for ſo in their pace the ſoft and hard parts of the foote doe equally ſuſtaine one another, and the hard hoofe yealdeth a ſound like a Simbal, for the goodneſſe of a horſe appeareth by the ſound of his feete.

Now on the contrary ſide it is good alſo to ſet downe the faults and ſignes of reprobation in Horſſes, and firſt of all therefore, a great and fleſhy head, great eares, narrow Noſtrils, hollow eyes, a long necke, a mane not hairy, a narrow breaſt, hollow ſhoulders, narrow ſides, and little fleſhy ſharpe loines, bare ribs, hard and heauy Legges, knees not apt to bend, weake thighs, not ſtrong, crooked legs, thin, full fleſhy, plaine and low hoofs, all theſe things are to be auoided in the choiſe of your Horſſe.

Of the choiſe of Stallions and breeding Mares.

NOw in the next place let vs conſider the choiſe of Horſſes and Mares appointed for breede and procreation, and we haue ſhewed already that in a ſtallion we are principally to conſider the colour, forme, merit, and beauty. This Stallion is called in Italy *Rozzone*, in France *Eſtalon*, in Germany *Ein Springhengſt*, and in Latine *Admiſſarius quia ad generandam ſobolem admittitur*, bicauſe he is ſent to beget and engender. The Græci. *Anabates* or *Ocheutes*. Firſt of all therefore to beginne with the colour: that Horſſe is beſt which is of one continued colour, although oftentimes (as *Rufus* ſaith) Horſſes of a deſpicable colour proue as Noble as any other. Of the color.

The cheefe colours are theſe; bay, white, carnation, golden; ruſſet, mouſe-colour, fleabitten, ſpotted, pale and blacke: of all theſe the blacke or bay is to be preferred. *Oppianus* maketh diſtinction of Horſſes by their colour in this manner, the gray or blewiſh ſpotted is fitteſt for the hunting of the Hart, the bright bay for the Beare and Leopards, the blacke with flaming eies againſt the Lyons. The naturall colour of the wilde Horſſes

are

are an aſhe colour with a blacke ſtrake from the head along the backe to the taile, but among tame Horſſes there are many good ones of Black, White, Browne, Red, and flea-bitten colour. But yet it is to be remembred that ſeldome or neuer Coultes be foaled white, but rather of other colour, degenerating afterward by the increaſe of their age, for ſuch Horſſes are more liuely, durable, and healthy, then other of their kinde, and therefor *Plutarch* commendeth a white Horſſe of *Sylla* for his ſwiftnes of foot and ſtomacke: among al colours, firſt the blacke, then the bay, next the white, and laſt the gray are moſt commended.

Varrinus

Camerarius commendeth a certain colour cald in Latin *Varius* and may bee engliſhed daple gray, becauſe of the diuers in-textures of colours, which although many nations doe diſalow, yet vndoubtedly that colour (ſaith he) is a ſigne and argument of a good nature, conſtituted and builded vpon a temporate commixture of humors. Where black, white, and yellow haires appeare, ſo that the ſight of one of theſe is nothing inferiour to the equeſtriall party coloured capariſons: Among Horſſes which are diuers coloured, they which haue ſtars in their forehead, and one white foote, were moſt commended; ſuch were the Thraſian Horſſes not admitted in copulation, of which *Virgill* ſpeaketh in this manner;

——Thracius albis
Portat equus bucolor maculis veſtigia primi
Alba pedis, frontemque oſtentans arduus albam.

Blacke Horſſes alſo which haue one ruſſet or ſwart ſpot in their faces, or elſe a black toung are highly commended for generation, but the pale coloured Horſſes are no waies to be admitted to couer Mares, becauſe their colour is of no acount: & likewiſe it is ſeldom ſeen that the Fole proueth better then the ſire. The bay colour hath bin receiued without exception for the beſt trauailers, for it is ſuppoſed that *Baudius* (amongſt the Latines) is deriued of *Vadium quia inter coetera animalia fortius vadat*; becauſe among other creatures he goeth moſt ſurely e.

It is alſo behouefull that in a Stallion Horſſe, the mane bee of the ſame colour with the body. Horſſe-keepers haue deuiſed to make their Mares conceiue ſtrange colours, for when the Mares would go to the horſe, they paint a Stallion with diuers colours, and ſo bring him into the ſight and preſence of the Mare; where they ſuffer him to ſtand a good while vntill ſhe perfectly conceiue in her imagination the true *Idea* and ful impreſſion of thoſe pictures, and then they ſuffer him to couer her; which being performed ſhe conceiueth a Foale of thoſe colours: In like manner, Pigeons conceiue younge ones of diuers colours.

Artificial meanes to make Mares conceiue the beſt colourd Colts.

The Germans to mingle the colour of horſes haires (eſpecially to bring blacke among white) take the roots of fearne, and of ſage, and ſeeth them together in leigh, and then waſh their horſſes all ouer therewith. For the making of their horſſes white, they take that fat which ariſeth from the decoction of a moule in an earthen pot, and there withal anoint the places they would haue white. Alſo they ſhaue off the haires, and put vpon the balde place crude hony, and Badggers greaſe, which maketh the haires to ariſe white: and many other meanes are vſed by horſſe-leatches, as afterward ſhalbe ſhewed. In the olde age of a horſſe his hair doth naturally change white, aboue all other beaſts that we know, and the reaſon is, becauſe the brain-pan, is a more thin and ſlender bone, then the greatneſſe of his body would require, which appeareth by this, that receiuing a blow in that place, his life is more indangered then by hurting any other member, acording to the obſeruation of *Homer*: *Et qua fetæ hærent capiti lætaleque vulnus*
Precipue ſit equis.

And thus much ſhall ſuffice for the colour of a Stallion: now followeth the form or outward proportion of the body, which ought to be great and ſolide, his ſtature aunſwerable to his ſtrength, his ſides large, his buttockes round, his breaſt broad, his whole body full and rough, with knots of muſcles, his foot dry and ſolide, hauing a high hoofe at the heele.

The forme

The parts of his beauty are theſe, a little & dry head, the skin almoſt cleauing to the bons, ſhort & pricked eares, great eies, broad noſtrils, a long and large mane and taile, with a ſolid and fixed rotundity of his hoofes, & ſuch an one, as thruſteth his head deepe into the water when he drinketh, his ribs and loines like an Oxes, a ſmooth and ſtraight backe, his hanches or

The beautye of a Stallion.

or hippes long, broad, and fleſhy, his Legges large, fleſhy and dry, the ſinnewes and ioyncture thereof great and not fleſhy neare the hoofes: that the hinder part of his body be higher then his forepart, like as in a Hart, and this beauty better appeareth in a leane body then in a fat, for fatneſſe couereth many faults; the former parts are thus expreſſed by *Horace*:

Regibus hic mos eſt vbi equos mercantur, opertos
Inſpiciunt, neſi facies vt ſæpe decora.
Molli fulta pede eſt, emptorem inducat hiantem
Quod pulchri clunes, breue quod caput ardua cernix.

If you will make triall of your ſtallion whether he be fit for procreation, *Hipparchus* teacheth you this experiment: preſſe the genytall member with your two fingers, and with lockes of Woll draw out his ſeede which being ſo drawne out, if it cleaue and hang together, ſo as it will not be cut nor eaſily parted, it is a demonſtration of a good Stalion, but if it hang not together like birdlime, but eaſily go aſunder like milke or whay, ſuch a Horſe is not to be admitted to couer your Mares. When Horſſes be olde among other faultes they engender Foales lame in their feete, and therefore they are to be kept and not to be admitted to copulation nor War, for his rage is like a weake fire among wet ſtuble according to theſe verſes: The age of a Stallion.

——— Morbo grauis aut ſegnior annis
Deficit, abde domo, nec turpi ignoſce ſenectæ
Frigidus in venerem ſenior fruſtraque laborem
Ingratum trahit: & ſi quando ad prælia ventum eſt
Vt quondam in ſtipulis magnus ſine viribus ignis
In caſſum furit.

Therefore it behoueth that a Stalion Horſſe be not vnder three yeares old when he couereth a Mare, and it is beſt for him to beginne at fiue, for ſo he will indure in generation not onely till he be twenty yeare old, but alſo to thirty or forty yeares, as in ſome countries hath beene often proued. They are not to bee admitted to couer aboue fifteene in one yeare at the moſt, and a young Horſſe not aboue ten or twelue in one yeare; the reſidue may be ſuffered with obſeruation of their ſtrength and nature. *Columella.*

The King of *Babilon* beſide his Horſſes for War had eight hundreth Stalions, which were adimtted to couer ſixe thouſand Mares, ſo that euery one had twenty a peece, ther is alſo a place in *Syria* neare *Apamia*, where in one plot of ground were nouriſhed thirty thouſand Mares, & three thouſand Stalions (as *Cælius* ſaith) ſo that euery Stalion had an hundreth Mares to couer (in that place) which number exceedeth the proportion of nature. It is alſo to be remembred that Stalions are to be ſeperated from Mares al the yeare long, except at the time of procreation, and then alſo he muſt be largely fed according to theſe verſes. *Palladius.*

His animaduerſis, inſtant ſub tempus, & omnes
Impendunt curas denſo diſtendere pingui,
Quem legere ducem, & pecori duxere maritum:
Florenteſque ſecant herbas, fluuioſque miniſtrant,
Farraque: ne blando nequeant ſupereſſe labori:
Inualidique patrum referant ieiunia nati.
Ipſa autem macie tenuant armenta volentes.
Atque vbi concubitus primos iam nota voluptas
Sollicitat, frondeſque negant, & fontibus arcent.
Sæpe etiam curſu quatiunt, & Sole fatigant:
Cum grauiter tunſis gemit area frugibus: & cum
Surgentum ad Zephyrum paleæ iactantur inanes.
Hoc faciunt, nimio ne luxu obtuſior vſus
Sit genitali aruo, & ſulcos oblimet inertes.
Sed rapiat ſitiens Venerem, interiuſque recondat. *Abſyrtus*

It is alſo to be obſerued, that the males which are deſigned for procreation be not ouer much labored, for then he wil be the more weake for generation, nor yet ſuffered to bee to

to idle, for then a certaine fleamie humour is increaſed in them, which likewiſe diſableth them in copulation, and thus much for the males.

The choiſe of Mares

Almoſt al the ſame things which haue bin ſaid of the male, belong to the female, except the belly of the female ought to be greater, but if there be any whit ſpeckles or ſpots in the eies of the female, ſuch as are not contracted by accident, but breede in them by nature, ſuch a one is refuſed for breede, for a Horſſe borne of ſuch a Mare, when he commeth to be olde, will likewiſe be affected with the ſame blindeſſe: but if it bee a female, by reaſon of her yearely purgation, ſhe may peraduenture auoid that miſchiefe.

The copulation of horſes and Mares.

It behooueth therefore that the Mares appointed for race, be wel compacted, of a decent quality, being faire and beautifull to looke vpon, the belly and loines being great, in age not vnder three nor aboue ten yeares old. Concerning their admiſſion to generation, it is to be remembred, that the Latines haue a proper tearme to ſignifie the appetite of the female to the male, which they call (*Equire*) that is, (Horſſing) and they continue in that luſt ſixty daies together, the ſignes whereof are theſe: They forſake their company, running not toward the Eaſt and Weſt, but the contrary, to the North and South: neither permit they any body to come neare them, vntill they either bee wearied or meete with the male, and if they meet with a female like themſelues, they ioyne neare to her, and ſeeme to reioyce at her ſociety, lifting vp the taile, changing of the voice, and ſending forth of her ſecretes, a certaine thin humour, ſomewhat like the ſeede of a horſſe, which is called *Hippomanes*.

Ariſtotle. Albertus.

They alſo make water more often then at other times, ſo that among al the females of the world, there is none beſide a woman, that is more greedy of procreation then a Mare, becauſe they want a menſtruous purgation and yet eat aboundance of meat, which *Virgill* expreſſeth, ſetting downe their vnlimitable rage, which carrieth them ouer mountaines and riuers, in the time of this fury.

Sciliget ante omnes furor eſt inſignis equarum
Et mentem venus ipſa dedit, quo tempore Glauci
Potniades malis membra abſumpſere quadrigæ
Illas ducit amor trans Gargara, tranſque ſonantem
Aſcanium, ſuperant montes & flumina tranant.

Alſo at that time, their genital hangeth forth more then at other times, but if their manes be ſhorne off, their luſt is extinguiſhed. It is reported alſo by *Columella* that in Spaine, in the Mountain *Tagro* which reacheth into *Portugall* vpon the Ocean, there be Mares which rage ſo far in luſt, that by their ardent deſire of copulation they conceiue by the Southweſt wind, without the company of a horſſe, (euen as Hens do lay Egges being not trode by a Cocke) which are called *Hypenemia*, but thoſe Foales liue not till they be aboue three year old. And it is the property of theſe Mares (ſaith *Auicen*) by kicking againſt the wind with their hinder legs, to open their owne wombe, and to receiue in that delectable aire, wherwithall they are ſatiſfied.

Alſo he ſaith, that he heard of an old man, which was borne in the Ile of *Pealtupha*, that the Mares therof neuer ceaſe running, from thone end of the Iland to the other, when the rage of their luſt is vppon them; which thing is elegantly deſcribed by a Poet, how they turne themſelues to the Weſt, ſtanding vpon the rockes, and there draw in the cold aire, which oftentimes maketh them conceiue, wondering that they conceiue not rather by the eaſt ſunriſing or South, then by the weſterly wind bordering vpon the north, the Poets words are theſe:

Continuoque auidis vbi ſubdita flamma medullis,
Vere magis (quia vere calor redit oſſibus) illæ
Ore omnes verſæ in Zephyrum, ſtant rupibus altis
Exceptamque leues auras: & ſæpe ſine vllis
Coniugijs vento grauidæ (mirabile dictu)
Saxa per, & ſcopulos, & depreſſas conualles
Diffugiunt, non Eure tuos neque Solis ad ortus:
In Boream Caurumq́, aut vide Nigerrimus auſter
Naſcitur, & pluuio contriſtat frigore cælum.

Some-

Sometimes Horſſes and Mares admit copulation at two yeare old, but thoſe Foales neuer proue excellent, but at three yeare old or thirty monthes, they ſuffer coniunction ſafely and with profit, becauſe they ceaſe to looſe their teeth. They continue in their generation, bearing euery ſecond yeare, the male vntill he be thirty yeare olde, and the female as long as ſhe liueth; but the male ingendereth yearely; And it is reported of a horſe in *Opus*, that couered a Mare after he was forty yeare old, being onely holp vp and down from the Mare. *Pliny*

A hiſtory of a ſtallion to his own dam

Pliny, *Oppianus*, *Aelianus*, and *Ariſtotle*, doe confidently affirme, that when the King of *Scythia* had all his generous breede of Horſſe deſtroyed by a peſtilence (except one of his beſt Mares and a Stallion which was a Foale of that Mares) being deſirous to continue the breede, cauſed his horſſe-keeper to put the Sonne and Mother together, but the Horſſe refuſed copulation with his owne parents. Afterward the Horſſe-keeper couered the Mare with artificiall skinnes, and likewiſe dreſſed the Horſſe in ſuch manner, as one could not know the other, wherupon being brought together the ſecond time, the Stallion couered his owne mother: Afterward the Horſſe-keeper diſcouered them, the one to the other, whereby they knew the fraude, and grew guiltye in themſelues of inceſtious commixtion; Whereupon they tooke no other reuenge vppon themſelues, but ranne to the top of a high rocke, and there ſucceſſiuely threw downe themſelues, one after another, ſo ending their miſerable daies, & preuenting their Maiſters hopes; to teach al mankind, that they ought not to ſeeke to thriue by ſins againſt nature; the like is before rehearſed of a male Camell.

The very like ſtory is reported of a Horſſe in the coaſts of *Rea*, yet this is not held to be generall: for beaſts (as *Ariſtotle* ſaith) do promiſcuouſly couer one another; the father the Daughter, the Sonne the mother, the Brother the Siſter, and this maketh them to be perfect beaſts; and the ſtories before recited may be true, yet are they extraordinary: otherwiſe the common rule of *Ouid* remaineth true. That it is not a filthy thing for beaſts to obſerue no degrees of nature.

——Coeunt ani malia mullo
Cætera delectu, nec habetur turpe iuuencæ
Ferre patrem tergo, fit equo ſua filia coniux.

The beſt time of the yeare for the ioyning of Horſſes and Mares for copulation, is from the vernall æquinoctiall to the ſummer ſolſtice, becauſe then the Coults which are foaled in due time, haue the greene herbes and all the warme weather for the ſuccour of their infancy: and if the Mare (after ſhee hath beene once couered) refuſe the male, let her reſt tenne daies, and then bring her to the male againe; if ſhee refuſe the ſecond time, you may take it for graunted, that ſhe is filled already. Wherfore ſeeing it is knowne certainly that a Mare goeth twelue months with young, it is an eaſie matter ſo to order the time of her copulation, that her foale may alwaies be deliuered in a warme and ſeaſonable time of the yeare: for which cauſe there is an invention for ſtiring vp of the luſt both in the male and female: the *Hymenæan* ſhepherds, by the ſweetneſſe of ſongs vpon their pipes, ſtirred vp their Horſſes and Mares to copulation, but the more aſſured way is, to follow the direction of *Columella* and *Abſyrtus*, to prouoke them by naturall meanes, like as Buls and Kyne.

The meanes to procure horſſes to copulation.

And firſt of all for the male, giue him the taile of a Hart burned, mingled with wine, and annoint therewithall his ſtones and genetall member, and ſo ſhal the dul Stallion be more prone to venery; alſo there is a kind of *Satirium*, which they giue to them in drinke, or the powder of a horſſes ſtones: likewiſe if the female refuſe, take ſhrimpes beaten ſofte with water (as thicke as hony) therewithal touch the nature of the Mare in hir purgation, and afterwards hold it to her Noſe; or elſe take hennes dunge mixed with Rozen and Turpentyne, and annoynt the ſecrets of the Mare, which ſhall ſo far increaſe her luſt, as it cureth the lothſomneſſe better then the ſhrimps, and increaſeth luſt.

But you muſt regard, that no leane and ill fauoured Mare be annointed, becauſe the horſe is quickly wearied from his luſt, and ſo delighteth only to be tickled therewith without doing any thing.

Other againe doe firſt of all bring ſome vulger horſſe to the Mare, who prouoketh and

and ſtirreth her to luſt, and when he is neare the very facte of filling her, they lead her away, to a more generous Stallion, to be couered by him: And ſo if none of theſe meanes do preuaile with her, they doe rub her ſecrets with a Nettle, and that cauſeth her to ſuffer the Horſſe to enter.

To ingender a male or female.

Democritus alſo ſaith that it is in our power to cauſe our Horſſes to bring forth males or females; for if we ſuffer them to couple when the North winde bloweth, or the third day before the full Moone, or bind his leaſt ſtone, hee ſhall get a male; but if when the South wind bloweth, or three daies after the full Moone, or binde the right ſtone of the Horſſe, it will proue a female.

Alſo if at the time of copulation, the Horſſe leape off from the Mare on the right ſide, it is a token it will be a male, but if on the left ſide, it wil be a female. Carnall copulation is moſt acceptable to Horſſes, and leſſe grieuous vnto them then to Neate, for there is no kind (man only excepted) that is ſo venereous and nimble in generation as is a Horſſe or Mare.

The males know their females with whom they liue, although they haue bine but a few daies together; and if ſtrange females fall into their company, they expell them away by biting, feeding ſingle and alone with their female by themſelues; but if any male or other ſtone Horſſe come within their walke, then preſently they make force at him; if their female ſtir from them, they reſtraine her by biting: and in this time of their rage, they neither regard the rider, nor their aduerſary, nor the bridle, nor cruell ſtripes, nor ſteep hills, nor rocks, or caues of the earth, if they wind the amorous ſauour of their fellowes; according to the ſaying of *Virgill* in theſe verſes:

Nonne vides, vt tota tremor pertentet equorum
Corpora, ſi tantum notas odor attulit auras?
Ac neque eos iam frena virum, nec verbera ſæua,
Non ſcopuli, rupeſq; cauæ, atque obiecta retardant
Flumina, correptos vnda torquentia montes.

It hath beene alſo receiued, that a barren mare ſhal conceiue if you take a bunch of leeks bruiſed ſmall and put into a cup of Wine and twelue French flies called *Cantarides* in water, put them two daies together into the genitall of a mare, like a Glyſter, and afterwards put her to a Horſſe anointing her ſecrets with the ſaid ointment two ſeuerall times, when the horſe leaps down from her; or elſe they take Nyter, Sparrows dung, Rozen, and Turpentine, thruſting the ſame into the mares genitall, whereby it hath been proued, that fecundity oftentimes followed.

Alſo ſome vſe Syler of the mountaines to procure conception in Mares and Cowes, and the true ſigne of conception is, when their nature (that is) the fluent humour, out of their ſecrets ceaſeth for a month, or two, or three: and *Pliny* ſaith that when a mare is filled ſhe changeth her colour, and looketh more red, which is to be vnderſtood not of her haire, but of her skinne, lips and eies, her haire ſtanding more full then before. Then let them be ſeperated from the males, exempting them from moiſt places, cold, and labour, for all theſe are enemies to her foaling, and cauſe abortement.

The ordring of a Mare with foale. *Varro* *Palladius.*

Likewiſe they muſt not haue too much meate nor too little, but onely a temperate dyet and ſofte lodging, their better ordering is elegantly deſcribed in *Virgill* in theſe verſes

Non illas grauibus quiſquam iuga ducere plauſtris,
Non ſaltu ſuperare viam, ſit paſſus & acri
Carpere prata fuga: fluuioſque innare rapaces.
Saltibus in vacuis paſcant: & plena ſecundum
Flumina, & viridiſſima gramine ripa:
Spleuncæque tegant: & ſacra procubet vmbra.

This is moſt certaine that if a Woman in her flowers, touch a mare with foale (or ſometimes doe but ſee her) it cauſeth to caſt her foale, if that purgation, be the firſt after her virginity: In like manner, if they ſmell of the ſnuffe of a candle, or eat bucke-maſt or *Gentian.* The Egyptians when they wil deſcribe a woman ſuffering abortement, they picture a Mare treading vpon a Wolfe, for if a Mare kicke at a Wolfe or tread where a Wolfe hath

Orus.

hath troad, ſhee caſteth her foale: If an aſſe couer a Mare, which a horſſe hath formerly filled, there followeth abortment, but if a horſſe couer a Mare, which an Aſſe hath formerly filled, there followeth no abortment, becauſe the horſſes ſeed is hotter then the Aſſes, If a Mare be ſicke of abortment or foaling, *Pollipody* mingled with warme water giuen hir in a horne, is a preſent remedy.

The Scythians when they perceiue their Mares to be quicke with foale, they ride vpon them, holding opinion that thereby, they caſt forth their ſoales with leſſe paine and difficulty. They carry their young one in their wombes as hath beene already ſaid, twelue moneths, but ſometimes they come at eleuen moneths and ten daies, and thoſe are commonly males, for the males are ſooner perfected in the womb then the females, and commonly the females are foaled at twelue months or ten daies, and thoſe which tary longer are vnprofitable and not worth education. A Mare is moſt eaſily deliuered of her young among other beaſts, and beareth moſt commonly, but one at a time, yet it hath been ſeen that twins hath proceeded from her. At the time of her deliuery, ſhee hath leſſe purgation of blood, then ſo great a molde of body can affoorde, and when ſhe hath foaled, ſhee deuoureth her ſeconds, and alſo a thing that cleaueth to her foales fore-heade, being a piece of blacke fleſh called *Hippomanes*, neither doth ſhee ſuffer her young one to ſucke vntill ſhe haue eaten that, for by ſmelling thereunto, the young and old horſſes, or other of that kind would fal mad, and this thing haue the impoſters of the world, vſed for a *Phyltre* or amorous cuppe, to draw Women to loue them, *Virgill* ſpeaketh thus of it;

Ariſtotle. The time of their going with young.

Ariſtotle

Quæritur & naſcentis Equi de fronte reuulſus
Et matris præreptus amor. And againe,
Hinc demiem Hippomanes vero quod nomine dicunt
Paſtores. Lentum diſtillat ab inguine virus
Hippomanes, quod ſæpe malæ legere nouercæ
Miſcueruntque herbas & non innoxia verba.

This poiſon made into a candle (*Anaxilaus* ſaith) in the burning thereof, there ſhall bee a preſentation of many monſtrous horſſe-heads. There is verie great poiſon contained in this *Hippomanes*, for the *Arcadian Phormis* made a horſſe of braſſe at *Olympia*, and put *Hipomanes* into the ſame, and if the horſſes at any time had ſeene this brazen horſſe, they weare ſo farre inraged with luſt, that no halters or bands could hold them, but breaking all, runne and leaped vpon the ſaid brazen horſſe, and although it wanted a taile, yet wold they forſake any beautiful Mare and runne to couer it; neither when they came vnto it, and ſound it by their heeles to be ſounding and hard braſſe, woulde they deſpaire of copulation, but more and more, with noiſe of mouth, rage, and endeuor of body, labor to leape vpon the ſame, althogh the ſlippery braſſe gaue them no admiſſion or ſtay of abod vpon the backe of that ſubſtance, neither could they be drawne from the ſaide brazen Image, vntil by the great ſtrength and cruel ſtripes of the riders they were forcibly driuen away.

Some thinke this little peece of fleſh to cleaue to the fore-head, others to the loynes, and many to the genitals: but howſoeuer it is an vnſpeakeable part of Gods prouidence, to make the Mares belly a ſepulchre for that poiſon, for if it ſhould remaine in the males as in the females, the whole race of horſſes would vtterly periſh and be deſtroied throgh rage of luſt, for which cauſe the keepers and breeders of horſes, do diligently obſerue the time of their Mares-foaling, and inſtantly cut off the ſame from the Colte, reſeruing it in the hoofe a Mare, to procure the Stallions to carnal copulation, and the Colt from which they cut this piece of fleſh, they ſacrificed it, for it is manifeſt ſaith *Elianus*, that the Mare will neuer loue that foale, from whence ſhee hath not eaten and conſumed this peece of fleſh.

And this poiſon is not onely powerful in brute beaſts, but alſo in reaſonable men, for if at any time by chance or ignorantly they taſt heereof, they likewiſe fall to be ſo madde and præcipitate in luſte, raging both with geſtures and voice, that they caſte their luſtfull eyes, vppon euerie kind of Women, attempting whereſoeuer they meet them

to rauiſh or ingender with them: and beſides becauſe of this oppreſſion of their minde, their body conſumeth and vadeth away: for three daies after the Colt is foaled hee can hardly touch the ground with his head. It is not good to touch them, for they are harmed by often handling, onely it is profitable, that it be ſuffered with the damme in ſome warme and large ſtable, ſo as neither it be vexed with cold, nor in daunger to be oppreſſed by the Mare thorough want of roome. Alſo their hooues muſt be looked vnto, leaſt their dung ſticking vnto them burne them, afterward when it waxeth ſtronger, turne him out into the field with his damme, leaſt the Mare ouer-mourne her ſelfe for want of hir foale, for ſuch beaſts loue their young ones exceedingly.

After three daies let the Mare bee exerciſed and rid vppe and downe, but with ſuch a pace as the foale may follow her, for that ſhall amend and encreaſe her milke. If the Colt haue ſoft hooues, it will make him runne more ſpeedily vppon the hard ground, or elſe lay little ſtones vnder their feet, for by ſuch meanes their hooues are hardned, and if that preuaile not, take ſwines greaſe, and brimſtone neuer burned, and the ſtalkes of Garlicke bruzed and mingled all together, and therewithall anoint the hooues.

The mountaines alſo are good for the breeding of Colts for two cauſes, firſt for that in thoſe places their hooues are hardned, and ſecondly by their continual aſcending and diſcending, their bodies are better prepared for induring of labour: And thus much may ſuffice for the educating and nurſing of foales. For their weaning obſerue this rule, firſt ſeperate them from their dams twenty foure houres togither, in the next morning let them be admitted to ſucke their belly full, and then remoued to be neuer more ſuckled: at v. moneths old begin to teach them to eat bread or hay, and at a yeare old giue them barly and bran, and at two yeares old, weane them vtterly.

Of handling, taming, or breaking of Horſſes.

THey which are appointed to breake horſſes, are called by the Græcians *Eporedicæ*, *Hipodami*, and *Hipocomi*, the Latins *Equiſones*, *Arulatores*, and *Cociones*, in Italian *Io Cozone*. *Abſyrtus* is of opinion that foales are to be vſed to hand, and to be begun to be tamed at eighteene moneths old, not to be backed but onely tied by the heade in a halter to a racke or maunger, ſo that it may not be terrified for any extraordinary noiſe, for which cauſe they vſe them to brakes, but the beſt time is at three yeares old, as *Creſcetienſis* teacheth in many chapters, wherefore when they begin to be handled, let him touch the rough partes of his bodie, as the mane and other places, wherein the horſſe taketh delight to be handled: neither let him bee ouer ſeaueare and Tyrannous, and ſeeke to ouercome the beaſt by ſtripes, but as *Cicero* ſaith, by faire meanes or by hunger and famine.

Some haue vſed to handle them ſucking, and to hange vp in their preſence bits and bridles, that ſo by the ſight and hearing the gingling thereof in their eares, they might grow more familiar. And when they came to hand to lay vpon their backes a litle boy flat on his belly; and afterward to make him ſit vpon him formally, holding him by the head, and this they do at three yeare old, but commit him to no labor vntill he be foure yeare old, yet domeſticall and ſmall horſſes for ordinarie vſe are tamed at two yeare olde, and the beſt time for the effecting heereof, is in the moneth of March.

It is alſo good in riding of a young horſſe to light often, and to get vp againe, then let him bring him home and vſe him to the ſtable, the bottome whereof, is good to be paued with round ſtones, or elſe planks of oake, ſtrewing litter vpon it when he lieth down, that ſo he may lie ſoft and ſtand hard. It is alſo good to be regarded, that the plankes bee ſo laid, as the vrine may continually run off from them, hauing a little cloſe ditch to receiue it, that ſo the horſſes feet may not be hurt thereby, and a good maiſter of horſſes muſt

muſt oftentimes go into his ſtable, that ſo he may obſerue the vſage of this beaſt. The manger alſo ought to be kept continually cleane for the receiuing of his prouender, that ſo no filth or noiſome thing be mingled therewith: there ought alſo to be partitions in it, that ſo euery beaſt may eat his owne allowance, for greedy horſſes do not onely ſpeedily rauen vp their owne meat, but alſo rob their fellowes. Others againe haue ſuch weake ſtomackes that they are offended with the breath of their fellowes, and will not eate except they eat alone.

The racke alſo is to be placed according to their ſtature, that ſo their throat may not be too much extended, by reaching high, nor their eyes or head troubled, becauſe it is placed too low. There ought alſo to be much light in the ſtable, leaſt the beaſt accuſtomed to darkeneſſe, be offended at the Sunne light, and winke ouer much, being not able to indure the beams when he is led abroad, but yet the ſtable muſt be warme and not hot; for althogh heat do preſeru fatnes, yet it bringeth indiſgeſtion and hurtetha horſſes nature, therefore in the Winter time the ſtable muſt be ſo ordered, as the beaſt may not be offended or fall into diſeaſes by ouermuch heat or ſuddaine cold. In the Summer time let them lodge both night and day in the open aire. *Vegetius*
This alſo in ſtabling of your horſſes muſt be auoided, namely the ſties of Swine, for the ſtinke, the breath, the gruntling of hogs, is abhominable for horſſes, and nature hath framed no ſimpathie or concorde betwixte the noble and couragious ſpirite of a horſſe, and the beaſtlie ſluggiſh condition of a Swine.

Remoue alſo far awaie from your horſſes ſtables all kind of fowle, which were woont to haunt thoſe places, to gather vp the remnant-graines of their prouender, leauing behind them their little fethers, which if the horſſe licke vp in his meat, ſticke in his throat, or elſe their excrements which procureth the looſenes of his bellie.

It muſt alſo be regarded, that the ſtable muſt be kept neat, ſweet, and cleane, ſo as in abſence of the horſſe, it may not ly like a place for ſwine: The inſtruments alſo, and implements thereof, ſuch as are the horſſe cloathes, the curri-combes, the mane-combes, ſaddles and bridles be diſpoſed and hung vp in order behind the horſſe, ſo as it maie neither trouble him eating or lieng, nor yet giue him occaſion to gnaw, eat, and deuour them to their owne damage or hurt, for ſuch is the nature of ſome wanton horſſes, to pul aſſunder and deſtroie whatſoeuer they can reach. *Camerarius*

They are therefore oftentimes to be exerciſed and backed, and principally to bee kept in a good diet, for want of food deiecteth the ſpirit of the nobleſt horſſe, and alſo maketh the meane horſſe to be of no vſe; but on the contrary, a good diet doth not onelie make a meane horſſe to be ſeruicable, but alſo continue the worth and value of the beſt, which thing Poets conſidered, when they fained that *Arion* the horſſe of Neptune and ſome others were made by *Ceres* the Goddeſſe of corne, which any meane witted man may intetpret to ſignifie, that by abundance of prouender the nature of horſſes was ſo farre aduanced aboue ordinary, that like the ſonnes of the Gods they perform incredible things: whether therefore they eat chaffe, or hay, or graſſe, or graine, according to the diuerſities of countries, let it be wholeſome, cleane, freſh, and ſweet, without duſt, grauel, muſtines, or euill ſmell.

In the morning giue them barley or prouender, a little at a time in diſtinct or ſeueral portions, twice or thrice one after another, ſo as he may chew and eke diſgeſt it thorogh ly, otherwiſe if he rauen it in, as he wil do hauing much at a time, he rendreth it in his dung whole and not diſgeſted. About three houres after he hath eaten his prouender, giue him a little of hay, and three houres after that his dinners allowance of graine, as in the morning, and afterwards about two or three a clock hay againe, and then ſome drink: laſt of all giue him his allowance of prouender for Supper, with a bottle or two of hay, which ought to be more plentiful than the former ſeruings: & yet theſe rules are not to be vnderſtood as though they might not be altered, for the times prefixed may be preuented if ocaſion require. Their beſt prouender is oats and barley, yet barly ingendreth the thinner and better blood, and therefore it is to be preferred, only the meaſure of the prouender is lefte to the diſcretion of the horſſe-keeper, and there is no meate more wholſome for a horſſe, than barly and chaffe, becauſe it wil make him ful of life, and alſo able to indure labor, yet not ouer fat.

In England in many places they giue their horſſes bread made of Fitches, beans, and peaſe. When one is to make a iourney on horſſe-back, let him not giue his horſe to much prouinder the noone before, but ſomewhat the more hay, and bread ſteeped in wine, and alſo let him ſerue him ſooner at night than ordinary, that ſo the beaſt may take the more reſt. There be which refuſe to giue horſſes wet prouender or ſteeped bread, becauſe they conceiue that it will breed in them loathſomneſſe of meat; but the truth is, a reaſonable horſſe-keeper preuenteth that miſchiefe, and beſides, the meat of a horſſe is altogither ſo drie, that the beaſt himſelfe is indangered to be ſicke of that diſeaſe; and therefore it is as ſafe to giue him moiſtened foode ſometimes, as well as to giue him bread mingled with ſalt. *Cancr. vrſus*

When a horſſe is weary or ſweateth, let him not drinke nor eat prouender, but after he is walked a litle while, giue him hay, firſt of al couering him with a large cloath, and remember, that hay is not to be caſt before a horſſe, as it is out of the reeke, but firſt of all, it muſt be pulled, and ſhaken betwixt the handes, for the auoiding of duſt, and other filth. Reſtrain the horſſe as much as you may from eating the litter vnder his feet, for euen the beſt meat ſo defiled is vnholſome. It is alſo good ſometimes to ſuffer him to picke vp his meat on the ground betwixt his forelegs, that will make his necke to grow thinner, leanner, and more comely. Let his necke be faſt bound in the ſtable with a Letherne collar, and bind with a manicle his fore-legge to the hinder leg on the contrary ſide, and ſo ſhal his legs be preſerued in more health, becauſe they cannot mooue out of their place but with difficulty.

Concerning the drinke of horſſes, ſomething more is to be added in this place, and namely brackyſh and troubled water, ſuch as runneth ſoftly, as in great pondes, is fitteſt for horſſe, becauſe that water, being hot and thicke nouriſheth better, but the ſwift Water is colder, and therefore more vnholſome, but yet in hot times (as in Summer) the ſweet and clearer water is more conuenient if cuſtome bee not againſt it. And becauſe a horſſe (except he drinke freely) can neuer be fat, let his mouth oftentimes be waſned within with ſalt and wine, and that will make him eat and drinke more liberally: and yet the running water is more wholſome for horſſes, becauſe whatſoeuer is moueably fluent, is leſſe ſubiect to poyſon then that which ſtandeth ſtill; but if a horſſe ſweat or be weary, it is not ſafe to let him drinke any thing, except he firſt ſtale, for in ſuch caſes followeth diſtention. *Ruſſus*

And it is better to turne or lead forth your horſſe to water, then to bring it vnto them. And if at any time neceſſity cauſe this to be done, then let the Water be very cleare and freſh.

His ſtable or lodging ought to be ordered, as neither it offend him by cold in winter, nor yet thorough heat in Summer, for both theſe extremeties are pernicious: and therfore when the weather is extreame colde, then muſt the horſſes backe and belly be couered with a cloath, and when on the contrary it exceedeth in heat, then muſt his litter be taken away. Alſo in heate he muſt bee couered with linnen to auoide flies, and in cold with woollen to helpe nature: likewiſe it is good toward night to picke, cleanſe, aud open his hooues, with ſome artificiall inſtrument, and to thruſt into the hollow cowdung, or in defect thereof horſe-dung with a litle ſtrawe, that ſo he may not ſhake it out againe, but this is not good to be done euerie daye, but rather euery ſecond day, and it is good to mingle therewith ſewet or greace, or els a newlaide Egge with warme ſhes. In auncient time they vſed not to ſhoo their horſſes with yron, vntill the daies of *Catullus*, who remembreth this cuſtome, ſaying:

Ferream vt ſoleam tenaci in voragine mula:

So that it ſeemeth that this deuiſe was firſt of al inuented for mules. Theſe horſſe-ſhooes, ought to be round like his feet, and not heauy, leaſt the horſſes nimblenes be thereby hindered; & great care muſt be had in nailing or ſeting thē on, leaſt the tender and fleſhy part of the foot be thereby pierced. Another charge of a horſſe-keeper is to keepe his horſſes lippes ſoft, tender, and gentle, ſo as he may more ſencibly feele his bit: and for this cauſe let him often rub them with his hands and warme Water, and if neede require with oyle *Pollux.*

alſo

alſo: and in handling of a horſſe this muſt be obſerued for a generall rule, that neither he come to the horſſe right before his face, nor behind his taile, becauſe both theſe are dangerous to the rider; leaſt by his heeles or mouth hee harme him, but on his ſide he may ſafely ſet vpon him or handle his horſſe, and when he leadeth him, he muſt likewiſe goe on his ſide.

Likewiſe good and painefull dreſſing of a horſſe is no ſmall meanes to retaine him in in ſound and perfect health: and therfore he muſt often be touched with the curry-comb, and afterward with a handfull of ſtrawe, ſo as the hand may follow the ſtroke to lay the haire ſmooth: and their faſhion was in old time to bruſh ouer their horſſes with a little linnen inſtrument made like a ſword, whereby they excuſſe all duſt from the beaſt: and heerein it is wiſedome to beginne at the head and mane, and ſo to deſcende to other parts, and to touch the horſſes backe gently: he may waſh the head and mane becauſe it being ſo bony it is daungerous leaſt the combe offend and greeue the beaſt, except it be layed on very tenderly, but it is not good to waſh the legges, becauſe daily waſhing ſoftneth the hoofe by ſliding downe of the Water, and therefore it is ſufficient onely to ſtroke them downe with his hands.

The neather part alſo of the belly is not to be kept ouer clean, for the more it is clenſed with water, the more is the horſſe pained therein: when a horſſe is dreſſed it is good to bring him out of the ſtable, that ſo in the open ayre hee may be tyed in a longer halter, and ſeeme to be at liberty, whereby he ſhall be brought to more cleanneſſe and tractable gentleneſſe; ſtanding vppon ſome ſmooth ſtones, till all the duſt and looſe haires both by the combe and bruſh be driuen away, and in the meane time the ſtable be emptied, and this is to be performed before the horſſes watering. You muſt alſo regarde the skin wherein the horſſes yard runneth be kept cleane, for if it be ſtopped it hinderethvrine, and maketh the horſſe ſicke, and when your horſſe is in dreſſing, let him haue before him no manner of meat either of hay or prouender. *Camerarius*

Let them be ledde to the Water twice a day, and waſh therein both legges and belly, except in the Winter time, wherein it is not ſafe to wet the beaſt ſo often: and if there be in them any appearance of ſickneſſe and infirmity, or if you haue any purpoſe to giue vnto them any kinde of medicine, then muſt you altogether forbeare to Water them.

Some vſe to waſh their horſſes legges with warme wine-lees to refreſh their ioyntes and ſinnewes after hard iournies, which cuſtome ſeemeth very allowable: other vſe inſteed thereof warme diſh-water out of the kitchin, and the backes they waſh with colde water and ſalt. *Vegetius*

Vnderneath their tails and neare their yards, you ſhal find them in the Summer time to be much annoyed with flies, and therefore it is a needefull part of the horſſe-keepers watch-fulnes to looke in thoſe places and driue them away, for ſo his charge will take the better reſt.

And euermore there muſt be nouriſhed a mutuall beneuolence betwixt the horſſe and horſſe-keeper, ſo as the beaſt may delight in the preſence and perſon of his attendant; and for this cauſe he may be kept from hunger, wet litter, cold in the winter, and flies in the Summer; and furthermore a dilligent caution muſt be had, that the beaſt be not prouoked thorough ouermuch ſeverity, for if the horſſe by his keepers violence be often driuen to his racke and maunger to auoid ſtripes, either he hurteth his ſhoulders or legges by his owne weight or force, or elſe groweth into a trembling at the preſence of a man, and ſo neuer yeeldeth any louing obedience; or els faleth into ſome furious and vnreclaimable euill qualities.

The maſter therſore ought often to enter into his ſtable, and take a view of his horſſes vſage, whereby the beaſt wil quickly take notice of him, eſpecially if he haue but one, for it is a great follie and peece of ill husbandry to truſt Seruantes and not to ouer-see them. *Cato* was wont to ſay:

Frons occipitio prior:

That is, As the forehead is before the nape of the necke, meaning thereby that nature

hath ſet him higheſt and formoſt, which ſhould not hide himſelfe, but take his place vpon him and diſcharge it, for it is not ſafe or any part of wiſdome, to ſee by another mans eies; or worke altogether by Deputies.

Men muſt alſo be affraid of lending their horſſes, for the Germans haue a pretty prouerbe, that they will not truſt their wiues at great feaſts out of their ſight, for commonly they learne ſome euill faſhion or other more then they had before, and ſo much more horſſes (after lending) returne home againe to their maiſters with alteration of ſtrength and quality.

Of adorning and furniſhing horſſes.

The furniture of a horſe & his triming.

I Cannot approue them that cut off their horſſes taile, or foretop; one receiued beginning from an ignorant perſwaſion of increaſing the ſtrength of the Horſſes backe, and the other from an immagined comelines, by triming it with ribben or ſome deuiſed knot, or that it hindred the horſſes ſight. In the firſt, the beaſt is wronged and depriued of his helpe againſte flies, and decency of his hinder parts, and in the ſecond nature acuſed, for not adorning the horſſes forhead with more gawdy and variable coloured hairs, and prouiding a bunch of haire to weaken his eyes: but neither of theſe are tollerable, for a wiſe man once to imagine, and therefore I will not ſpend any more time to confute this vaine adorning of Horſſes.

Let the horſſe-keeper take heed that he harme not the beaſt when he putteth on his bridle, for a little negligence quickly bringeth a great offence, by touching, wringing, and oppreſſing any tender part in the horſſes head or mouth. He muſt alway put on his bridle on the left ſide, and if the horſſe of his owne accord do not open his mouth to the bit, then muſt he gently open his mouth with one finger, and ſo put it vppon him; and if by that meanes he open not his mouth, then preſſe or wring his lip vpon his great canine tooth, which thing cauſeth any horſſe to open his mouth.

Alſo it muſt be regarded that the horſſe in leading be not drawne after you, for ſo will he be made hard headed, vnwilling to follow: againe his cheekes muſt not be pinched by the bridle, leaſt the skin grow ſenceleſſe, and alſo it muſt not hange long or looſe in his mouth, for ſo he will be alway biting his bit, and giue leſſe obedience to his Rider.

Camerarius writeth that he hath ſeene ſome put ſalt vpon their bits, whereof the horſe licking or taſting, became more willing to take it into his mouth: and for the better performance heereof, it is neceſſary to obſerue by often triall, what kind or faſhioned bitte beſt beſeemeth and fitteth the horſſes mouth, and finding it, keepe him thereunto continually: and when it is put on, neither wring his cheekes, or let him rowle it betwixt his teeth.

The ſaddle alſo muſt be ſo faſtned to his backe, as that it may not turne or rowle vpon the ſame; wherefore he which layeth it thereupon, moſt come on the left ſide, and gently without violence or noiſe, ſet it vpon the beaſt: ſo as neither girths, peytrill, ſturrops, trappings, or crupyard, fall betwixt the backe and ſaddle, neither couering therewith the horſſes wither, nor yet touching his hips or loynes.

Firſt of all let the peytrill on the breaſt be buckled, then the girths in order neere the forelegs, not vpon the belly, for vpon the belly they wil be ſliding off, and that is againſt the rules of riding; for *Bene equitant qui bene cingunt*, that is to ſay; they ride well which bind faſt: and this ought to be done in an open place, where both the rider and the horſe may haue more liberty: wherewithal a generous and great ſtomacked beaſte is much delighted: neither muſt he be tyed or drawne too hard till the rider be ſeated. Looke alſo often to the girthes, that they wring not the ſides, or pul of the ſkin.

Of

Of riding and ſitting on horſebacke.

WHen you are to get vp and mount on horeſebacke, take hold on the lower part of the bridle neere the bit, with the lefte hand, with ſuch a diſtance as may both keepe him from riſing, nor giue him offence if you take aduantage to get into the ſaddle, and with the right hand take the raines on the toppe of the ſhoulders and the mane, and ſo hold them: as you giue no checke to the Horſes mouth in mounting: there are other rules for this among riders, wherewithall I will not meddle, onely it is good to vſe your horſſe to backing, both ſadled and bare, aſwel from the plaine ground, as from blocks and riſings, inuented for the eaſe of man.

Therefore before you goe to Horſſebacke, firſt ſtroke your Horſſe and make much of him with gentle words, or other conuenient ſound which the Horſſe vnderſtandeth, and ſo will he ſtand more willingly til you be on his backe: for this thing, there is in *Plutarch* an excellent ſtory of *Alexander* the great, when *Bucephalus* was firſt of all preſented to his father King *Phillip*, by a *Thaſſalian* (called *Philonix*:) For when the King was perſwaded to go forth into the fielde to try the qualities of this beaſt, which was ſo highly cõmended for rare partes, and valued at ſuch a price, as none but a King might yealde for him: then the Horſſe beganne to ſnort, and kicke, and to admit no man to come vnto him within the length of the rains, but kept aloft like a wild and vntamed Horſſe; yealding no obedience to voice or other ſignes of the riders: whereat the King fel exceeding angry, and bid them lead away the vnruly and vntamed Horſe: *Alexander* being preſent, complained of the ignorance and fearefulneſſe of the riders, and that they were the cauſe why ſuch a generous and gallant beaſt was no better manned. At the hearing wherof, King *Phillip* ſmiled, and yet ſo carried himſelfe as though he had not heard the words of his Sonne, vntill *Alexander* repeated his ſaying the ſecond time; whereunto his father replyed, what (ſir Boy) will you make your ſelfe more skilfull then theſe old cunning riders? will you lay on them an imputation of feare and ignorance? yes (ſaid *Alexander*) I will aduenture to handle this Horſſe better then any other: yea but (ſaide *Phillip*) what puniſhment then wilt thou vndergoe if thou faile and performe not what thou haſt ſaid? What puniſhment (ſaid *Alexander*) why I will giue them the price of the Horſſe: Whereat the King laughed and ſtrok vp the Wager, and ſo had *Alexander* the raines of the Horſſe deliuered to him, who preſently turned him about againſt the Sun-riſing, that ſo he might not bee terrified with the ſhaddow of the beholders, and ſo led him vp and downe ſoftly two or three turnes, and at laſt wan the Horſſe to hand, which he gently ſtroked and applauded: and when he had gotten perfect intelligence and vnderſtanding of the Horſſes ſtomacke, he caſt off his cloake, and addreſſed himſelfe to mount on his backe, ſo holding the raines and bearing his hand and whole body as he did not checke or pinch the Horſſes mouth: ſo he inclined him firſt of al to lay away his ſtirred and angry minde, and afterward paced him to and fro gently which the Horſſe indured: At laſt he put Spurs vnto him, and made him runne, leap, carrier, and curuet, to the terror at the firſt of all the beholders, & afterward to their ſingular admiration and praiſe of himſelfe: which cauſed the company or traine to applaude this fact, and forced the old man his father, to ſend forth teares for ioy: and when *Alexander* deſended from his Horſſe, hee could not containe himſelfe, but he muſt needes goe kiſſe and embrace ſuch a Sonne; whereby it is manifeſt, that when a man is to ride on a generous ſpirited Horſſe, he ſhal bend him to endure the burthen by gentleneſſe and familiarity, ſo as the beaſt may ſtill know and loue his rider.

Likewiſe when the maiſter mounteth, it is requiſit that the ſeruant be on the other ſide of the horſſe to hold the ſtirrop, for ſo ſhall he get vp more ſurely and ſet himſelfe mor ſoftly.

Some Horſſes are taught to bend their knees to take vp their aged and ſick Maiſters, that ſo they may be the leſſe offended in aſcending to their backs, and this cuſtom (ſaith *Pollux*) did firſt of al begin among the Perſians. *Xenophon.*

The

The ancient Germans were ſo ſingularly exerciſed in Horſmanſhip, that ſtanding vpon the ground and holding a Speare or launce in their handes, they mounted without other ſtirrop or vantage vppon their Horſſes backs; and not onely when they were ordinarily attired in common garments, but then alſo, when they were armed (tho *Iulius Cæſar* take from them all glory of chiualry) yet nowadaies the inuention of Saddles with ſtirrops, is moſt eaſie both for Horſſe and Horſſeman, being then better the *Pelethronian* inuention time.

When the Rider is in his Saddle, and is well ſeated, he muſt not ſit as in a Chaire or chariot, bended together, but rather keepe his body vpright, onely bowing outwardly his knees, for ſo ſhal he be better able to defend himſelfe, or offend his aduerſary; for he muſt rather ſeeme to ſtand then to ſit on horſebacke.

Ruſſius The Rider or maiſter of Horſſes muſt ſpare his Horſſe in the heate of Summer, (about Dog daies) and in the colde of Winter, and neuer at any time to ride paſt the twylight of the euening. The Horſſe being empty, is more prone to make water then being full, and therefore muſt not be hindered in that deſire: and alway after his ſtaling, ride him not too faſt, vntil his nerues which were extended to let forth the vrine be contracted, ſetled and drawne together againe.

Abſyrtus If in the winter time a horſſe be to paſſe ouer a foord of water (which wil aſcend vp aboue his belly) let him ſtale firſt of al, leaſt he fall into the ſtrangury, and alſo be a little eaſed of his loade.

There is no beaſt that reioyſeth more in celerity and ſwiftneſſe then a horſe, becauſe ſo ſoone as he is turned out of hand, he inſtantly runneth away ſpeedily, and doth walke ſoftly as at other times: and this is a pleaſure to them, except when they are prouoked aboue their deſires: and the counſel of *Xenophon* when you are to ride faſt or for a wager, is this; bend the vpper part of the body forward, ſtretching out the hand that carrieth the raines; now drawing it in, and then letting it at length againe; and therefore it is good in ſuch caſes to vſe ſhort raines, and if the Horſſe in his courſe ſtretch forth the raines of his owne accorde, then is it a ſigne of an vnskilfull Rider, or of a weake and tireable horſſe.

Pollux. Adde not Spurs but in great neceſſity, but guide and prouoke him with voice and riding rod, for quick and good metled Horſſes, are by the Spur made fierce; and gentle natured beaſtes made ſluggards like Aſſes, which by often beating ſeem to neglect and diſpiſe ſtripes.

You muſt alſo ſhorten and lengthen your iournies and times of ridings, ſo as they may neither be certaine to the beaſt, nor yet ouer long; and ſpecially after a long iourney, take a ſhorter if you ride vpon the ſame horſſe.

Firſt of all let him be vſed to plaine and equal waies, and if he be to leape or goe vppon hill, it was a precept of the old Græcians, that then the Rider muſt lay the raines in his necke.

If the Horſſe at any time be either more fierce or ſluggiſh then ordinary, he may be holp by theſe meanes. Wildeneſſe and fierceneſſe of Horſſes, is like to anger and rage in men; and therefore occaſions of offence in word and deede muſt be auoided: therefore aſſoone as the Rider is vpon his backe, let him reſt a little before he ſet forward, and then alſo let the horſſe moue but his own pace: for as men are offended with ſudden violence and imperious geſtures, ſo alſo are horſſes: but if the horſſe being ſtirred to his race, bee more forward and whot then ordinary, he muſt be gently reſtrained by the bridle; and it is better to qualifie their rage in long and ſpacious direct iournies, then in often windings and turnings.

But if any man be ſo ſimple as to thinke that by length of iourney or race, his horſſe wil be more meeke, becauſe he may be tyred, hee deceiueth himſelfe, for as rage in man inuenteth hurtful reuenge, and turneth into malice by continuance, ſo alſo in horſſes it procureth a headlong ruine (if it be not preuented) both to horſſe and rider: and therefore if your horſſe be of a generous ſpirit, neuer prouoke him to ferocity, for as they are wilde and fierce, ſo are they wicked and harmefull.

It is alſo better to vſe light and gentle bridles then heauy and ſharpe, except the

the rider can by his art ſo frame the ſharpe, as the gentle bitte: and alſo the rider muſt ſo frame himſelfe in his art of ryding, that in the commotion of his Horſſe, hee may not touch any member or part of him, but onely his backe whereupon he ſitteth.

He muſt alſo learne his different termes, to incite and ſtir vp his Horſſe to run forward, which the Græcians call (*Clogmos*) or elſe to reſtraine him and keepe him in which they call (*Poppyſmus*) the one cloſeth the lippes, and the other toucheth the palat.

If the Horſſe be fearefull of any thing, you muſt ſhew the thing to him plainly, that ſo by cuſtom he may learne not to be skittiſh, and let him ſmell thereunto, till he learne not to be afraid, but if men beate them, they do but feare them more; for while they are ſo ill handled, they ſuſpect that the things wherof they are afraid are the cauſe of their ſtripes. In like ſort when they go on the one ſide, or turne back againe, it is good to vſe the ſpurs, becauſe they encreaſe their terror and peruerſeneſſe; and therefore as peaceable encouragement and friendly perſwaſion is the beſt meanes to perſwade a man in his feare, the like courſe muſt be taken with a Horſſe, that ſo he may goe ſtraight on without doubt or trembling; and learne not to account any thing horrible to his nature.

When a Horſſe is ſo tyred and wearied in his iourney that a man would iudge him vnfit for any labour, take off his Saddle and burthen, and put him into ſome ſtable or greene fielde, where he may tumble and rowle ouer and ouer, and he ſhall eaſily recouer. In ancient time, if horſſes were to be trauailed through ſnow, they made them bootes of ſackcloth to weare in their iourney.

Of the diſpoſition of horſſes in generall.

AMong the flockes or heardes of Horſſes, there is not a Captaine or leader going before or gouerning the reſidue, as among Oxen, Sheepe, and Elephants; becauſe the nature of theſe is more inſtable and moueable it being a ſwift and high ſpirited beaſt, and therefore hath receiued a body furniſhed with ſuch members as are apt to be ſwaied by ſuch ſpirit: for *Lactantius* truly obſerueth in them a deſire of glory, becauſe after victory, the conquerours exſult and reioyce, but the conquered or ouercome, mourne and hange downe their heades: which thinge *Virgill* expreſſeth in this verſe;

Inſultare ſolo, & greſſus glomerare ſuperbos.

But more plainely *Ouid*, the triumph of the conquering horſſe, ſaying:

Hic generoſus honos & gloria maior equorum
Nam capiunt animis palmã, gaudentque triumpho
Seu ſeptem ſpatijs circo mexuere coronam.
Nonne vides victor quanto ſublimius altum
Attollat caput, & vulgi ſe venditet aura,
Celſaue cum cæſo decoratur terga leone
Quam tumidus, quantoq; venit ſpectabilis actu:
Compeſcatque ſolum, generoſo concita pulſu,
Vngula ſub ſpolijs grauiter redemitis opimis.

And *Pliny* affirmeth that when they are ioyned together in chariots, they vnderſtand their encouragements of glory and comendation: and therefore there is not any beaſte of ſo high a ſtomach as a horſſe.

Of the naturall diſpoſition of horſſes.

THey loue wet places and baths, for which cauſe they are called *Philolutra*, they alſo loue muſicke as hath beene already declared, and the whole hoaſt or Army of the

the *Sybarites*, taught their Horſſes to daunce at the ſound of a Pipe: and *Cælius* writeth heereof in this manner; So great (ſaith he) was the riot and wantonneſſe of the *Sybarits*, that at their common feaſtes they brought in horſſes to daunce before men; which thing being knowne by the *Crotoniatæ*, they offered them Warre, and agreed vppon the fight: whereupon, in the day of battell, the *Crotoniats* brought with them diuers Pipers and Minſtrils, who vppon a ſigne giuen to them, ſounded their inſtruments, whereupon the *Sibaritan* horſſes came running & dancing among their aduerſaries, and ſo betraied them ſelues and their riders to the enemy.

The like ſtory is reported by *Athæneus*, of the people (called *Cardiani*) for they alſo taught their Horſſes to daunce vpon their hinder Legges, and to worke many ſtraunge feates with their forefeete, at the hearing of certaine meaſures played vpon Pipes.

A Hiſtory.

The *Biſaltans* waged Warre againſt the *Cardians*, and they had to their Captaine a certaine man (called *Onaris*) who when hee was a Boy was ſold to *Cardia*, and there hee ſerued with a Barber: In the time of his ſeruice he oftentimes heard, that the Oracle had foretold, how the *Cardians* ſhould be ouercome by the *Biſaltans*, and therefore he to preuent the worſt ranne away from his maiſter, and came home ſafe to *Biſalta* his owne country, and was by his countrey men created Captaine of all their warlike forces: he vnderſtanding what trickes the *Cardians* taught their Horſſes in dancing, brought out of *Cardia* certaine Pipes, and taught diuers *Biſaltans* to ſound and play the meaſures vpon them, which the *Cardians* taught their Horſſes: whereupon when as they ioyned battell with the *Cardian* Horſſes (for all the force of the *Cardians* lay in their Horſes) he commanded his piping *Biſaltans* to ſounde their muſicke, which the Horſſes vnderſtood, who preſently ſtood vp vpon their hinder legges, and would not fight any more or goe any further, ſo as they were ouerthrowne by their aduerſaries.

Solinus

They haue alſo a ſingular pleaſure in publike ſpectacles; and therefore haue beene obſerued to be prouoked not only by pipes or ſuch inſtrumentall muſicke, but alſo by ſongs or vocall harmony, by variety of colours, and by burning Torches: *Dion* alſo Writeth that he ſaw a Horſſe taught to know and to do reuerence to a king.

And *Textor* affirmeth that he ſaw a Horſſe at *Paris* at the triumphs, tilt, and Turnaments made for the marriage of *Lewes* the twelueth to *Mary*, a Lady of Brittaine, which being commaunded by his Ryder to ſalute the Queene, preſently did bend both his knees vnto her, and then roſe againe running away as faſt as a bird could flye.

Homer ſeemeth alſo to affirme that there are in Horſſes diuine qualityes, vnderſtanding things to come, for being tyed to their mangers they mourn'd for the death of *Patroclus*, and alſo fore-ſhewed *Achilles* what ſhould happen vnto him: for which cauſe *Pliny* ſaieth of them, that they lament their loſt maiſters with teares, and foreknow battailes, *Virgill* writeth thus of the horſſe of *Pallas*: *Poſt bellatrix equus, poſitis inſignibus Aethon*
Lachrymans, quiſque humectat grandibus ora.

Accurſius affirmeth, that *Cæſar* three daies before he died found his ambling Nag weeping in the ſtable, which was a token of his enſewing death, which thing I ſhould not beleeue, except *Tranquillus* in the life of *Cæſar*, had related the ſame thing, and he addeth moreouer, that the Horſſes which were conſecrated to *Mars* for paſſing ouer *Rubricon*, being let to run wilde abroad without their maiſters, becauſe no man might meddle with the horſes of the Gods, were found to weepe aboundantly and to abſtaine from all meat. Whereof their could be no cauſe giuen, but the loue of their former maiſters. It is alſo reported of *Rodatus*, a captain to Charls the great, who after the death of the Emp. was made a Monk, his horſe would neuer ſuffer any to come on his back except his maiſter, who likewiſe had abſtained from riding many yeares: But it happened that certaine Pagans, brake in vpon the ſaid monaſtery, whereupon poore *Rodatus* went vnto his horſe, who after many years diſcontinuance, willingly tooke vp his aged maiſter vpon his back, and ſo caried him vntil he triumphed ouer his aduerſaries, and no maruaile for dogs and horſes are moſt louing to men, if they be brought vp carefully, and liberally, they recompence the good turnes of their benefactors. It is obſerued in the nature of horſes that they ſeldome hurt a man or child, except in their madnes, yet are there malitious horſes, as well as men. It is reported by *Pliny* and *Tzetzes*, that when a foale hath loſt his dam, the reſidue of the Mares which giue ſuck, bring it vp, and that they are ſeldom found at variance, except the barren mares pull away the foales from the naturall dams.

For

For there is no creature ſo louing to their young ones, as are Mares, neither any ſo deſirous of young: for which cauſe, when they are barren themſelues, they labour to ſteale them away from others.

They which were wont to runne raſes, would performe it vpon Mares, newly deliuered of Foals, they tyed vp the Foals at home, and led the Mares to the begining of the race, making the end thereof at the Foales ſtable; and ſo putting the Beaſt forward, ſhe runneth homewardes more ſpeedily for the remembrance of her Foale. *Ariſtotle.*

Of the feare of Horſſes and their enemies in nature.

HOrſſes are afraid of Elephants in battaile, and likewiſe of a Cammell, for which cauſe when *Cyrus* fought againſt *Craſus*, he ouerthrew his Horſſe by the ſight of Camels, for a Horſſe cannot abide to looke vpon a Camell. If a Horſſe tread in the foot-path of a Wolfe, he preſently falleth to be aſtoniſhed; Likewiſe, if two or more drawing a charriot, come into the place where a Wolfe hath troad, they ſtand ſo ſtill as if the Charriot and they were frozen to the earth, ſayth *Aelianus* and *Pliny*. *Aeſculapius* alſo affirmeth the ſame thing of a Horſſe, treading in a Beares footſteps, and aſſigneth the reaſon to be in ſome ſecret, betwixt the feete of both beaſtes. *Orus.*

We haue ſhewed already, that if a Mare ſtrike a Wolfe, or treade in the footſteppes thereof, ſhe preſently caſteth her Foale; and therefore the Egyptians, when they ſignifie a Woman ſuffering abortement, picture a Mare kicking a Wolfe. The *Dextanian* Horſſes being not gelded, dare fight with Lyons, but being gelded, like al other Horſſes, they are ſo afraid of Lions, that no ſtripes, nor Spurs, is able to bring them in their preſence, the *Caropion* Horſſes excepted. *Oppianus*

Alkind of Swine are enemies to Horſes, the Eſtridge alſo is ſo feared of a Horſe, that the Horſſe dares not appeare in his preſence. The like difference alſo is betwixt a Horſſe and a Beare. There is a bird which is called *Anclorus* which neyeth like a Horſſe, flying about, the Horſſe doth many times driue it away, but becauſe it is ſomewhat blind, and cannot ſee perfectly, therfore the horſſe doth oftentimes ketch it, and deuoure it, hating his owne voice in a creature ſo vnlike himſelfe. *Cardan.*

It is reported by *Ariſtotle*, that the Buſtard loueth a Horſſe exceedingly, for ſeeing other Beaſtes feeding in the paſtures, diſpiſeth and abhorreth them, but as ſoone as euer it ſeeeth a Horſſe, it flyeth vnto him for ioy, although the Horſſe run away from it: and therefore the Egyptians, when they ſee a weake man driuing away a ſtronger, they picture a Buſtard flying to a horſſe. Horſſes are alſo taught to leape, if a man take him by the rains, and go ouer the ditch before him, holding him faſt, and pulling him to him. But if he be vnwilling, then let another come behinde him and ſtrike him with a Whip, or with a rod, ſo will he leape ouer without delay; and thus when you haue vſed him to leape empty, likewiſe accuſtome him loaded. Firſt ouer ſmaller and then ouer greater hedges. But at the beginning let him leape in ſofte ground, and being wel practized in harder, and when he beginneth to leape, let the Rider put Spurres vnto him, for ſo will he performe his leape with more ſafety to himſelfe and the rider; and by cuſtome hee may leape, and runne as wel downe the hil as vp hil; and therefore the *Perſians*, and *Nodriſians* vſe and accuſtome their Horſſes to run both down hil, and vp hil. *Aelianus.*

Theſe Epethits following, do ſerue and expreſſe the nature of Horſſes: ful of ſtomach, generous, magnanimious, ſtrong, ardent, ſharpe, couetous, fierce, bolde, threatening, terrible, foaming; ſuch were the Horſſes of *Arcauania*, *Argoſe*, *Myſene*, *Aria*, *Elis*, *Epid.* *Spaine*, *Theſali*, *Farſalis*, of which country was *Bucephalus*, the Horſſe of *Alexander*. *Ballaſia*, a prouince addicted to *Mahomet*, hath many of theſe excellent, great, and ſwift horſſes, whoſe hooſes are ſo hard, that they neede no yron ſhooes, although they trauaile ouer rocks and mountaines.

The

The Arabians alſo haue ſuch horſes, and in the kingdom of *Senega*, they haue no breed of Horſſes at all, by reaſon of the heate of their Countrey, which doth not onely burne vp all paſture, but alſo cauſe Horſſes to fall into the ſtrangury; for which cauſe they doe buy Horſſes very deare, vſing in ſtead of hay, the ſtalkes of Peaſe dryed and cut aſunder, and Millet ſeede, in ſtead of Oates, wherewithall they grow exceeding fat, and the loue of that people, is ſo great to Horſſes, that they giue for a Horſſe furniſhed, nine bond-ſlaues, or if it pleaſe them well, fourteen; but when they haue bought their Horſſes, they ſend for Witches, and obſerue therein this ceremony.

They make a burning fire with ſtickes, putting therein certaine fuming Herbes, afterwardes they take the Horſſe by the bridle, and ſet him ouer this ſmoking fire, annointing him with a very thinne oyntment, muttering ſecretly certaine charmes, and afterwardes hanging other charmes about their Necke in a red skinne, ſhut them vp cloſe for fifteene daies together: then did they bring them forth, affirming that by this meanes, they are made more valiant, and couragious in war.

The loue and knowledge of Horſſes to men.

ANd to this diſcourſe of Horſſes belongeth their nature, either of louing or killing men. Of the nature of *Alexanders* Horſſe before ſpoken off called *Bucephalus*, is ſufficiently ſaid, except this may be added, that ſo long as he was naked and without furniture, he would ſuffer any man to come on his backe, but afterwardes being ſadled and furniſhed, hee could endure none but *Alexander* his maiſter: For if any other had offered to come neare him, for to ride him, he firſt of all terrified him with his neighing voice, and afterwardes troad him vnder foot if he ran not away. When Alexander was in the Indian Warres, and ryding vpon this Horſſe in a certaine battaile, performed many valiant acts, and through his own improuidence, fell into an ambuſh of his foes, frō which he had neuer bin deliuered aliue, but for the puiſancy of his Horſſe, who ſeeing his maiſter beſet with ſo many enemies, receiued the Dartes into his owne body, and ſo with violence preſſed through the middeſt of his enemies, hauing loſt much bloode, and receiued many woundes, ready to die for paine, not once ſtaied his courſe till hee had brought his maiſter the King ſafe out of the battell, and ſet him on the ground; which being performed in the ſame place hee gaue vppe the ghoaſt and dyed, (as it were comforting himſelfe with this ſeruice) that by his owne death hee had ſaued the life of ſuch a King: for which cauſe, after Alexander had gotten victory, in that very place where his Horſſe died he built a citty and called it *Bucephalon*.

Gillius

Textor.

It is alſo reported that when *Limus* the Emperour would haue had his Horſſes to teare in pieces his Daughter, becauſe ſhe was a Chriſtian, he himſelfe was by one of them bitten to death. *Neocles* the Sonne of *Themiſtocles* periſhed by the biting of a Horſſe: neither heerein onely is the nature of Horſſes terrible, becauſe alſo they haue been taught to teare men in pieces: for it is ſaid that *Buſiris* and *Diomedes* did feede their Horſſes with mans fleſh, and therefore *Hercules* tooke the like reuenge of *Diomedes*, for hee gaue him to his Horſſes to be eaten: of *Diomedes* were theſe verſes made,

Vt qui terribiles pro gramen habentibus herbis,
Impius humano viſcere pauit equos.

The like alſo is reported of *Glaucus* (the ſon of *Syſiphus*) who fed Horſſes with mans fleſh at *Potnia* a city of *Bœotia*, and afterward when he could make no more prouiſion for them, they deuoured their maiſter: whereof *Virgill* writeth thus;

Et mentem venus ipſa dedit quo tempore Glauci,
Potniades malis membra abſumpſere quadrigæ.

But this is thought a fiction, to expreſſe them which by feeding and keeping of Horſſes, conſume their wealth and ſubſtance: and thus much for the natural inclination of Horſes.

Of

Of ſeuerall kindes of Horſſes.

THere be ſeuerall kinds of horſſes which require a particular tractate by themſelues, and firſte of all the martiall or great warlicke horſſe, which for profit the poet coupleth with ſheepe:

Laniſieræ pecudes & equorum bellica proles.

The parts of this horſſe are already deſcribed in the Stallion, the reſidue may be ſupplied out of *Xenophon* and *Oppianus*. He muſt be of a ſingular courage and docibility, without maime, feare, or other ſuch infirmity.

He muſt be able to run vp and down the ſteepeſt hils, to leap, and bite, and fight in battail, but with the direction of his rider: for by theſe is both the ſtrength of his body and mind diſcouered; and aboue al, ſuch a one as will neuer refuſe to labor, though the day be ſpent: wherefore the rider muſt firſt look to the inſtitution and firſt inſtruction of his horſſe, for knowledge in martiall affaires is not naturall in men or horſſes, and therefore except information and practiſe adorne nature, it cannot be, but either by feare or heady ſtubbornes, they will ouerthrow themſelues and their riders. Firſt of all they muſt not be geldings, becauſe they are fearefull, but they muſt bee ſuch as wil reioyce and gather ſtomacke at the voice of muſicke, or trumpets, and at the ringing of armour: they muſt not be afraid of other horſſes, and refuſe no combate, but be able to leape high and far, and ruſh into the battell, fighting (as is ſaid) with heeles and mouth.

The principall things which he muſt learne are theſe: firſt to haue a lofty and flexible necke, and alſo to be free, not needing the ſpur; for if he be ſluggiſh and need often agitation too and fro by the hand of the rider, or els if he be full of ſtomacke and ſullen, ſo as he will do nothing but by flattery and faire ſpeeches, he much troubleth the mind of the rider: but if he run into the battell with the ſame outward aſpect of body, as he doth vnto a flocke or company of Mares, with lowde voice, high necke, willing minde, and great force, ſo ſhall he be both terrible to looke vppon, and valiantly puiſſant in his combate. Wherefore the rider muſt ſo cary his hand, as the reynes may draw in the horſſes necke, and not ſo eaſily, as in a common trauelling gelding, but rather ſharply to his greeuance alittle, by which he wil be taught as it were by ſignes and tokens to fight, ſtand ſtill, or run away. *Xenophon.*

The manner of his inſtitution may bee this: after the dreſſing and furniſhing of your horſſe as aforeſaid, and likewiſe the backing, firſt of al moue, ſtir, or walk your horſſe gentlie, vntil he be wel acquainted with the cariage of your hand and whole body, and afterward accuſtome him to greater and ſpeedier pace or exerciſe, vſe him alſo to run longer races, and alſo by drawing in your hand to ſtay or ſtop ſuddenly: for there are horſſes ſo inſtructed that they can ſtay themſelues in their ſpeedieſt courſe vpon an inſtant, without any circumambulation, ſhaking off the violence of their courſe, like an ordinary trotting nag, by mounting vp a little with their forefeet. *The inſtitution of a warlicke horſſe.*

And alway it is to be remembred that after the mounting on horſſe-backe, you muſt firſt of al begin on the left hand, bending your hand that waie, and alſo to the right hand when you would haue your horſſe to turne on that ſide. And aboue all other things horſſes are delighted with crooked, bending and round courſes, ſuch as are in circles and Rings, and he muſt be accuſtomed to runne from other horſſes, leauing them behind him, and likewiſe turning toward them and making at them with his face to them: but headlong and precipitate courſes, ſuch as hunters make without guiding body, hand or horſſe, are euermore to be auoided, for manie men haue periſhed from their horſſes, as the Poets witneſſe of *Nipheus Leucagus, Liger, Clonius, Remulus, Amycus*. And alſo among the *Hiſtoriographers*. *Agenor, Fulco* of *Ieruſalem, Phillip*, ſon of *Ludouicus Craſſus* king of *France*, and *Bela* king of *Pannonia*. *Menhaue periſhed by raſhnes in riding.*

Of Horſſe-men, and the orders of Chiualry and Knight-hood.

THe principal horſſe-men of the world celebrated in ſtories, for training, ruling, and guiding their horſſes according to the art of warre, may for the dignity of Knight-hood (wher withall they are honoured) and from whom that Equeſtrial order is deriued, be recited in this place. It is manifeſt by *Sextus Pontinus* that the Romaine Equeſtrial order, was in the middle betwixt the Senatours and the common people, for at the firſt there was no difference betwixt *Equites* and *Iudices*, for both of them had for a badge, cogniſaunce, or note of their honour, power to weare a ring of gold, and in the conſulſhip of *Marcus Cicero* the title was turned to Equeſtriall or name of a knight or man at Armes, by that meanes reconciling himſelfe to the Senate, and affirming that he was deriued from that order, and from that time came the *Equeſter ordo*, being as is ſaid before the people, and recorded after the people, becauſe of the latter creation thereof: yet had they not their beginning at this time, but onely now they firſte came into the orders of the common-wealth; for they were called (*Celeres*) vnder *Romulus*, of one *Celer*, who at the command of *Romulus* ſlew *Remus*, and he was made the chief iudge of three hundred. They were afterward called *Flexumines*, eyther becauſe they ſwayed the minds of them whom they iudged, or elſe which is more probable, becauſe of martialling and inſtructing their horſſes for war: afterward becauſe they tooke a great company of horſſe-men, without all aide of footmen, at the citty *Troſsulum* in *Thuſcia*, they were called *Troſſulai*, and *Troſſuli*, and yet ſome ignorant perſons honored with the title of *Troſſuli* in remembrance of that victory, were aſhamed thereof as vnworthy their dignities.

The honour of horſſe-manſhip.

Feſtus.

They were forbidden to weare purple like as were the Senators, and their golden Ring was a badge both of peace and war. The maiſter of the horſſe among the Romains called by the Græcians *Hipparchus*, and by the Latines *Magiſter Equitum*, was a degree of honor next to the *Dictator*, and *Marcius* the *Dictator* made the firſt maiſter of horſſe-men, who was called *Spurius*, and ſet him in place next to himſelfe. Theſe Equeſtrial men or knights of ſtate were wont to be publicans at the leaſt, and it was ordained that no man ſhould be called into that order, except both he, his father, and grand-father, were free men, and were worth in value, twenty thouſand pound; *Turon* and *Tiberius* made this law, but afterward it grew remiſſe and not obſerued, whereby both bond men and Scribes were rewarded with this dignity from the Emperour, for Orations and pleaſing ſpeeches: yet were the Decuriall iudges choſen out of this rank; for indeed by primary and inſtitution, they were the flower and ſeminary of the Roman gentry. Pliny complaineth that this dignity which was wont to be a reward for military men, who had aduentured their liues for the honor of their country, was now beſtowed corruptly, and for mony vpon meane bribing perſons. It ſhould ſeeme they had euery one a horſſe of honor giuen to him for his note, for if one of them had grown fat and vnweeldy, not able to manage and gouern this horſ, it was taken from him. And *Cato* took away the horſe from *Scipio Aſiaticus*, becauſe he had intercepted mony, & from hence cam the terms of their allowance, as *Equiſtræ æs*, for that mony which was paid for a horſe to one kni. & *pararium æs*, for a double fee to an Equeſtrial man. Among the Athenians the higheſt order was of them which were called *Pentacoſiomedimni*, which had plowd ſo much land as had ſowd an hundreds of corn, & the next degree were their *Equites*, knights, or horſſemen, becauſe for the defence of their citty, they were able euery one to noriſh a horſſe of war. There wer of theſe in ancient time but 6. C. and afterward they were increaſed vnto 1200. and the ſacrifices which wer made for they. pomps and triumphs, were called *Hippades*: and they had liberty to noriſh their long hai which was forbidden to other men, and their tax to the ſacrifice was at the leaſt halfe a talent, (which is at the leaſt 300. crowns) and this ſacrifice was made for the health of thei horſſes,

Suidas.

The Athenian orders.

Ariſtophanes
Cœlius
Suidas.

horſſes: there were two maiſters created ouer theſe, to wage and order war, and ten inferior gouernours or wardens to look to the prouiſion and noriſhing of horſſes. Among the Lacedemonians they had foure gouernments. The monarchy for the kings, the *Ariſtocraty* for the old men, the *Olygarchie* for their *Ephori* or commiſſioners, the *Democratye* for their young men, with gouerned, managed, and inſtructed horſſes. *Neſtor* that ancient knight was commended for this skill, and had therefore giuen him the title of *Hippotes*.

Among the *Chalcidenſians* there was not a rich man but they took him into this order, and the *Cretians* likewiſe did euer highly account hereof, and made it their higheſt degree of honor, for euen the Romans did ſometimes gouern whole prouinces with no other then theſe, and Egipt had this in peculiar, that no other order, no not a Senator might be preſident or gouern among them. The *Achæans* had this degre in high eſtimat, like as the *Germans* their *Bataui* or ſtates. The Cittizens of *Capua* were and are diſguiſed with a perpetuity of this honour, becauſe in the Latines war, they did not reuolt from the Romans, and among all other the *Gaditan* wer moſt honored herewith, for at one time and for one battel they created 400. This title hath ſpred and adornd it ſelfe with many more degrees, as that among the French *Caballarij* and *Equites aurati*, and ſuch as are knights of Ieruſalem and diuers other, ſome for religion, and ſome for feats of armes: whereas the Perſians vſed a certain kind of garment in warre, called *Manduas*, from hence commeth the knights vper garment to be called a mantel, for al the Perſians were horſſemen. The nobleſt horſes and ſuch as coulde run moſt ſpeedily and ſwiftly were ioyned together in chariots for races, courſes, ſpectacles, games, and combats, for great values and prizes.

_____ Nempe veluerem
Sic laudamus equum: facili cui plurima palma
Feruet, & exultat rauco victoria circo.

And againe *Ouid* ſaith:

Non ego nobiluim venio ſpectator equorum

And *Horace*: *Nec te nobilium fugiat certamen equorum*
Primus in certamine.

There was one *Anniceris* a *Cyrenian* moſt skilful in this practiſe, and according to the vain humors of men, was not a little proud heerof, and for his loue to *Plato* would needs in the *Academy* ſhew him and his ſchollers his skill, and therefore ioyning his horſſes and chariot togither, made many courſes with ſuch an euen and delineat proportion, that his horſes and wheeles neuer wandered a hair bredth from the circle or place limited, but alway kept the ſame road and footſteps, whereat euery one marueiled: but *Plato* reproued the dubble diligence and vaine practiſe of the man, ſaying to him in this manner: It cannot be, that a man which hath trauelled and laboured ſo much in an art or skil of no worth or vſe in the common wealth, that euer he can addict his mind to graue, ſerious, and profitable buſineſſe, for while he applyeth all his parts and powers of body and ſoule to this, he is the leſſe able and more vnapt to thoſe thinges which are alone more worthy of admiration.

The ancient cuſtome was to vſe other mens horſſes in this combate, and therefore in the funerall of *Patroclus*, *Homer* bringeth in *Menelaus*, vſing the horſſe of *Agamemnon*. There were foure ſeuerall places wherein theſe games of horſſes and chariots were wont to bee obſerued and kept, and they were called after theſe places, *Olympia*, *Pythia*, *Nemea*, and *Iſthmia*, and of all theſe the *Olympiads* were the cheefe whereof all ſtories are full, for they were celebrated in *Olympus* euery fifte yeare inclusiuelie, that is, after the end of euery fourth yeare.

The writers of Chronicles do agree that the games of *Olympus* were firſt inſtituted by *Hercules* in the 2752. yeare of the world, beginning the worlde from *Noahs* flood, and they beginne to record and number the firſt *Olympiad* to be about the 3185. yeare of the world, about ſeuenteene yeare before the building of Rome.

There were of theſe *Olympiads* 328. and the laſt of theſe by computation or account fell abovt the yeare of our Lord 534. after the birth of Ieſus Chriſt, the bleſſed Sauior of the world.

The perfection of theſe games began the twenty fiue *Olympiad*, at what time *Pagondas* the *Theban* was pronounced victor: for then were ſwift horſſes brought into the games, and were called (*Teleioi*) that is, perfect in agility and growth: and theſe are called by *Pindarus* (*Monampycia*,) afterwarde came in *Synoris* with two horſſes, and in ſucceſſion both Colts, Mares, and Mules: their courſes are thus expreſſed by *Virgill*,

Ergo animos ævumque notabis,
Et quis cuique dolor victo, quæ gloria palmæ.
Nonne vides? cum præcipiti certamine campum
Corripuere, runtque effuſum carcere currus:
Cum ſpes arrectæ iuuenum: exultantiaque haurit
Corda pauor pulſans, illi inſtant verbere torto,
Et proni dant lora: volat vi feruidus axis.
Iamque humiles, iamque elati ſublime videntur
Aera per vacuum ferri atque aſſurgere in auras,
Nec mora, nec requies: vt fluuæ nimbus arenæ
Tollitur: humeſcunt ſpumis, flatuque ſequentum:
Tantus amor laudum tantæ eſt victoria curæ.
Sin ad bella magis ſtudium turmaſque feroces:
Aut Alphæa rotis prelabi flumina Piſæ.
Et Iouis in luco, currus agitare volantes
Primus equi labor eſt animos atque arma videre
Bellantum lituoſque pati tractuq; gementem
Ferre rotam & ſtabulo frenos audire ſonantes

And *Horace* expreſſeth it in this maner:

Sunt quos curriculo puluerem Olympicum
Collegiſſe iuuat, metaque feruidis
Euitata rotis palmaque nobilis
Terrarum dominos euehit ad deos.

Women were wont to be excluded from theſe games, vntill *Cyniſca* the daughter of *Archidamus* king of the Spartans, firſt of all other women nouriſhed and trained horſſes for theſe currule and Charyot games, and when ſhe brought her horſſes to *Olympus*, ſhe obtaind the prize, therfore her horſes wer conſecrated to *Iupiter Olympus*, and their figures remained in braſſe in his Temple.

Plny. It is alſo ſaid that *Echerates* a Theſſalian ouercame in the *Olympian* games with a Mare great with foale: And it is alſo reported that *Miltiades* the ſon of *Cimon Steſagora* (one of the tenne captaines of *Athens*) ran away from *Piſiſtratus* the Tyrante, and in the time of his abſence, he was twice victor at *Olympus* by foure Mares, the firſt time he beſtowed the glory vpon his cozen *German Miltiades*, his mothers brothers ſonne, and the ſecond time he tooke it to himſelfe, for which cauſe he was ſlaine by the ſons of *Piſiſtratus*, his Mares were alſo buried ouer againſt him, with an inſcription that they had won four games in *Olympus*, ſo that it appeared, hee ranne diuers times and neuer miſſed victory. At Athens they obſerued theſe courſes with horſſes in honor of *Theſeus*, and called the place of the running, *Hippodromus*.

The Latines call it *Stadium*, and *Curriculum*, and it was appointed in ſome plain valley, according to the prouerbe; *Equus in planiciem*, in the middeſt whereof was a building called (*Circus*) whereon the beholders ſtood to looke vpon the paſtime, and there were alſo places to containe the horſſes and Chariots, till they were turned out to run, (called *Carceres*) according to the verſes of *Silius*

Sic vbi proſiluit piceo de carcere preceps
Ante ſuos it victor Equus. And *Horace* alſo
Vt cum carceribus miſſos rapit vngula currus
Inſtat equis auriga ſuos vincentibus, illum
Preteritum temnens extremos inter Enutom.

And heereof came the pouerbe (*A carceribus ad calcem*) ſignifieng, from the beginning of the

the race to the latter end. *Eurithonius* inuented a chariot called *Harma*, and was the firſte that euer ran in *Olympus* with foure horſſes in the ſame, of whom *Virgill* writeth thus:

Primus Erichthonius currus & quataior auſis
Iungere Equos rapidiſque inſiſtere victor.

And from hence came the tearme *Quadriga* for a chariot with foure horſſes. There was a chariot in Athens drawne by one horſſe, and the games thereof were called *Polemyſteri..*, Likewiſe at Rome in the Conſuall-feaſts celebrated for the honour of Neptune, they ran with horſſes both ioynd and ſingle.

There were likewiſe games at Rome, called *Aequitia*, and *Equiria*, celebrated euery yeare, the twelfth of the calenders of May, wherein after the horſſes they courſed Foxes tyed to peeces of wood ſet on fire, this is called in Latine alſo, *Tarneamentum*, and in Italian by *Scoppa*, *Hagioſtra*, and in French *Formierim*. There is alſo a playe with horſſes for children cald *Troya*, firſt inuented by *Aſcanius* when he beſieged *Alba*, & by him brogh and taught to the Romaines, of which *Virgill* ſpeaketh, ſaying:

Incedunt pueri, pariterque ante ora parentum
Frenatis lucent in equis,
Cornea bina ferunt præfixa haſtilia ferro:
Pars læues humero pharetras.
Tres equitum numero turmæ, ternique vagantur
Ductores: pueri biſſeni quenque ſecuti.
Signum clamore paratis
Aepytides longe dedit, inſonuitque flagello,
Olli diſcurrere pares, atque agmina terni
Diductus ſoluere choris, rurſuſque vocati
Conuertere vias, infeſtaque tela tulere.
Inde alios ineunt curſus, alioſque recurſus
Aduerſis ſpatijs, alternoſq; orbibus orbes
Impediunt pugnæque cient ſimulacha ſub armis.
Et nunc terga fugæ nudant: nunc ſpicula vertunt
Infenſi: facta pariter nunc pace feruntur.
Hunc morem curſus, atque hæc certamina primus
Aſcanius, longam muris cum cingeret Albam
Retulit, & priſcos docuit celebare Latinos.
Hinc maxima porro
Accepit Roma, & patrium ſeruauit honorem:
Troiaque nunc pueri, Troianum dicitur agmen.

Of the greateſt Horſſe-maiſters, and nouriſhers of Horſſe.

IT is reported of King *Salomon*, that he had forty thouſand ſtables of horſſes, for chariots, and twelue thouſand for warre. The Lybians when they went to warre, did fight out of their chariots, and therefore they were ſaid to fight vpon two horſſes. The *Centaures* were the firſt that euer taught men to fight on horſſe-back, and the Roman *Turnia* conſiſted of two and thirty horſſe-men, the Captaine whereof was called *Beeurio*. The people of Nomades called *Surgatij*, brought eight thouſand horſſemen at one time into the field, which neither vſed armor, nor braſſe, nor yron, except only their daggers, and a rope of leather thonges, wherewithall they entred the battaile, and ioyning with their enemie, they made certain ginnes, or loopes thereupon, which they caſt vpon the necks of horſſes and men, and ſo with multitudes drew them vnto them, in which draught they ſtrangled them.

The Indians vſe the very ſelſe ſame *A*rmour on horſſe-backe that they do on foot, but yet they lead empty horſſes and chariots to leape vp and down vpon, and to refreſh their

fighting horſſes, and the number of their horſſe-men were at one time, foureſcore thouſand.

When *Pharnuches* the *Arabian*, was riding on horſſe-backe, there was a Dogge ran betwixt his horſſes legges, wherewithall the horſſe being amazed, ſuddainely leaped vpright, and caſt off his Rider, who being bruſed with the fall, fell into a conſumption: whereupon the Seruantes at the commaundement of their Maiſter, brought the ſaide horſe into the place where he caſt his Rider, and there cut off his legges aboue the knees. There was alſo a faſhion for horſſes to fight in battailes without bridles: For *Fuluius Flaccus*, when the *Romaines* ouerthrew the *Celtiberians* in *Spaine*, cauſed them to pull off their bridles from their horſſes, that ſo they might runne with all voilence, without reſtraint of Riders vpon their enemies; whereupon followed victory: for many times it falleth out that the horſſe hath more courage then his Rider, wherefore a good horſe-man muſt haue skill to annoy his enemie, and defend himſelfe; and likewiſe, to make his horſſe to come off and on without feare or dread, according to neceſſity.

There is a prouerbe in Greeke, (*Choris hippeis*) that is, (*Seorſim equites*) the horſſemen are aſſunder, whereof *Suidas* giueth this reaſon: when *Datys* inuaded the territory of the Athenians ranging and deſtroying at his pleaſure, no man daring to abide his forces, at his departure, the *Ionians* climed vp into trees, and ſignified vnto the Athenians, that the horſſemen had broken ranke and were aſſunder. Whereupon *Miltiades* ſet vpon the ſcatered company, and obtained a noble victory.

Of fighting in warre vpon Horſſes.

THe moſt cruell and fearefull kind of fight, is the arming of horſſes, which were called in auncient time *Catafracti*, and *Clibanarij*, and *Acatafracti*, and *Ferentarij*, fighting firſt of all with ſpeare, and afterwardes with ſword and ſhielde, caſting ſometimes alſo Dartes at one another, and bearing bowes to ſhoot arrowes, their horſſes making roome for them, which way ſoeuer they went: for with ſharpe pikes and other crooked-keene-cutting-inſtruments, faſtened to their armour or Chariot-wheeles, in the violence of their courſe, they wounded, killed, ouer-turned, or cut aſſunder whatſoeuer fleſh came in their reach.

The auncient horſſe-men of the Romaines had no breſt-plates, (as *Polibius* affirmeth) and therefore they were naked in their fore parts, prouiding for the daunger that was behind them, and defending their breaſts by their owne celerity: their ſhieldes were made of Oxe skinnes plighted and paſted togither, being a little round in compaſſe like the faſhion of a mans belly.

There was alſo great vſe of ſwift horſſes in Warre, for the Romaine ſouldiors caryed with them two horſſes a peece, being taught and exerciſed like Indians, when they had neede to flie, to leape vpon their empty horſſe, for the ſparing of their other: and they were therefore called *Amppiphi*, being apt to carry their maiſters out of danger, and from hence (*Aelianus* ſaith) the Romaines tooke the patterne of their *Phalanx*, (called *Antiſtomus*) which they vſed to terrifie the Barbarians, ſetting their horſes in a doubble front, ſo as they appeared headed both waies: and this was alſo the cuſtome of al the Germaines, when the number of their horſſe-men was not equall, they mingled the ſoot-men, with their light horſes, who being experienced to runne ſuddainely with the horſe-men, leaped into the battaile, and ſurprized the enemies flying away: and the ſame faſhion did the Spaniards alſo vſe (*Strabo* ſaith,) for the terrifieng of their enemies, making the foot men to fall into the battell among the horſe-men.

Dion.

Alexander.

Thoſe which did ſhoot Darts on horſebacke, were called *Hippotoxotiæ*, and therefore *Ariſtophanes* in his diſcourſe of byrds, calleth Hawkes by that name, for the reſemblance betwixt them and horſes, bearing theſe Riders. The hawkes are ſo called in the ſwiftnes of their

their courſe; & becauſe the talants of the Hauke are crooked like bowes. *Arianus* writeth that the horſe-men of Alexander carried ſpeares in their handes, fourteene cubits long; whereunto I cannot conſent, for eight cubits is a common ſize, as much as any Souldier on horſe-backe is able to vſe.

In battaile there are wings of Horſe-men, which are ſo called, becauſe like Wings they couer and protect the Army. And there were alſo Legionary Horſe-men, becauſe they were ioyned to the Legions of Souldiers, and the company of Elephants, Foot-men, and Horſſe men which were wont to goe before the King, were called *Agema*. A company of Horſſes ſet like a Tower in a Quadrangular forme in a fielde, was called (*Pergus*.) The Armour of Horſſes on his front or fore-part, is called (*Prometopidia*) vpon the eares (*Parotia*) vpon the cheekes (*Paria*) vpon the breſt (*Praſternidia*) vpon the ſides (*Parapleuridia*) vpon the loines (*Parameridia*,) vpon the Legges (*Paracnemidia*.) And the time of arming a Horſſe is knowne of euery Souldier.

Of Riding.

THe *Meades*, *Perſians*, and *Armenians*, were the firſt that inuented the art of riding and ſhooting, (as *Strabo* ſaith,) *Pauſanias* cald *Neptune Hippeos* for no other cauſe, but that it was ſuppoſed he was the firſt inuented the art of riding. *Pollidorus* aſcribeth it to *Bellerophon*. *Lyſias* the Orator ſaieth that the *Aamazonian* Women were the firſt of all mortall creatures that firſt aduentured to backe Horſſes. Others aſcribe it to the *Centaures*: But to leaue the inuention, and come to the Art. *Damis* in the life of *Apollonius*, ſetteth downe the ſum of the Art of riding, which briefely is this. To ſit ſtraight vpon his Horſſe, to rule him valiantly, to turne him with the bridle which way ſoeuer he pleaſeth, to beate him when hee is ſtubborne, to auoyde Ditches, Gulfes, and Whyrpooles when he rideth through Waters; going vp a hill, to lengthen the raines, and to reſtraine and draw them in going down the hill; now and then to ſtroke his haire, and not alwaies to vſe ſtripes.

Martial hath an excellent Epigrame vppon one *Priſcus* a raſh-headed-hunter, who neither feared Hedges, Hils, Dales, Ditches, Rockes, Riuers, nor other perils; vſing a bridle to his Horſſe but none to his affections, and therefore he telleth him, that he may ſooner breake a Hunters necke, then take away a Hares life: for ther are deceits in the rocks, hils, and plaine fieldes, to ſhake the rider from horſebacke to the earth. Thus followeth the Epigram.

Parcius vtaris moneo rapiente veredo
Priſce, nec in leopores tam violentus eas.
Sæpe ſatisfecit prædæ venator, & acri
Decidit excuſſus nec rediturus equo.
Inſidias & campus habet: nec fuſſa, nec agger,
Nec ſint ſaxa licet, fallere plana ſolent.
Non deerunt qui tanta tibi ſpectacula præſtent:
Inuidia fati ſed leuiore cadunt.
Si te delectant animoſa pericula, Thuſcis
(Tutior eſt virtus) inſidiemur apris.
Quid te frena iuuant temeraria? Sæpius illis
Priſce datum eſt equitem rumpere, quam leporem.

The beſt place for riding, is a barren and plaine Country. It is reported of *Claudius*, that when he had roade a great way in the Country vpon his enemies and met no body, he returned backe againe into his owne Campe, and blamed the ſluggiſhneſſe of his enemies, becauſe no one of them was ſeene abroad.

It is reported by *Ariſtotle*, that the further a man rideth, the more apt hee ſhall be to weepe;

weepe; and the reaſon is, becauſe of all the motions of the body, riding is the wholſomeſt, both for the ſtomach, and for the hippes; for a man muſt not ſit on horſebacke, as if hee were carried in a coach; but rather keepe his backe-bone vpright, not onely to be moued by his Horſſe that beareth him, but alſo by himſelfe; and therefore hee muſt ſit cloſe to the Horſſes hips, extending his Legges to the vttermoſt, vſing not onely his eies to looke before him, but alſo lifting vp his neck to help his ſight: for ſo the ſoft pace of the Horſſe doth corroborate the ſpirit aboue al other exerciſes; likewiſe, the body and ſtomack; alſo it purgeth the ſenſes, and maketh them ſharp: yet ſometimes by the violent courſe of a Horſſe, the breaſt of a man, or ſome other part about the raines receiue damage, (as ſome haue obſerued:) yet is it not ſo much to be aſcribed to the motion of riding, as to the vneaſie pace, or rather to the vneaſie ſeat of the rider.

The *Scythians* aboue all other Nations haue the looſeſt and broadeſt bodies; and the reaſon is, becauſe they wrap not their children in ſwadling cloathes as other people, and likewiſe becauſe they haue no regard vnto their ſitting vpon horſeback, and laſtly for their continual ſloath and eaſie: for the men vſe much to ride in Chariots, and Litters, before they get on horſebacke, but after they are accuſtomed thereunto they ride ſo much, that their hips and bones fal ful of ache, and they are alſo thereby made vnfit for generation, becauſe in a iourney of an hundred Miles they neuer light to eaſe themſelues and their beaſtes.

Theſe men hereafter named, were excellent riders & tamers of Horſſes. *Antomedon*, ſeruant of *Achilles*, *Idæus*, ſeruant to *Paraimus*; *Metiſeus* ſeruant to *Turnus*; *Myrtilus* ſeruant to *Oenomaus*; *Ceberes* ſeruant to *Darius*; *Anniceris*, ſeruant to *Cyreneus*; *Picus* to *Meſapus*; and *Lauſus Silius* remembreth *Cyrnus*, *Durius*, *Atlas*, and *Iberus*.

The inſtruments of Riding appertaining to a Horſſe.

A Good rider muſt conſider the hardneſſe or ſoftneſſe of his Horſſes mouth, that ſo hee may temper his bit; for a ſtiffe necked horſſe, is not ſo much to be guided by rod and Spur, as by bit, and bridle: wherefore it muſt ſometime be hard, & ſometimes gentle. The hard bits are called *Lupati*, becauſe they are vnequal, and indented like to a wolues teeth, wherevnto the Horſſe being accuſtomed, groweth more tractable and obedient to a gentle bit. According to the ſaying of *Ouid*:

Tempore pareot equus, lentis, animoſis habenis
Et placido duros, accipit ore lupos.

And *Virgill* againe ſpeaketh to like effect: *prenſiſque negabunt*
Verbera lenta pati, & duris parere lupatis
Aſper equus, duris contunditur, ora lupatis.

And *Silius* ſaith:

Quadrupedem flectit, non cedens virga lupatis.

There is alſo another inſtrument made of yron or Wood (called *Paſtomis*) and engliſhed (*Barnacles*) which is to be put vpon the horſſes Noſe, to reſtraine his tenatious fury from biting, and kicking, eſpecially at ſuch time, as he is to be ſhod or dreſſed. The Indians wer wont to vſe no bridles, like the Græcians and Celts, but only put vpon their horſes mouth a piece of a raw Oxe skin, faſtened round about, containing in it certaine yron pricks ſtanding to the Horſſes lips, putting a long a round trench through his mouth, to the edge whereof they faſten the raines, wherewithall they guide the beaſt. The Turkiſh Horſſes, and Spaniſh Iennets haue bits, with open circles in the middle, conſiſting of leather, or Iron, to reſtraine the Horſſes fury. The raines are (called *Habenæ*) becauſe they make the horſſes, *Habeles*, that is, tractable, and rulable, to be turned, reſtrained, or put forward, at our pleaſure, according to the ſaying of *Cilius*;

Ferrato calce, atque effuſa, largus habena,
Cunctantem impellebat equum.

And *Virgill*: *Ipſe ter adducta, circum caput egit habena.* Nei-

Neither is there any Horſſe, ſwift, or ſlow, noble, or vnnoble, that can be guided without theſe, which muſt be held continually in the hand of the rider, they muſt not be vnequal, one longer then another, neither thicke, neither weake, nor brickle.

There was a certaine Golden chaine (called *Ampix*) wherewithall the fore-tops of Horſes were wont to bee bound or tyed vp, and thereupon *Homer* calleth the Horſſe of *Mars*, (*Cryſampix*) and from hence came that cuſtome of womens frontlets, to be adorned with gold and pretious ſtones. There are alſo other ornaments of Horſes called trappings, and in Latine (*Phaleræ*) deriued from *Phalon* in Greeke, ſignifying bright, becauſe they were wont to put a great deale of Gold and Siluer on them, (as *Liuius* ſaith) which Horſſes ſo trapped, were preſents for great Princes: And there is a kind of *Achates* ſtone, wherwithall the Indians do adorne their Horſſe trappings: and it was apparent in *Homers* time, that they vſed little Bels, or ſounding pieces of Braſſe to bee faſtened to their horſſes bridles and trappings; they hanged likewiſe Iewels, and pearles to the breaſt of their Horſſes, which *Virgill* expreſſeth in this manner:

Inſtratos oſtro alipedes, pictiſque tapetis
Aurea pectoribus, demiſſa monilia pendent.
Tecti auro, fuluum mandunt, ſub dentibus aurum.

A good horſe-man muſt alſo haue a paring knife, wherewithall to purge and open his Horſſes feet; this is called by *Ruſius* (*Roſſneta*) and by others *Scalprum*. There is a kind of Manicle for the paſternes of Horſſes, (called *Namella*.) Moreouer a good rider muſt prouide him ſtirrops, (called *Subſellares* and *Staphæ*) which although it bee but a new deuiſe, yet are they ſo neceſſary for euery Ryder, as without them they cannot long continue. They muſt not be made to ſtraight for the foot, becauſe that then they doe not onley hinder motion in that part, and ſo make it benummed and colde, but alſo giue occaſion of great hurt to the Ryder in caſe the Horſſe fall, except he can ſo temper himſelfe to put but a very little part of his foote therein.

There are alſo Spurs requiſit to a Rider (called *Calcaria*) becauſe they are faſtened to the heele of a man, wherewithall he pricketh his dull Horſſe when he would haue him haſten the iourney; and the Greekes deriue it from *Muops*, ſignifieng a pricking flye, from imitation of which creature it may ſeeme they tooke this inuention: but this muſt bee remembred, that they are prepared for the dull and ſluggiſh Horſſe, and not for the free and full of life; for ſuch a Horſſe being pricked therwith, runneth forth rather with rage & diſdaine then for loue of the iourney, and many times the torment thereof maketh him by kicking out of his heeles to caſt off his rider.

Laſtly, he muſt haue regard to his Saddle, whereon hee muſt ſit: for the Barbarians did vſe to ride vpon bare Horſſes backes, but ſince that time, the wiſer ſort of horſe-men haue inuented a ſeate for their owne ſecurity. *Martiall* writeth heereof thus:

Stragula ſuccincti, venatur ſume veredi,
Nam ſolet a nudo, ſurgere ficus equo.

Of hunting Horſſes.

HVnting Horſſes becauſe of their ſwiftneſſe, were wont to be called (*Veredi*) according to the ſaying: *Sunt et veredi, curſu pernices*; Although they vſe this kind alſo for poſts, and performance of ſpeedy iourneies. The males are much better then the females, and therfore they ſeldome vſe Mares in hunting, becauſe they are not ſo well able to leape, or endure the woodes, for which cauſe *Gratius* writeth in this manner of them;

Reſtat equos finire notis, quos arma Dianæ
Admittant: non omne meas genus audet in artes
Eſt vitium ex animo: ſunt quos imbellia fallant:
Corpora: præueniens quondam eſt incommoda virtus.

Oppianus in his diſcourſe of hunting horſſes, (as wee haue ſaid already) aduiſeth to make choiſe

choiſe of them by the colour, vnto whom *Gratius* conſenteth ſaying:

Venanti melius pugnant color, optima nigri.

They that are of blewiſh colour, hauing variable ſpotted Legs (he ſaith) are fitteſt to hunt Harts: they that are of a bright gray, to hunt Bears, and Leopards; they that are bay, or of a readiſh colour, to hunt the Boars; they that are blacke, hauing glazen eyes, are good againſt Lyons: and thus much for the hunting Horſſes.

Of courſers or ſwift light running Horſſes.

AFter the vſe of Wagons, and Chariots, which men had inuented for their eaſe in trauel, & growing to bee weary therof, by reaſon of many diſcommodities, they came alſo to the vſe of ſingle Horſſes, which therefore they called courſers, and now a daies a Horſſe for Saddle, whereupon men performe their iournies; and the Poets ſay the inuenter heerof, was *Belerophon* the Son of *Neptune*, to whom his father gaue *Pegaſus* the flying Horſſe, which therfore they deſcribe with winges, and place for a ſtar in heauen like an Angell, becauſe of his incredible celerity: others attribute it to the inuention of *Seſoſtris*, otherwiſe called *Seſonchoſis*, a K. of Egypt, ſome to *Orus*, when he waged war againſt his brother *Typhon*; For theſe horſſes, are no leſſe profitable in war, then in peace, although none vſe them in theſe daies, but common Souldiers, yet in auncient time the greateſt nobles rode vpon them. The Emperor *Probus* had one of theſe Horſſes, which was nothing comely nor very highe, yet would he endure ordinary iournies, to run a hundred mile a day, whereupon his maiſter was wont to ſay merily, that hee was better for a flying, then a fighting Souldier. The Horſſes of Spaine are of this kinde, which they call Iennets, of *Genibus* theyr knees, becauſe when the rider is on their backs, he muſt hold his knees cloſe to the Saddle and ſides, for his better eaſe. Like vnto theſe are the Barbary Horſſes, whom they geld, to keepe them from the hardneſſe of the Nerues, which happeneth vnto them in their heate and trauell. There are a kinde of Horſſes called *Lycoſpacles*, and the reaſon of this name is, as ſome ſay; becauſe when they were Foales, they eſcaped the teeth of Wolues, being ſet on by them: and therefore they run the more ſpeedily to their dying day, for the wounds of Wolues makes a Horſſe light-footed; but this is not likely, for feare cannot put that into them which is not bred of nature, euen as we ſay, that *Vliſſes* by auoyding *Circes* cup, or *Cyclops*, was therfore made wiſe, but rather on the contrary, becauſe he was wiſe, therefore hee did auoide *Circes* cup; ſo likewiſe wee ſay, that theſe Horſſes are not lighter of foot, nor fuller of courage, becauſe they were ſet vpon by Wolues, and deliuered by feare, but becauſe nature hath framed them, nimble, valiant, and couragious; therefore they did auoide the Wolfe.

Aelianus alſo ſaith that theſe Horſſes, had a wonderfull knowledge, and ſagacity, to diſcerne betwixt Græcians and other nations; for when a Græcian came vnto them, they loued them, ſtood ſtil, and tooke meat at their hands, but if a Barbarian, or ſtranger came vnto them, they diſcerned them by their noſe, as a dog doth the foot-ſteps of a beaſt, lifting vp their voice, they ranne as faſt away from them as they would from any rauening beaſt. Theſe loued not onely their familiars, but aboue all other things, to be neate, fine, and cleanely in Chariots: For if at any time they came through water, drawing of a Chariot they tooke a pride in clenſing themſelues from all durte and filthineſſe cleauing to their legs or face. And that which is more ſtrange, they were vnwilling in race, to be ſtaied or taken out therof, as appeared by this ſtory, related by *Feſtus*. There is ſaith he in Rom a great gate called *Ratumena*, which tooke his name from the death of a young man, an *Hetrurian*, whoe periſhed there in a race of chariots, being conqueror, becauſe his horſes would not ſtay vntill they came into the Capitoll, and ſaw the framed earthen Chariots which were placed in the porch of *Iupiters* Temple by the *Romans*, and were appointed to be faſhi-

faſhioned in earth by the hand of a cunning potter, the which being wrought in earth, and put into the furnace, they grew ſo great that they could not bee taken out whole; at the ſight of theſe, the Horſſes of *Ratumena* ſtood ſtil, but firſt of al, their maiſter was ſlain in the courſe by falling off.

The horſſes of *Tartaria* are ſo incredibly ſwift, that they will goe twentye Germaine miles in one day. There was a race of Horſſes at *Venice* (called *Lupiferæ*) which were exceeding ſwift, and the common fame is, that they came vpon this occaſion. There was a certaine merry fellow which would become ſurety for euery man, for which hee was commonly Ieſted at in the whole Citty. It fortuned on a day, as he trauailed abroade in the Woodes, that he met with certaine hunters that had taken a Wolfe, they ſeeing him aſked him merrily if he would be ſurety for the Wolfe, and make good all his damages that he had done to their flocks, and Foales, who inſtantly confeſſed hee would vndertake for the Wolfe, if they would ſet him at liberty, the hunters tooke his word, and gaue the Wolfe his life, whereupon he departed without thankes to the hunters.

Afterward in remembrance of this good turne, he brought to the houſe of his ſurety a great company of Mares without marke or brand, which he receiued, and branded them with the image of a Wolfe, and they were therfore called (*Lupiferæ*) from whom deſcended that gallant race of ſwift horſſes among the *Veneti*: vppon theſe ride the poſtes, carrying the letters of kings and Emperors to the appointed places, and theſe are ſaid to refuſe copulation with any other Horſſes that are not of their owne kind and linage.

The Perſian horſſes are alſo exceeding ſwift, which indeede haue giuen name vnto all others. The meſſengers of the great *Cam* King of Tartaria, haue their poſtes ſo appointed at euery fiue and twenty miles end, of theſe running light horſſes, that they ride vpon them, two or three hundred miles a day; And the *Pegaſarian* courſers of France, by the like change of horſſes, run from Lyons to Rome in ſiue or ſixe daies.

The Epethits of a ſwifte running corſer are theſe, winged or wing-bearing, Larke-footed, breathing, ſpeedy, light, ſtirred, couetous of race, flying, ſweating, not ſlow, victorious, raſh, violent, and *Pegaſæan*. *Virgill* alſo deſcribeth a ſwift and ſluggiſh horſſe moſt excellently in theſe verſes; ſending one of them to the Ring, and victory of running, without reſpect of Countrey or foode, they are to be praiſed for enriching his maiſter, and the other for his dulneſſe to the mill, the verſes are theſe following,

——— *Nempe volucrem.*
Sic laudamus equum, facili cui plurima palma
Feruet, & exultet vanco victoria circo.
Nobilis hic, quocunque venit, de gramine cuius
Clara fuga ante alios, & primus in æquore puluis
Sed venale pecus Corithæ, poſteritas &
Hirpini, ſi rara, iugo victoria ſedit,
Nil tibi maiorum reſpectus, gratia nulla
Vmbrarum, dominos pretijs mutare iubentur
Exiguis, tritoque trahunt Epirhedia collo.
Segnipedes, dignique malam verſare Nepotis.

One of theſe ſwift light horſſes is not to be admitted to race or courſe vntil he be paſt three yeare old, and then may he be ſafely brought to the ring and put to the ſtretching of his legs in a compoſed or violent pace as *Virgill* ſaith:

Carpere mox gyrum incipiat gradibuſque ſonare.
Compoſitis, ſinuetque alterna volumina crurum.

Pliny affirmeth that if the teeth of Wolues be tyed to theſe horſſes it wil make them neuer to giue ouer in race, and when the Sarmatians were to take long iournies, the day before they gaue their horſſes very little drinke and no meat at al, and ſo would they ride them an hundred and fifty miles out right.

The Arabians alſo in many regions vſe to ride vpon Mares, vpon whom they perform great iournies, and King *Darius* did alſo fight his battailes vpon Mares which had foales; for if at any time their affaires went to wrack & they in danger, the Mares in remembrance of their foales at home would carry them away more ſpeedily then any other horſſe, and thus much for the light or ſwift horſſes. *Vartomanus.*

Of

Of the Gelding.

THey haue vſed to lib their Horſſes and take away their ſtones, and ſuch an one is caled in Latine *Canterius* or *Cantherius*, which is deriued of *Cauterium* becauſe they were ſeared with whot irons, or elſe from the ſtronger boughes or branches of Vines ſo called becauſe they were pruned. In French *Cheual Ogre*, *Cantier*, *Cheuron*, and *Soppa* doth interpret the Spaniſh *Ianetto* to be a Gelding. It is ſaid of *Cato Cenſorius* that he was carried and rode vpon a Gelding, and of theſe the Turkiſh Horſſes receiue the greateſt commendations.

Grapaldus. Foraſmuch as many Horſſes by their ſeede and ſtones are made very fierce, truculent, and vnruly, by taking away of them, they are made ſeruiceable and quiet which before yealded vnto man very little profit: and this inuention may ſeeme firſt of all to be taken from them which fed diuers together in one heard, being taught the intollerable rage of their ſtoned Horſſes towards their Colleagues and guides; for abating wherof they tooke from them their male-parts.

Camerarius Of the manner heereof you may reade plentifully in *Ruſius*; and hee affirmeth that the *Scythians* and *Sarmatians*, who keepe all their Ho ſſes in heardes, were the firſt deuiſers thereof: For theſe people vſing to robbe and forrage, were many times by the neighing of their vnruly Horſſes diſcouered; for their property is to neigh not onely at Mares, but alſo at euery ſtranger that they ſee or winde, and for Males they were ſo head ſtrong that they would diuers time cary away the ryder perforce and againſt his will to his owne deſtruction, in the rage of their naturall luſt.

Camerarius. If they be gelded vnder their dams when they ſucke, it is reported by ſome, that from ſuch their teeth neuer fal away, and beſide in the heate of their courſe their nerues are not hardened, for which cauſe they are the beſt of all to run withall.

They vſe to geld them in March in the beginning of the ſpring; afterward being well nouriſhed they are no leſſe ſtrong, able and couragious then other vnlibbed, alſo there is a pretty prouerbe *Cantherius in Foſſa*, a Gelding in a Ditch, which is then to be vſed, when a man vndertaketh a buſines which he is not able to manage, for a Horſſe can do much in a plaine, but nothing at al in a Ditch. It is reported that *Iubellius*, *Taurea*, and *C. Aſſellius*, *Liuius* fought a combate on Horſe-backe neare the Citty (*Capua*,) and when one had prouoked another a good while in the plaine fieldes, *Taurea* deſcended into a hollow way, telling his fellow combatant, that except he came downe vnto him, it would be a fight of Horſſes and not of Horſe-men, Whereunto *Aſſellius* yealded and came downe into the Ditch: at whom his aduerſary ieſted, asking him if he did not know that a Gelding cold do nothing in a ditch, from whence came the common prouerbe aforeſaid.

There is alſo another prouerbe (*Anthenius in Porta.*) A Gelding in the gate, to ſignifie a a man who after he had vndertaken the performance of ſome great exploit, his hart faileth in the very enterance, for it is reported of one (*Sulpecias Galba*) who riding out of the Citty, *Feſtus* his horſe tyred in the gate.

There is likewiſe another adage in *Plautus* which is this: *Crete hæc mulier cantherino ritu aſtans ſomniat.* That is to ſay, this Woman ſleepes ſtanding like a new dreſſed Horſſe, and is applied againſt them which in a kind of fooliſh ieſture ſhut their eies when they talke or worke: and thus much for the Gelding.

Of carriering Horſſes for pompe or Triumphe.

THe nature of theſe Horſſes is to liſt vp themſelues and riſe before, ſtanding vpon their hinder Legges, which is not poſſible for any to doe without a generous and gallant ſpirit, and alſo nimble and ſtrong loines to beare vp the hinder Legges, for it is not as many ſuppoſe that this power of riſing before from the ſoftneſſe of his Legges, but rather from his loines and hips,

hips betwixt his hinder Legs, for when his mouth is a little checked with the bridle he preſently bendeth his hinder paſterns and Ancles, and ſo lifteth vp his fore parts, that his belly and yard doe appeare, and in doing heerof the rider muſt not beare his hand hard, but giue him the bridle, that ſo he may doe it willingly and with greater grace of the beholders.

There are ſome which teach Horſſes to lift vp themſelues by knocking their paſternes with a rod, which the Horſſe vnderſtandeth as wel as he doth his race, when hee is ſtroke on the back by the rider. And in teaching of a Horſe this feat, it muſt be obſerued, that he neuer haue reſt vntil he haue learned it, and that at certain ſignes and tokens, he be taught of his owne accord to performe diuers and ſundry ieſtures: but if after long riding and copious labor, he begin to vnderſtand his maiſters pleaſure, and riſe twice or thrice together, then you may giue him the raines, nothing doubting but that hee vnderſtandeth and wil be obedient to the pleaſure of the rider. And in this kind he is acounted the beſt careering Horſe, which wil riſe high & oftneſt together; neither is there any quality ſo comendable in a Horſe as this, or that ſo draweth and (as it were) ſo impriſoneth the eies of old & young, and other beholders, for which cauſe Marſhall Horſſes for ſeruice of war, are to be inſtructed herein; And thus much for this Horſe. *Xenophon.*

Of load or Pack-horſſes.

WHere they keep Horſſes in heards and flocks, they haue ſome which are not fit for the ſaddle, nor for the wars, and therefore are to be employed for the carring of burthens, or to the cart; althogh (as *Feſtus* ſaith) mules were firſt vſed for carrying and draught; but for as much as all Nations haue not Mules, they are therfore inforced to vſe Horſſes, and for this purpoſe the Geldings are much better then the ſtoned Horſſes; wherfore the countrymen of moſt nations take Horſſes, for this purpoſe, after they be old, paſt breeding, or haue ſome other blemiſh in winde or lim, wherby they are diſabled to trauell vnder a man: for ſo great is the greedines of our age, that horſſes are not ſpared ſo long as they be able to liue; according to the common prouerbe (*Aſsinis equis Mulis feriæ nullæ*) Horſſes, Mules, and Aſſes, keepe no hollidaies: where the law of God concerning the Saboth is not obſerued; for the nouriſhing of horſſes doth counteruaile the charges. Among theſe may be remembred thoſe little Nags called *Hinni* & *Ginni* ſpoken of already in the diſcorſe of Aſſes, wherof ſom are generated betwixt a Horſe and an Aſſe, and others fal to be very little, through ſome ſickneſſe which happeneth vnto them in their dams belly: theſe are vſed with ſhorne manes according to the ſaying of *Propertius: huc mea detonſis aucta eſt cynthia mannis*. They are vſed for pleaſure, to carry the young ſonnes of noble men and Gentle men. There are alſo horſſes called (*Equi funales*, becauſe in their triumphs they were led with a halter next after the triumph.

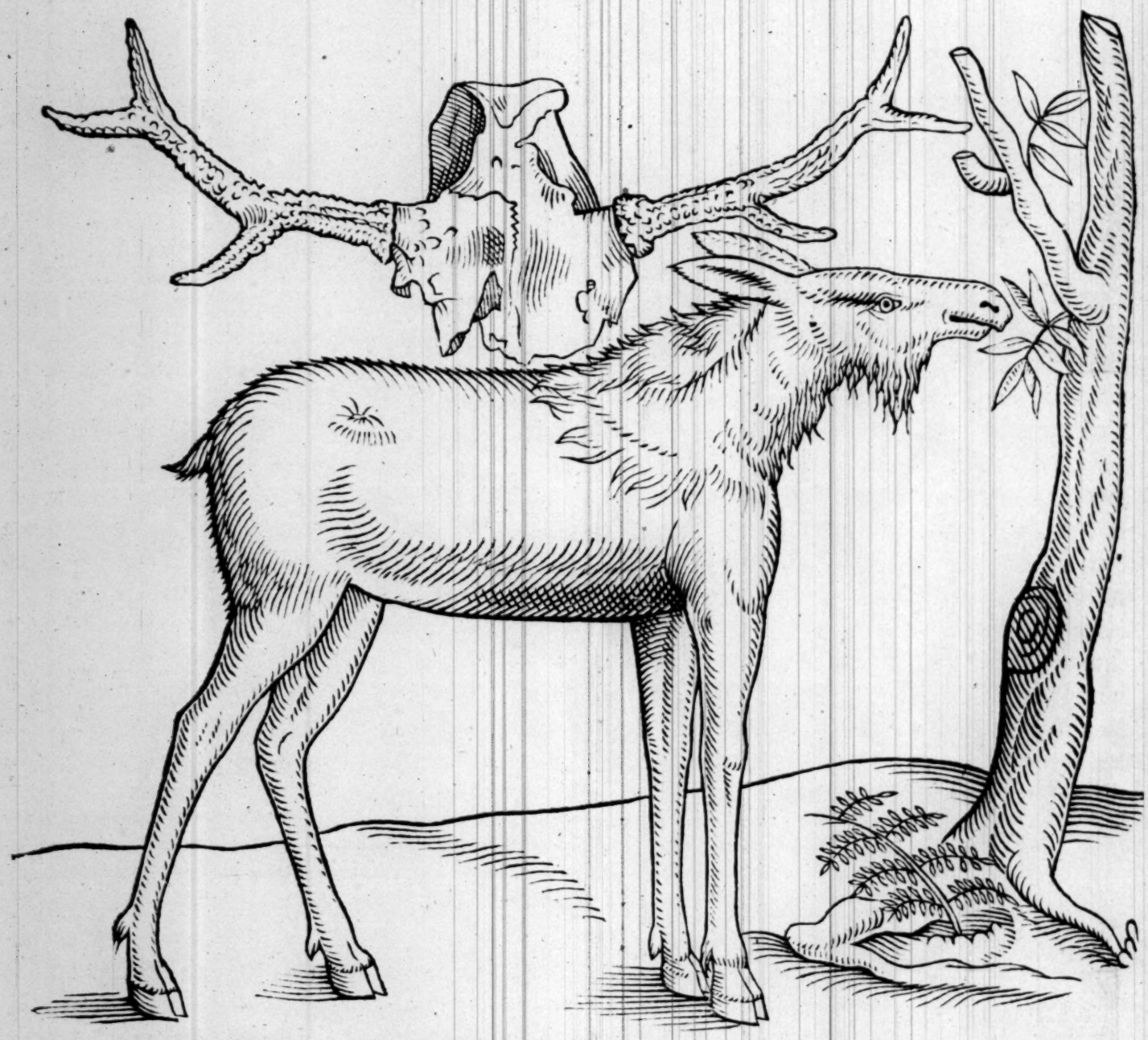
Of wilde Horſſes, the Sea-horſe, and the Hart-horſe (called *Hippellaphus*.)

IN the daies of *Gordianus* there were brought to Rome forty wilde Horſſes, and in the map of *Gordianus* wood, there were pictured three hundred. They are called in Latine *Equiferi*, and in Greek *Hippagroi*, they abound in Spain, & in the Alpes, and in the deſerts of *Aethiopia* there are many of them, which haue two long venomous teeth ſtanding out of their mouth: they differ alſo in their hooſes from other Horſſes, for they are clouen-footed like Harts, and they haue a long mane growing all a long their backe to their taile: And if at any time the inhabitants take them by ginnes and other ſlights, they fall ſo ſullen that they abſtaine from meate and drinke diſdaining to be kept in any ſeruitude or bondage, the Wilde Horſſes *Oppianus*

Albertus. of India haue but one horne: In the Alpes they are of an aſh-colour, with a blacke liſt downe their backes. The wilde horſſes of Scythia, neare the Riuer *Hypanis*, are cleane white. The wilde horſſes of Syria liue in flockes and heards togither, and in euery hearde they haue one Captaine or Maiſter ouer the reſidue, and if it Fortune that any of the younger horſſes leape vpon a Mare, this captaine-horſſe runneth after him, neuer giuing ouer till he hath bit off his ſtones.

Ariſtotle There are wilde horſſes in *Bruſhia* which are like to other horſſes in all parts, excepting their backes, which are ſo ſott and weake, that they cannot endure to be ſat vppon, neyther are they eaſily tamed, and the people of the country eat their fleſh: In Polonia there is a kinde of wilde horſſe which hath hornes like a Hart, and therefore I take it to bee the ſame which is called *Hypellaphus*, whoſe picture is heere deſcribed as it was taken heere in England, by that learned Phyſitian *Docter Cay*.

The figure of HIPELLAPHVS.



THis beaſt was brought out of *Norway*, hauing a mixt form, betwixt a Hart and a Horſſe, hauing a wel compacted body, a long and leane legge, clouen hoofe, a ſhort taile, and in all parts you would iudge him to be a Hart, but in his head and eares you would iudge him to be a mule, & in his horns a Roe, the vpper lip hanging ouer the neather almoſt as much as an Elkes: his mane like a horſes, but thinner and ſtanding more vpright, without other alteration: from their ſhoulders to their taile, they haue a like briſtling mane growing on the backe bone, as longe as their other haire, a bunch vnder their chappes, and vppon that a bunch or ſhagie haire, the hair about their ſhoulders is more longer then ordinary, but

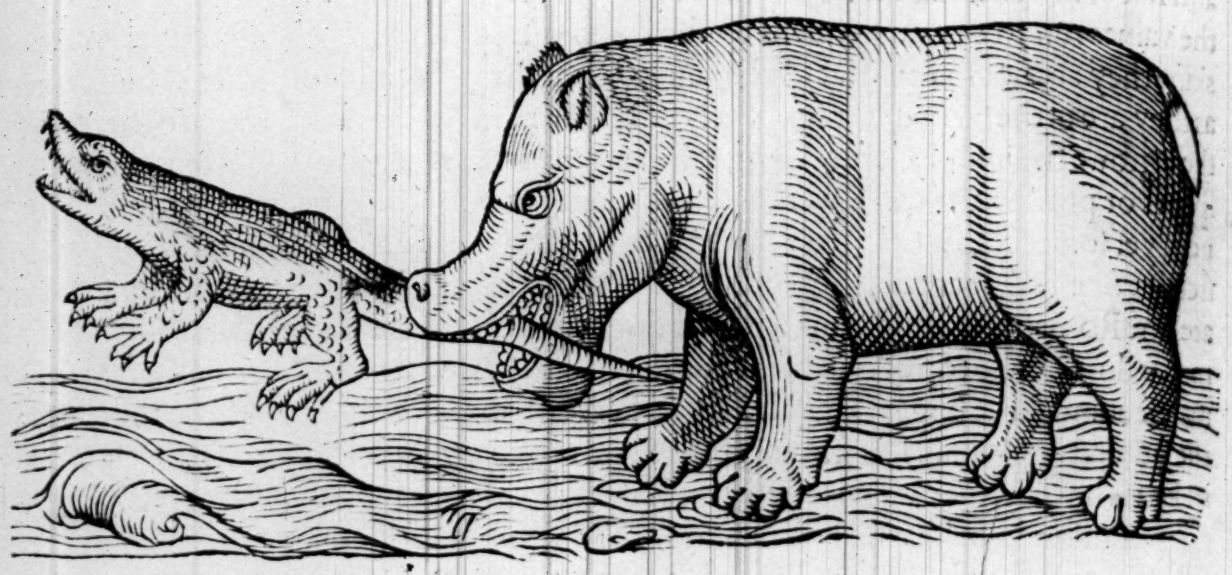
but their neckes ſo ſhort that they can neither drinke their drinke nor eat their meat vpon the ground, except they bend downe vpon their knees. The males in this kind doe onely beare hornes, and ſuch as do not grow out of the Crownes of their head, but as it were out of the middle on either ſide, a litle aboue the eies, and ſo bend to the ſides: They are ſharp and full of bunches like Harts, no where ſmooth but in the tops of the ſpeers, and where the vaines run to carry nutriment to their whole length, which is couered with a hairye skin: they are not ſo rough at the beginning or at the firſt proſſes ſpecially in the for-part as they are in the ſecond, for that onely is full of wrinckles; from the bottom to the middle they growe ſtraight, but from thence they are a little recurued; they haue onely three ſpeers or proſſes, the two lower turne awry, but the vppermoſt groweth vpright to heauen, yet ſometimes it falleth out (as the keepers of the ſaide beaſt affirmed) that either by ſicknes or elſe through want of food, the left horn hath but two branches: In length they are one Roman foot and a halfe, and one finger and a halfe in bredth, at the roote two Roman palmes. The top of one of the hornes is diſtant from the top of the other three Roman feet and three fingers, and the lower ſpeere of one horne is diſtant from the lower of the other, two Roman feet meaſured from the roots: in ſubſtance and collor they are like to Harts hornes, they waied together with the dry broken ſpongy-bone of the forehead, fiue pound and a halfe, and halfe an ounce, (I meane ſixteene ounces to the pound:) they fall off euery yeare in the month of Aprill like to Harts, and they are not hollow. The bredth of their fore-heads betwixt the hornes is two Roman palmes and a halfe, the top of the crown betwixt the horns is hollow on the hinder part, and in that ſiecel lieth the brain which diſcendeth downe to the middle region of the eies.

Theyr teeth are like Harts, and inwardly in their cheekes they grow like furrowes, bigger then in a Horſſe; the tooth riſing out ſharp aboue the throat, as it ſhould ſeeme that none of his meate ſhould fall thereinto vnbruiſed. This beaſt in his young age is of a mouſe or Aſſe colour; but in his elder age it is more yellowiſh, eſpecially in the extreame partes of his body: the haire ſmooth but moſt of all on his legges, but vnder his belly, in the inner part of his knee, the top of his Neck, breaſt, ſhoulders, and back-bone, not ſo ſmooth: In heigth it was about 22. handfuls and three fingers, being much ſwifter then any horſe, the female beareth euery yeare as the keeper ſaid in Norway two at a time, but in England it brought forth but one.

The fleſh of it is blacke, and the fibere broad like an Oxes; but being dreſſed like harts fleſh and baked in an Ouen, it taſted much ſweeter. It eateth commonly graſſe, but in england ſeldome after the faſhion of horſſes, which forbeare hay when they may haue bread; but leaues, rindes of trees, bread and Oats, are moſt acceptable vnto it. It reacheth naturally thirty hand breadths high, but if any thing be higher which it doth affect: it ſtandeth vp vpon the hinder legs, and with the forelegs there imbraſeth or leaneth to the tree, and with his mouth biteth off his deſire.

It drinketh water and alſo Engliſh Ale in great plenty, yet without drunkenneſſe; and there were that gaue it wine, but if it drinke plentifully it became drunk. It is a moſt pleaſant creature being tamed, but being wilde is very fierce, and an enemy to mankind, perſecuting men not only when he ſeeth them by the eie, but alſo by the ſagacity of his noſe following by foote more certainly then any horſe, for which cauſe they which kept them neare the high waies, did euery yeare cut off their hornes with a ſaw: It ſetteth both vpon horſe and foot-men; trampling and treading them vnder foot whom he did ouermatch, when he ſmelleth a man before hee ſeeth him, hee vttereth a voice like the gruntling of a Swine being without his female: it doth moſt naturally affect a woman, thruſting out his genital (which is like a Harts) as if it diſcerned ſexes. In Norway, they cal it an *Elke or Elend*, but it is plaine they are deceiued in ſo calling it, becauſe it hath not the legges of an Elke, which neuer bend, nor yet the hornes, as by conference may appeare. Muchleſſe can I beleeue it to be the *Hippardius*, becauſe the female wanteth hornes, and the head is like a Mules; but yet it may be that it is a kind of Elke, for the hornes are not alwaies alike, or rather the Elke is a kind of Horſſe-hart, which *Ariſtotle* calleth *Arrochoſius* of *Arracotos* a region of *Aſſya*, and heerein I leaue euery man to his iudgment; referring the reader vnto the former diſcourſes of a Elke and the *Tragelaphus*.

OF THE SEA-HORSE.



THe Sea-horſſe, called in Greeke *Hippotomos*, and in Latine *Equus Fluuiatilis*; It is a moſt vgly and filthy beaſt, ſo called becauſe in his voice and mane he reſembleth a Horſſe, but in his head an Oxe or a Calfe; in the reſidue of his body a Swine, for which cauſe ſome Græcians call him ſometimes a Sea-horſſe, and ſometimes a Sea-oxe, which thing hath moued many learned men in our time to affirme, that a Sea-horſſe was neuer ſeene; whereunto I would eaſily ſubſcribe (ſaith *Bellonius*) were it not that the auncient figures of a Sea-horſſe, altogether reſembled that which is heere expreſſed; and was lately to bee ſeene at Conſtantinople, from whom this picture was taken. It liueth for the moſt part in *Nilus*, yet is it of a doubtful life, for it brings forth and breedeth on the land, and by the proportion of the Legges it ſeemeth rather to bee made for going, then for ſwimming: for in the night time it eateth both Hay and frutes, forraging into corne fieldes, and deuouring whatſoeuer commeth in the way; And therefore I thought it fit to be inſerted into this ſtory. As for the Sea-calfe, which commeth ſometimes to land onely to take ſleepe, I did not iudge it to belong to this diſcourſe, becauſe it feedeth onely in the waters.

This picture was taken out the *Coloſſus* In the *Vatican* at Rome, repreſenting the Riuer *Nylus*, and eating of a Crocadile: and thus I reſerue the farther diſcourſe of this beaſt vnto the Hiſtory of Fiſhes, adding only thus much, that it ought to be no wonder to conſider ſuch monſters to come out of the Sea, which reſemble horſſes in their heads, ſeeing therein are alſo creatures like vnto Grapes and ſwords.

The *Orſean Indians* do hunt a beaſt with one horne, hauing the body of a Horſſe, and the head of a Hart. The *Aethiopians* likewiſe haue a beaſt, in the necke like vnto a Horſſe, and the feet and legs like vnto an Oxe. The *Rhinocephalus* hath a necke like a Horſſe, and alſo the other parts of his body, but it is ſaid to breath out aire which killeth men. *Pauſanias* writeth, that in the Temple of *Gabales* there is the picture of a Horſſe, which from his breaſt backwards is like a whale. *Lampſacenus* writeth, that in the Scythian Ocean, ther are Ilands wherein the people are called *Hippopodes*, hauing the bodyes of men but the feete of Horſſes, and the *Lamya* hereafter to be declared, hath the feete of a Horſſe, but in other things the members of a Goat: and thus much for the ſeuerall kinds of Horſſes, both for them that are properly ſo called, and alſo for any other which like baſtards retaine any reſemblance of nature with this Noble and profitable kind of beaſt.

Of

Of the diet of Horſſes and their length of life.

HAuing thus diſcourſed of the kinds of horſſes, and their ſeueral accidents, and vſes, both for War, and peace, pleaſure, and neceſſity; now likewiſe it followeth, that we ſhould proceed to their dyet, and manner of feeding: wherein wee are firſt of all to conſider, that the naturall conſtitution of a Horſſe, is whot and temperate. Whot, becauſe of his Leuity, and Velocity, and length of life; temperate becauſe he is docible, pleaſant, and gentle towardes his maiſter and keeper. He therefore that will keepe Horſſes, muſt prouide for them aboundance of meate, for all other cattell may be pinched without any great danger, only horſes can endure no penury. (*Varro* ſaith) that in feeding of Horſſes, we muſt conſider three things; firſt of all what foode the country wherein wee liue doth yeald; ſecondly when it muſt be giuen: thirdly, by whom, but ſpecially the place of feeding Horſſes is to be conſidered, for although Goates can liue in the Mountaines, better then in the greene fields, yet Horſſes liue better in the greene fieldes, then they can in the Mountaines. For which cauſe when we chuſe paſture for horſſes, we muſt ſee that it be fat, ſuch as groweth in meddowes, that in the winter time it may be ſunny, & in the ſummer it may be open and cold, neither ſo ſoft vnder foot, but that the Horſſes hoofes may feele ſome hardneſſe, for horſes, Mules, and Aſſes, do loue wel greene graſſe, and fruits, yet principally they grow fat with drinking; When they are in the ſtables, let them haue dry hay. A Mare when ſhee hath foaled giue her barly, and generally at all times in the Winter ſeaſon *Bullimung*, or a mixture of al kinds of graine is fit for them in the houſe, according to theſe verſes of *Nemetian*:

Ruſſius

Palladius.

Inde vbi pubentes, calamos durauerit æſtas
Lactenteſque vrens herbas ſiccauerit omnem
Menſibus humorem, culmiſque armarit, ariſtas
Ordea tum, paleaſque leues, præbere memento
Puluere quin etiam, puras ſecernere fruges
Cura ſit, atque toros, manibus, percurrere equorum
Gaudeat, vt plauſu, ſonipes, letumque, relaxet,
Corpus, & altores, rapiat per viſcera ſuccos,
Id curent famuli, comitumque animoſa iuuentus.

We haue ſhewed already, that they muſt haue ſtraw, or litter to lie vpon, and *Pollux* doth ſet downe the kinds of meates for Horſſes, as Barly, Hay, or French wheat, riſe, and hay; for hard and dry meat is fitteſt for Horſſes, becauſe it doth not fill them with wind; but al green meat is the leſſe aproued, by reaſon of inflamation. Three-leaud-graſſe is alſo good for horſſes, eſpecially if they be young, for chaffe, hay, graſſe, and Oats, are their naturaland pleaſing foode: and although graſſe be moiſt, yet in the young age of a Horſſe, he delights in moiſt meates, for they ſtretch out his belly, and encreaſe his growth, but when he is elder, then ought he to be nouriſhed with dryer foode; as chaffe, barly, Oates, and ſuch things. For although chaffe, by reaſon of their drynes make not a Horſſe fat, yet doe they preſerue him in perfect ſtrength, for al hard things which are diſolued with difficulty, do retaine their force of nutriment longer, but ſofter meats do not ſo; therefore the beſt diet or habitude for Horſſes is to retaine the meane betwixt fatneſſe and leannes. For fatneſſe miniſtreth many humors to the nouriſhment of ſickneſſe, and leanneſſe diminiſheth naturall ſtrength, maketh the body deformed. In ſome countries they giue their horſſes vine branches in the Autumne, to moue their bellies, and increaſe their ſtrength.

The hearb *Medica* which aboundeth in *Media*, is very nouriſhable to Horſſes, but the firſt ſtalkes are refuſed, ſaith *Ariſtotle*, the reſidue being watered with ſtincking Water, is moſt commodious. In Italy they fat their horſſes with *Trifoley*, in *Calabria* with *Sulla*, or *Arthritica*, and the *Thraſians*, neare the Riuer *Strymon*, with a greene Thiſtle.

Matheolus
Dioſcorides

In the ſpring time giue your younger Horſſes *Bullimung* for many daies together, for that will not onely make them fat, but alſo purge their bellies: for this purgation is moſt neceſſary for Horſſes, which is called ſoyling, and ought to continue ten daies together, without any other meat, giuing them the eleuenth day a little Barly, and ſo forward to the fourteeneth; after which day, continue them in that diet ten daies longer, and then bring them forth to exerciſe a little, and when as they ſweat, annoint them with Oyle, and if the weather bee colde, keepe a fire in the ſtable: And you muſt remember, when the Horſſe beginneth to purge, that he be kept from Barley and drinke, and giue him greene meat, or *Bullimung*, whereof that is beſt that groweth neare the Sea ſide.

But if the Horſſe goe to ſoile in Aprill, after fiue daies bring him forth, and waſh him all ouer with Water, then wiping his haire from all wet and filth, and looſe haires, poure vpon him Wine and Oyle, preſſing it ſmooth vppon his backe, downe to his skinne, ſo let him be wiped all ouer againe and carried into the ſtable, to be dieted with *Maſline*, or *Bullimung* as before, except he be troubled with the Glaunders, and then he muſt not feed on it in the daye time, leaſt through the heate of the Sunne, he fall into the Mange or into madneſſe.

It is alſo requiſite that while we feede our Horſſes with green Corne, they be let blood in the vaines of the breaſt, and alſo cutte in the rooſe of their mouths, that ſo thoſe places being emptied which were ſtuffed with corruption, the vacuety may be repleniſhed with better blood; a Horſſe thus dieted ſhall not onely liue in more health and free from ſickneſſe, but alſo be more ſtronge to vndergoe his labour.

With the blood that commeth out of him, mingled with Niter, Vineger, and Oyle, you ſhall annoint him all ouer, if ſo be he bee ſubiect to the Glaunders, or to the Mange, and then keepe him in the ſtable fiue daies together, ſuffering no curri-combe to come vpon him, vntill the ſixt day, feeding him in the meane time with greene Corne, or *Bullimung*; and then bring him forth againe, waſhing him al ouer with water, and rubbing him with a hard whiſp, vntill the humor or moiſtures be wholy wiped off, and he fed as before fourteene daies together.

If you pleaſe not to keep him in the ſtable, then in the ſpring time, turne him out in ſome meddow, or greene paſture, and there let him feed at his owne pleaſure; for it hath bin often proued, that ſuch a dyet hath recouered many ſicke Horſſes.

It is reported of the *Horotæ*, and *Gedruſij*, and men of *Freeſeland*, the *Macedonians*, and *Lydians*, doe feede their Horſſes with fiſhes: Likewiſe the *Pæonians* which inhabit about *Praſius* neare the Mountaine *Orbelus*, doe feede their Horſſes and all cattell which they yoake with fiſhes.

Concerning the drinke of Horſſes we haue ſpoken elſwhere, and therefore we ſhal not need to ſay any thing of it heere, except that the drinking much, and the horſſe thruſting his head in deepe into the troubled water, is an vnfalible ſigne of his goodneſſe; and the cuſtome of ſome is, for to giue their horſſes maſhes made of water and corne ſod together, or elſe, Beare, Ale or Wine, by drinking whereof, they encreaſe their ſpirits and ſtomach.

Albertus ſaith, that ſome to make their Horſſes fat, take Snailes, and beate them in pieces, ſo putting them into their meates whereby they grow to a falſe fatneſſe, which is eaſily diſolued. By eating of blacke Hellibor, Oxen, Horſſes and Swine, are killed: and thus much for the foode of Horſſe.

Concerning the voice of Horſſes, the Latines call him *Hinnitum*, and the Græcians, *Phruma*, and *Phrumateſta*; but this is certaine, that from their very foaling, the females haue a ſhrill and ſharper voice then the males, which is fuller, and broader, vntill they be two yeare old, and after copulation their voice encreaſeth, ſo continuing vntill they bee twenty yeare olde, after which time, it falleth, and decreaſeth againe.

The time of their life.

The length of a Horſſes life, (according to *Ariſtotle*) is eighteen or twenty yeares, and if they bee well tended and regarded in their youth: It hath beene found, that ſome haue liued vnto fiue and twenty, or thirty year old. The females liue longer then the males, becauſe of their generation, for the immoderate luſt of Horſſes, ſhortneth their daies. And it hath beene found that a Mare hath liued to forty, or fifty yeares, and a Horſſe to three

three and thirty: wherefore I do leaue the relation of *Pliny* and *Athenæus*, to be cenſured by the Reader, who affirme, that horſſes in their time, liued threeſcore or ſeauenty yeares.

Albertus alſo affirmeth, that a Souldiour told him for a certaine truth, that he knew a horſſe which liued till he was three ſcore yeares olde, and at that age, did ſeruice in the field. And *Auguſt. Niphus* alſo affirmeth, that the Riders of *Ferdinand* the firſt, told him, there was a horſſe in their maiſters ſtable of ſeuenty yeare old. The age of a horſſe may be known by his teeth, and the *Perſian*, *Bohemian*, *Epirian*, & *Sycilian* horſſes, liue longer then the *Spaniſh* or *Numidian*. In their years, the female neuer groweth after fiue, nor the male after 6. in height or length, ſo as the male are ſoner perfited in the womb then the femals, on the contrary the females do ſooner grow to their perfection after their foalling then the males.

The males haue more teeth then the females, and in each ſex they which haue feweſt teeth, liue not ſo long, and in their old age, their teeth grow white. Now their age is diſcerned by their teeth on this manner, the firſt foure, that is two aboue, and two beneath, be changed, after they be thirty yeare olde, and a yeare after the foure next are changed in like manner, againe after another yeare, foure more are chaunged, ſo that after foure yeare, and ſix months, he looſeth no teeth, except the canine, which commeth again in the fift and ſixt yeare; ſo that afterwards their age cannot be diſerned, becauſe in the ſeauenth yeare, they are al filled; An other vnfained note of their age, is the hollowneſſe of their temples, and their eye-lids beginning to wax gray, and their teeth hanging out of their mouths. They alſo haue litle blackes in the middle of their teeth. Some trye the age of their horſſes, as a wiſe and learned man writeth, by conſidering twelue teeth, ſixe aboue, and ſix beneath, for the old horſſes haue longer and thinner teeth, which are black at the top, and there are certaine brooches or wrinckles in their teeth, which being filled, the marke is ſaid to be out of their mouth.

Some try the age of their horſſes by their cheekes, for they pull vp the skin from the bones, and if it will quickly fal backe againe into his former place, they take it for an aſſured token of the horſſes youth: but if if it ſtande out and fal ſlowly downe, then on the contrary, they iudge the horſſe to be old, and thus much for the age and dyet of horſſes.

Of the vſes of Horſſe-fleſh, Mares milke, and other parts.

There were certaine people in Scythia, which were called *Hippophagi*, becauſe they liued vpon horſſe-fleſh; ſuch alſo were the *Sarmatians* and the *Vandals*: likewiſe in *Scythia* the leſſe, neare *Taurica Cherſonneſſus*, the people do not onelie eat the fleſh of horſſes, but alſo their milk, and make cheeſe thereof. *Athæneus* alſo affirmeth, that the manner of the ancient Perſians was, vpon the feaſts of their natiuities to roſt an Oxe, an Aſſe, a Horſſe, and a Cammell whole, and ſo ſet them before their gueſts.

Inlike ſort, they eat horſe-fleſh and Camels-fleſh at *Damaſcus*, and in *Pollonia* wilde horſſes, eſpeciallye that part, which groweth vnder the mane. The Sarmatians make meat of Millet ſeed, and mingle it with Mares milk, or with blood taken out of the vaines of their legs, wherewithall they make puddings, and this is their chiefe food. So likewiſe doe the *Tartarians*, who hauing a horſſe ſicke, cut off his vlcer or wound, and ſo kil him and eat his fleſh. The *Gothes* alſo in the daies of *Virgill* did drinke the blood of horſſes, as appeareth by theſe verſes: *Mat: michou Pau: venetus*

Profuit inceſſos, æſtus auertere, & inter
Ima ferire pedis, ſalientem ſanguine venam
Biſaltæ, quo more ſolent, acerque Gelonus
Cum fugit in Rhodopem, atque indeſerta Getarum
Et lac concretum, cum ſanguine potat equino.

The

The poets do alſo faine, that *Pelias*, the Sonne of *Tirus* and *Neptune*, was educated by a Mare, and *Metabus* brought vp his Daughter *Camillus* with Mares milke, becauſe ſhe was borne wilde, hee alſo bredde her among the buſhes, according to theſe verſes:

Hic natam indumis, interque horrentia luſtra
Armentalis equa, & lacte ferino
Nutribat, teneris immulgens vbera labris.

The Tartarians drinke Mares milke, which they dreſſe like white wine, and call it *Chumis*, whereof *Paulus Venetus* rehearſeth this ſtory. The king of *Tartar* ſaith he, nouriſheth aboue ten thouſand milke white horſſes and Mares, and euery yeare, vppon the eight and twenty day of Auguſt, they obſerue a ſolemn feaſt, wherein the milk of theſe white mares is dreſſed and ſet forth in comely veſſels.

Afterward the king taketh a bowle full thereof, and poureth it on the ground rounde about him, being ſo taught by his *Magitians*, to offer ſacrifice to the goddes of his country: For they perſwade him, that the gods licke vp that milke ſpilt on the ground, and afterwards the king drinketh vp the reſidew, and beſides him no body that day, except it be of the kings lignage, or of the country of *Horiach* (for the people of that country, haue liberty to taſt thereof that day,) becauſe of a battaile which once they obtained for the great *Cam*.

The property of this milke is to looſen the belly; and becauſe it is thin and hath no fat in it, therefore it eaſily diſcendeth, and doeth not curdle in the ſtomacke, and it is ſayde that the Scythians can keep it twelue daies togither, therwithal ſatisfying their hunger, & quenching their thirſt, and thus much ſhall ſatisfie for the naturall diſcourſes of horſſes; heereafter followeth the morrall.

The morrall diſcourſe of Horſſes, concerning fictions, pictures, and other deuiſes.

AND firſt of al for the morral dignity of horſſes, ther is a celeſtiall conſtellation called *Hippos*, according to theſe verſes of *Arratus* thus tranſlated:

Huic Equus ille iubam quatiens fulgore micanti
Summum contingit caput aluo ſtellaque iungens vna.

The Latines call this ſtarre *Pegaſus*, and they ſay that hee is the ſonne of *Neptune* and *Gorgon*; *Meduſa* with ſtriking his foot vpon a Rock in *Hellicon* a mountaine of *Bæotia*, opened a fountaine, which after his name was called *Hippocrene*. Others tell the tale in this ſort, at what time *Bellerophon* came to *Prætus* the ſonne of *Abas* the king of the *Argiues*, *Antia* the kinges wife fell in loue with her ghueſt, and making it knowne vnto him, promiſed him halfe hir husbands kingdome if he woulde lie with her, but he like an honeſt man abhorring ſo foule a fact, vtterly refuſed to accompliſh the deſire and diſhoneſty of the luſtfull Queene; wherupon ſhee being affraid leaſt he ſhould diſcloſe it vnto the king, preuented him by her owne complaint, enforming the king that he would haue rauiſhed her: when the king heard this accuſation (becauſe he loued *Bellerophon* wel,) would not giue puniſhment himſelfe, but ſent him to *Schenobeus* the father of Queen *Antia*, that he in defence of his daughters chaſtity might take reuenge vpon him, who preſently caſt him to *Chimæra*, which at that time depopulated all the coaſt of *Lycia*: but *Bellerophon* by the helpe of the horſſe *Pegaſus* did both ouercome and auoide the monſter, and being weary of his life perceiuing that there was no good nor truth vpon the earth, determined to forſake the world and flye to heauen: who comming neare to Heauen, caſting downe his eies to the earth, trembled to ſee how farre hee was diſtant from it, and ſo his heart fainting for feare, fell downe backewarde and periſhed, but his horſſe kept on his flight to heauen, and was there placed

placed among the ſtars by Iupiter. *Euripides* telleth the tale otherwiſe, for hee ſaith that *Chiron* the *Centaure* had a Daughter nourtſhed in the mountaine *Pelius* which was called *Theas* and afterward *Hippe*, becauſe of her exceeding hunting on horſſe backe, ſhee was perſwaded by *Aeolus* (the ſonn of Hellen, a Nephew of Iupiters, to let him lie with her, whereupon ſhe conceiued with child, and when the time of her deliuerance cam, ſhe fled from her father into the woods, for feare the loſſe of her virginity ſhould be knowne vnto him, but hee followed her to ſee what was the cauſe of his Daughters departure, whereupon ſhee deſired of the Goddes that her father might not ſee her in trauaile, her prayer was graunted, and ſhee after her deliuery, was turned into a mare, and placed amongſt the ſtars.

Others ſay that ſhee was a propheteſſe, and becauſe ſhe reuealed the counſels of the Goddes, was therefore metamorphized in that ſhape in the place aforeſaid. Others ſay, that becauſe ſhee gaue ouer to worſhip Diana, ſhe loſt her firſt preſence: but to returne to the firſt tale of *Bellerophon*, who after the death of *Chimæra*, growing proud for his valor attempted to fly to heauen, but Iupiter trobled his horſſe with a fury, and ſo he ſhook off his rider, who periſhed in the field, *Alecus apoteſe aleſe*, becauſe of his error: and *Pegaſus* was placed in heauen.

But to come nearer to the deſcription of the poetical horſſe, *Albertus Magnus* and ſome others ſay, that it is a beaſt bred in *Aethiopia*, hauing the head and feete of a horſſe, but horned, and wings much greater then the winges of an Eagle, which he not doth litt vp into the aire like a bird, but onely ſtretcheth them out when he runneth, whereby his only preſence is terrible to all creatures, vnto whom he is enemy, but eſpecially to men: but for the truth heereof (although Pliny and ſome others ſeeme to affirme as much) yet will I ſet downe nothing for trueth and certainety, becauſe as the poets call euery ſwifte horſſe *volucres*, and *Alipedes*, ſo the errour of that figure, hath rather giuen occaſion to the framing of this newe Monſter *Pegaſus*, then anye other reaſonable Aligory.

Likewiſe I knowe no cauſe why the poets ſhoulde faine, that *Ceres* was turned into a Mare, and hidde hir ſelfe in the heards of *Oncius*, Neptune falling in loue with her, followed her to thoſe fields, and perceiuing that hee was deceiued, turned himſelfe alſo into a horſſe, and ſo had to doe with her, whereat *Ceres* was greeuouſly offended, and fell into a very great fury, for which cauſe ſhee was called *Erinnis*: yet afterwardes ſhee waſhed her ſelfe in the Riuer *Ladon*, laying aſide al her rage and fury, at the fulnes of time ſhe brought foorth *Arion*.

And the Arcadians alſo had a certaine Denne, wherein they had a great remembrance of this rauiſhment of *Ceres*, ſitting in a Denne, wherein they ſay ſhe hidde hir ſelfe from all creatures, and whereunto they offer diuine worſhip. They picture her in a colts skinne, ſitting like a woman in all parts, with a long garment downe to her ancles, but the head of a horſſe with the pictures of many Dragons, and other ſuch wilde beaſts, holding in one of her handsa Dolphin, and in the other a Doue.

By all which it is not eaſie for euery man to knowe and conceiue their meaning, that plenty of food ſignified by *Ceres*, doth not only maintaine men, Fowls, Beaſts, and Fiſhes, but alſo the immoderate vſe therof draweth men to inordinate luſt and concupiſence, and that the Goddes of the Heathen were more rather to be accounted beaſtes then men.

Diana alſo among the *Arcadians* was called *Eurippa*, for the finding out of thoſe Mares which *Vlyſſes* had loſt: which *Vlyſſes* erected a ſtatue for *Neptune* the greate Ryder, and they ſay that *Hippolitus* being torne in pieces by Horſſes through the loue of *Diana*, and skill of *Aeſculapius*, by the vertue of certaine Hearbes hee was reſtored vnto life againe: Whereupon *Iupiter* being ſore vexed and angry with *Aeſculapius*

for

for ſuch an inuention, deluding as it were the fury of the Goddes, killed him with lightning; and thruſt him downe to hell, becauſe no wretched man woulde feare death if ſuch deuiſes might take place: which fact *Virgil* deſcribeth in theſe verſes:

At Triuia Hippolitum ſecretis alma recondit
Sedibus & nymphæ Ægeriæ nemorique relegat
Solus vbi in ſiluis Italis ignobilius æuum
Exigerit, verſoque vbi nomine virbius eſſet
Vnde etiam Triuiæ templo lucíſque ſacratis
Cornipedes arcentur equi quod litore currum
Et iuuenem Monſtris pauidi effudere marinis.

The Poets alſo do attribute vnto the night, blacke horſſes, and vnto the day white. *Homer* ſaith, that the names of the day-horſſes are *Lampus* & *Phaethon*, to the moon they aſcribe two horſſes, one blacke and another white, the reaſon of theſe inuentions, for the day and the night is, to ſignifie their ſpeedy courſe or reuolution by the ſwiftnes of horſſes, and of the darkenes of the night by the blacke horſſes, and the light of the day by the white, and the Moone which for the moſt part is hidde and couered with earth, both encreaſing and decreaſing, they had the ſame reaſon to ſignifie her ſhadowed part by a black horſe, and her bright part by a white one.

Textor.

The like fixtion they had of *Hecate*, whom *Auſonius* calleth *Tergemina*, becauſe ſhee is deſcribed with the heade of a Horſſe, a Dogge, and a wilde Man, the horſſe on the right hand, the Dogge on the left hand, and the wilde man in the middle: whereby they declared, how vulgar, illiterate, and vnciuilized men, do participate in their conditions, the labors and enuy of brute beaſts.

Heliodorus

We may alſo read in the Annales of *Tacitus*, that in his time there was a Temple raiſed to Equeſtriall fortune, that is, for the honor of them which managed horſſes to their owne profit, and that *Fuluius* the Prætor in Spaine, becauſe he obtained a victory againſt the *Celtiberians*, by the valiant diligence of his horſſemen, was the firſt that builded that temple. Likewiſe, there was another temple in *Bæotia* for the ſame cauſe dedicated vnto *Hercules*.

Cælius

The auncient Pagans call the Godde of Horſſes *Hippona*, as the Godde of Oxen *Bubona*. It is alſo apparant, that many Nations vſe to Sacrifice horſſes, for at *Silentinum* a horſſe was caſt aliue into the fyre and offered to *Iupiter*. Likewiſe the *Lacedemonians* ſacrifyced a horſe to the winds: at Rome alſo they ſacrificed a horſe to *Mars*, & therof cam the terme of *Equus October*, which was ſacrificed euery yeare in October in *Campus Martius*. This horſſe was often taken out of a chariot, which was a Conqueror in race, & ſtood on the right hand, aſſone as he was killed ſom one caried his taile to a place called *Regia*, and for his head there was a continuall combate betwixt the inhabitants of the ſtreetes *Suburra*) and *Sacrauia*) which of them ſhould poſſeſſe it: for the *Suburans* would haue faſtened it to the wal of *Regia*, and the *Sacrauiens* to the Tower *Mamillia*.

Gyraldus

The reaſon why they ſacrifyced a horſe, ſome haue coniecturd becauſe the Romans were the off ſpring of the Troyans, and they being deceiued by a horſſe, their poſterity made that Sacrifice for puniſhment of horſſes: but it is more reaſonable, that becauſe they Sacrificed a conquering horſſe, they did it onely for the honour of *Mars* (the god of victorie) or els becauſe they would ſignifie, that flying awaie in battell was to be puniſhed by the example of ſacrificing of a ſwift horſſe.

Feſtus

The *Carmani* did alſo worſhip *Mars*, and becauſe they had no horſſes to vſe in warre, they were forced to vſe Aſſes, for which cauſe they Sacrificed an Aſſe vnto him. There is another fable amongſt the Poets, that the *Methimnæans* were commaunded by the Oracle to caſt a Virgin into the Sea to Neptune, which they performd: now there was a yong man whoſe name was (*Ennallus*) which was in loue with the ſaid Virgin, and ſeeing hir in the Waters, ſwum after her to ſaue her, but both of them were couered with the waters of the Sea, yet after a certaine ſpace, *Ennallus* returned backe again, and brought newes that the virgin liued among the pharies of the Sea, and that he after that he had kept Neptunes horſes, by the helpe of a great waue, eſcaped awaie by ſwimming; for the poets fain that Neptunes chariot was drawn by horſſes of the ſea, acording to theſe verſes of *Gilius*:

Non

Non aliter quotiens perlabitur æquora curru
Extremamque petit Phœbæa cubilia Tethyn
Frænatis neptunus equis.

They alſo faine that the Sunne is drawne with two ſwift white Horſſes, from whence came that abhomination, that the Kings of *Iudæa* had erected Horſſes and Chariots in honor of the Sunne, which were ſet at the entrance of the Temple of the Lord; which Horſſes were deſtroyed by *Ioſias*, as we reade in holy Scripture. And the manner of their abhomination was, that when they did worſhip to the Sunne, they roade vpon thoſe Horſſes from the entrance of the Temple to the chamber of *Nethan-melech*. The Perſians alſo ſacrificed a Horſſe to *Apollo* according to theſe verſes of *Ouid*: Idolatry by the pictures of Horſſes *Munſter.*

Placat equum Perſis, radij hyperiona cinctus.
Ne detur ſceleri victima tarda deo.

And for this cauſe the *Maſagetes* ſacrificed a horſſe (the ſwifteſt of all Beaſts) vnto the ſun, the ſwifteſt of all the Gods. *Philoſtratus* alſo recordeth, that *Palamedes* gaue charge to the Græcians to ſacrifice to the Sunne riſing a white horſſe. The *Rhodians* in honor of the Sun did caſt yearly away into the Sea, the Chariots dedicated to the Sunne, in imagination that the Sunne was carried about the World in a Chariot, drawen by ſixe Horſſes.

As the Army of the Perſians did proceede forward on their iournie, the fire which they did (call holy and eternall) was lifted vp on Siluer alters: Preſently after this, there followed the Wiſe-men, and after thoſe wiſe-men came 165. young men, being cloathed with as many red little-garments as there are daies in the year: Inſtantly vpon the ſame, came the holy Chariots of *Iupiter*, which was drawne by white Horſſes; after which, with a reſplendant magnitude the Horſſe of the Sun was ſeene to appeare (for ſo it was called) and this was the manner of their ſacrifice. The ceremony of the Perſians going to war *Cœlius*

The King of *Indians* alſo (as is ſaid) when the daies began to waxe long, he deſcended downe to the Riuer *Indus*, and thereunto ſacrificed black Horſſes and Buls, for the Buls in ancient time were conſecrated to the riuers, and horſſes alſo were throwne therinto aliue, as the *Troians* did into *Xanthus*. *Varrmus*

The *Veneti* (which worſhiped *Diomedes* with ſinguler honor) did ſacrifice to him a whit horſſe: when the *Thebanes* made war on the *Lacedæmonians*, it is ſaid that *Cædaſus* apeared in a viſion to *Pelapidas*, one of the *Thebane* Captaines, and told him that now the *Lacedæmonians* were a *Læuctra*, and would take vengance vpon the *Thebanes*, and their Daughters; Whereupon *Pelapidas* to auert that miſchiefe, cauſed a young foale to be gallantly attired, and the day before they ioyned battel, to be led to a Sepulcher of their virgins, and ther to be killed and ſacrificed. *Strabo*

The *Theſſalians* obſerued this cuſtome at their marriges and nuptial ſacrifices, the man tooke a Horſſe of War armed and furniſhed, which he led into the Temple, after the ſacrifice ended he deliuered the raines of the bridle into the hands of his Wife who led the ſame Horſſe home againe, but for what ſignification or cauſe this rite was obſerued, *Aelianus* which relateth the ſtory ſheweth not, but ſaieth he referreth himſelfe to the *Theſſalians* to declare their owne reaſons of this obſeruation, and thus much ſhall ſuffice concerning the ſacrificing of Horſſes. *Plutarch.*

Another moral-honor done vnto them was their burial; For we haue ſhewed already that *Volucer* the Horſſe of *Verus* the Emperour was honourably buried, the Mares of *Cinon* which had won three games at *Olympus*, were likewiſe interred neare his owne body. The Scithians at the burial of their kings vſed for to ſtrangle one of his harlots, his cupberer, his Cooke, his Horſſe-keeper, his meſſenger, and alſo Horſſes and other cattell; and after a yeare they do this the ſecond time; taking fifty of his deareſt ſeruantes which were natural *Scythians* and ſtrangled them; Likewiſe fifty of his beſt Horſſes, out of whoſe bellies they pul out their bowels and guttes, and filling their bellies vppe againe with chaffe, they ſowe them vp: then make they halfe an arch vpon two poſts ſtanding vpright, and likewiſe the other halfe vpon two other poſtes ouer the kings graue; Likewiſe faſtening in the earth diuers other ſharp poſts vpon which they put the fifty horſſes, ſo faſtening them with thicke pieces of timber al along their neck and back, ſo that the ſhoulders of the horſes reſt vpon the fore-arch and their bellies on the hinder, their legs ſtanding vpward, then The burial of Horſes

bridle

bridle they the horſſes, and ſtretch foorth the reynes of their bridles vnto the poaſtes of the earth, afterwards vpon euery one of the dead horſſes they lay a dead man, putting a ſtake through his backe out of his necke, and the neather part of the ſaid ſtake they faſten in the poſte, which pierceth or goeth thorough the horſſe, and thus hauing compaſſed about the graue of their king, with ſuch horſſes and horſſe-men, they depart, leauing both one and the other to the conſumption of nature, and after this manner did they bury all their kings.

Adrian buried his hunting horſſe, *Enomaus* his Mares, *Partheria* and *Eripha*. Likewiſe *Miltiades*, *Euagoras*, and *Auguſtus* the Emperor: At *Agrigentum* alſo there are many *Piramides* erected vpon the ſepulchres of horſſes, and thus much ſhal ſuffice for the buriall of horſſes.

Dion.

Aelianus.
Plmy.

We haue ſhewed you already how men and women haue bin transformed into horſes, according to the fiction of the Poets, as of *Saturne*, *Iupiter*, *Neptune*, *Ceres*, *Hippes*, and *Ocyrrhoes* the daughtrrs of *Chiron*. In like ſort there haue beene predictions or oſtentations of things to come, taken from a Wolfe, a Fox, and a Serpent, and a Horſſe, which were called *Auſpicia Pedeſtria*.

Feſtus
Predictions or auguriſms by horſes

Dreames alſo haue beene declared by horſſes, for *Publius Vatinius* in the Macedonian warre, comming towards Rome in the night time, ſuppoſed he ſaw two yong men of excellent beauty to meet him, and tell him that Perſes the king was taken by *Paulus*, which thing he declared to the Senate, but was by them put into priſon as a contemner of the Maieſty and honor of that Captaine, but afterwards it appeard by the letters of Paul that Perſes was taken that very day; whereupon *Vatinius* was deliuered out of priſon, and rewarded with land and liberty.

Valer: Max.

It alſo apeareth that the ſame day that *Caſtor* and *Pollux* waſhed away the ſweat of them ſelues and their horſſes, in the lake of *Iuturne*, that they watched for the ſafety of the Roman Empire, and their Temple which was ioyned to the ſame fountain being faſt locked, vpon a ſuddaine flew open without the hand of man.

Aeneas alſo in *Virgill* ſaith, that he knew war woulde follow by the appearance of foure horſſes, which in a green field ſet vpon a whole campe, whereuppon in *Virgill* he ſpeaketh thus to *Anchiſes*.

Quatuor hic, primum omen Equos in gramine vidi
Tridentes campum late candore nouali
Et pater Anchiſes bellum o terra hoſpita partes
Bello armantur equi, bellum hæc armenta minantur
Sed tamen ijdem olim curru ſuccedere ſueti
Quadrupedes & frænа iugo concordia ferre
Spes eſt pacis aut.

Lucan alſo ſpeaketh to the ſame purpoſe that horſſes preſage warre;

primus ab æquorea percuſſis cuſpide ſaxis
Theſſalicus ſonipes bellis feralibus omen
Exiluit.

Alexander alſo writeth, that the Germans were wont to bring vp white horſſes which wer neuer vſed to labour, by whoſe neighing they were forewarned of warres, and of other ſtrange euentes. It is vulgarly knowne how *Darius* came to the kingdome of Perſia, after it was agreed amongſt the ſeuen princes, that he whoſe horſſe did firſt neigh in the morning in a place appointed, ſhould be ſaluted king, *Ebares* his rider in the night time tooke one of the Mares which he knew his maiſters horſſe loued, and ledd her into the ſuburbs, and there tied her, afterward he brought thither *Darius* his horſe, and led him about hir 2. or three times, and at length ſuffered him to couer her, and ſo ledde them both away together.

In the next morning the princes met as ſoone as day brake, and road vp and down the ſubburbs, vntil at laſt they came to the place where the Mare of *Darius* was tied the night before, whereunto the horſſe of *Darius* ran neighing ſtrongly, and preſently it thundered and lightned in a cleere day: whereuppon the reſidue of the princes alighted from their horſes, and did reuerence to king *Darius*, whom by diuine appointment was thus aduanced to the Scepter.

Althogh

Although there be ſome that ſay *Ebores* by handling of a Mares genitall and keeping his hand warme, vntill they came to the place aforeſaide, there ſtroking the Noſtrils of his maiſters horſſe, cauſed him thus to neigh and win the kingdome, yet I rather incline to the former opinion which was related by *Herodotus* in his Thalia.

There haue alſo beene horſſes of ſtrange faſhions, for as we haue ſhewed already, that a Mare did bring forth a Hare, ſo alſo (*Liuy* ſayth) an Oxe did bring foorth a Foale. *Nero* did ſhew certaine *Hermaphrodite* mares, wherewithall his chariot was drawne, which was a thing worth the ſight, that the Monarcke of the worlde ſhould ſit vpon Monſters. Of Monſter horſes.

Iulius Cæſar had a horſſe which had clouen hooues like a mans fingers, and becauſe he was foaled at that time when the ſouth-ſayers had pronounced that hee ſhould haue the gouernment of the world, therefore he nouriſhed him carefully, and neuer permitted any man to backe him but himſelfe, which afterwards he dedicated in the Temple of *Venus*, for he conceiued, that ſuch a ſtrange beaſt bredde in his owne flocke was a prediction vnto him of great honor. The *Palatine* of *Vilua* had a horſſe ſoled with fiue legs, and Henry the count-*Palatine* had likewiſe a horſſe with ſixe legs: Thus much may ſuffice for the monſter horſſes. *Plinius* *Dion.* *Cælius*

In the next place it is good to enquire what the *Centaures* are, who are deſcribed by the Poets to haue their forepart like men, and their hinder part like horſſes, the occaſion wherof is thus related by *Pindarus*: that *Centauru* the Sonne of *Ixion*, committed buggery with the mares of *Magnetia*, vnder the mountaine *Pelius*, from whence came that monſtrous birth in the vpper part reſembling the father and in the neather the mother. Theſe ſaith he poſſeſſed the mountaines and deſart places of Theſſaly, being giuen to all manner of Latrociny and Depræda:ion. They were called alſo *Hippocentauri*: And ſome ſaye that they were firſt of all nouriſhed by the Nimphes in the mountaine *Pelius*, who afterwards being the firſt that tamed horſſes, were thought to be halfe men, and halfe horſes, becauſe they were ſeene backward, and from hence came the fable that they were tamed by Hercules, which was one of his greateſt labours: But yet that no man may wonder or thinke it impoſſible that ſuch monſtrous creatures ſhould haue exiſtence in nature, theſe authorities following may perſwade ſufficiently. Of Centaurs

Plutarch in his banket of wiſemen, affirmeth, there was a horſſe-keeper which broght into the houſe of *Periander* an infant or rather a monſter which he had got vpon a Mare, which had the head, necke, hands and voice of a child, and the other partes like a horſſe, *Diocles* preſently iudged it to bee a monſter, and ſignified contentions and ſtrifes in the world. But *Thales* told *Periander* he was of another opinion, namely, that it was no monſter, but a meere naturall birth from ſuch a copulation, and therefore aduiſed *Periander*, that either he ſhould keepe no riders, or els let them haue wiues.

Claudius Cæſar alſo writeth, that in the time of his raigne there was ſuch a one borne in Theſſaly, which dyed the ſame day it was borne: and Pliny that he afterwards ſaw it ſeaſoned in hony, brought out of Egypt to be ſhewed to the Emperor. Theſe *Centaures Homer* calleth *Feray*, that is *Feræ*, wilde perſons. The *Lapithæ* and the *Centaures* are ſaid to be very like the one to the other and were alſo once very louing, but they fell afterwards to deadly war, by reaſon the *Centaures* in a banket being drunk, offered to rauiſh the famals of the *Lapithæ*, for which cauſe the *Lapithæ* ſlew them in their iealoſie, wheron fell a mortal war, whereby the poets ſignifie how intemperancy in men & beaſts doth not only bring with it other ſins, but alſo cauſeth much ſlaughter. And ſo I conclude the ſtory of *Centaures*, holding it poſſible that ſuch ſhould be generated by vncleane and vnnaturall copulation, but vnpoſſible that they ſhould liue long after birth, and therefore the *Centaurs* of the Poets are nothing els but men ſitting on horſſebacke, miſtaken for one entire creature which were diuided, and ſo I conclude with the verſe of *Horace*:

Humano capiti cernicem pictor Equinam
Hoc monſtrum puto Centaurus foret.

Of the ſtatues and figures of Horſſes.

IT is was no ſmal dignity that the ancient *Cephalenes* did ſtamp their mony with the picture of a horſſe, for ſurely from them it came, that coine was firſte of all called currant, becauſe of the ymage of a ſpeedy horſſe, wherewithall it wes imprinted. *Textor* alſo writeth, that amongeſt the auncientes there was a cuſtome to make the Character of a horſſe in the forehead of a boud-ſlaue, there was alſo ymages of horſſemen and horſſes renowned in many countries for the honor of both, ſuch were the ſtatues of the Amazons (cald *Hippiades* (who by *Lyſias* the Oratour are ſaide to be the firſt that euer backed horſſes: Such was the ſtatue of *Clelia*, *Quintus Martius*, *Tremulus*, *Domitianus*, and manye other both men and women: for the Romaines had the Equeſtriall ſtatues in great reuerence and ceremony, no doubt in imitation of the Græcians, but with this difference, that they pictured none but the ſwift horſſes, but the Romans, horſſes and chariots, and from hence came the cuſtome to haue chariots in triamph.

Pollux.

But this cuſtome to haue ſix horſſes in a chariot was brought in laſt of all by *Auguſtus*. *Ariſtodemus* pictured the chariots and wagener. *Piſicrates* the woman *Pitho*, with a wagon. *Eathycrates* the ſonne of *Lyſippus* expreſſed the Equeſtriall combate at the Oracle of *Trophonium* with ſingular art, alſo many Chariots of Medea, the horſſe and his cariage: there were alſo earthen chariots at Rome in the porch of Iupiters Temple, as we haue ſhewed before in the diſcourſe of chariots.

When *Conſtantinus* the great took a view of the citie of Rome, and paſſing from place to place, came at length to *Forum Traiani*, the moſt exquiſite building of all the world, he ſtood amazed at the admirable frame of Giants, which were lineally deciphered therein, whereof diſparing to imitate any part of that worke, he choſe onely to erect the picture of ſuch a horſſe & prince, as in the middle of the ſame was erected, in remembrance of *Traiane*, and ſo much he intimated to his followers: cloſe by him ſtood that princely *Hormiſda* (a perſian) who made the Emperor this anſwere; *Ante imperator ſtabulum tale condi iubeto ſi vales: Equus quem fabricare diſponis ita late ſuccedat vt iſte quem videmus:* O Noble Empe. before you make ſuch a horſſe, firſt of all builde ſuch a ſtable; that your worke in all parts may be correſpondent to this which you propoſe vnto your ſelfe to imitate.

Amianus

Metellus the Macedonian raiſed two porches which were compaſſed about with two horſſes, without inſcription or dedication, which now are compaſſed with the porches of *Octauia*, & the row of Equeſtrial ſtatues in the front of the ſaid buildings, now the greateſt ornament of that place, he alſo brought out of Macedonia. And it is ſaid that Alexander the great cauſed *Lyſippus* (that ſingular workeman) to frame the pictures of all thoſe knights which in his company were ſlaine at the Riuer *Granicum*, and alſo to place his owne picture amongſt them.

In the citty of Rome there are two mountaines called *Equilini*, in one of them are the bathes of *Dioclesian*, and the great Marble horſſes, with two men halfe naked, holdinge their reines, being moſt ſingular workemanſhip, whereof one hath this inſcription in latine letters *Opus Praxitelis*, the vvork of *Praxitiles*, the other *Opus Phidiæ* the vvork of *Phidias*: and it is cleare, that they were brought thither by *Tyridates* king of *Armenia*, for whoſe entertainment *Nero* cauſed the Theatre of *Pompey* to be couered all ouer with gold in the ſpace of one daie. The ſtory of the Troian horſſe is vulgarlie known, which is alſo caled *Equus Durateus*, or *Durens*, wherein the Græcian princes hid themſelues, when they tooke Troy, according to theſe verſes:

Caporinus

Nec cum duratens Troianis pergama partu
Inflammaſcit Equus nocturno graiugenarum.

The truth whereof ſtandeth thus, the Græcians making ſhew that they had vowed a vow vnto *Pallas*, framed a horſſe of ſo great bignes, that it coulde not be taken into Troy, except

cept the gates were pulled downe; and this they placed hard to the wals of Troy: Sinon (the counterfet runagat) being then within the wals among the Troyans, perſwaded them to pull downe their wals and pul in that wooden horſſe; affirming that if they could get it, *Pallas* would ſtand ſo friendly to them that the Græcians ſhould neuer be able to mooue warre againſt them: wherefore they pull downe their gates, and part of their wall, and by that meanes do bring the horſſe into the citty: while the Troyans were thus reuelling and making merry with themſelues, and not thinking of any harme might enſue vpon them, the leaders of the Græcian army who by deceit all this while kept themſelues cloſe hid, (euer ſince which time the Græcians are tearmed of all nations deceitfull) on a ſuddaine roſe out of their lurking places, and ſo going forward inuaded the citty, being deſtitute of any defence, and by this meanes ſubdewed it.

Others are of opinion, that the poets fiction of the Troyan horſſe, was no other but this, that there was a mountaine neare Troy called *Equus*, and by aduantage thereof Troy was taken, whereunto *Virgill* ſeemeth to alude, ſaying;

Inſtar montis Equum diuina Palladis arte
Aedificant.

For they ſaie that *Pallas* and *Epeus* made the horſſe, and therefore I conie&ture, that the Troian horſſe was nothiug elſe but an engine of war, like vnto that which is called *Aries*: For (*Pauſanias* ſaith) that *Epeus* was the inuenter thereof. And *Higinias* ſaith, that the Troyan horſſe was *Machina eppugnatoira*, a deuiſe of war, to ouerthrow the wals.

Of this horſſe there was a brazen image at Athens in *Acropolis*, with this inſcription, *Charidemus, Fuangeli filius cælenenatus dicauit*. When Alexander looked vpon his own picture at *Epheſus* which *Apelles* had drawne with all his skill, the king did not commend it according to the worth thereof: It fortuned that a horſſe was brought into the roome, who preſentlie neighed at the picture of Alexanders horſſe, ſmelling vnto it as to a liuing horſſe, where at *Apelles* ſpake thus to the king:

Ho men Hippos eoice ſou graphicoteros
Cata polu.

That is to ſay: the horſſe is a better diſcerner of truth then you.

There was one *Phormis* which went from *Mænalus* in Arcadia into Scicilia, to ſerue *Gelon* the Sonne of *Dinomenes*, vnder whom and his brother *Hiero* he aroſe to great eſtate of wealth, and therefore he gaue many guifts to Apollo at *Delphos*, and made two brazen horſſes with their riders at *Olympia*, ſetting *Dioniſius* the Græcian vpon one, and *Simon Egenenta* vpon the other.

Aemilius Cenſorinus (a cruel Tirant in *Scicilia*) beſtowed great gifts vpon ſuch as could inuent new kind of Torments; there was one *Aruntius Paterculus*, hoping to receiue from him ſome great reward made a brazen horſſe, and preſented it to the Tirant: to include therein ſuch as he ſhould condemne to death: at the receipt whereof *Aemilius* which was neuer iuſt before, firſt of all put the author into it, that he might take experience how curſed a thing it was to miniſter vnto crueltie.

Apelles alſo painted *Clytus* on horſſe-backe haſtening to war, and his armour bearer reaching his helmet vnto him, ſo liuely, that other dumb beaſts were affraid of his horſſe. And excellent was the skil of *Nealces* who had ſo pictured a horſſe foaming that the beholders were wont to take their handkerchefs to wipe it from his mouth: and thus much for the morrall vſes of horſſes.

Of the ſeuerall diſeaſes of Horſſes and their cures.

SEeing in this diſcourſe I haue principally aymed at the pleaſure, delight, and profitte of Engliſhmen, I haue thought good to diſcource of the diſeases of horſſes and their cures in the words of our owne countrymen M. *Blundevile*, and M. *Markham*, whoſe works of theſe matters are to be recorded like the *Illiads* of *Homer* in many places and ſeuerall Monumentes, to the the entent that enuy or Barbariſme may neuer be able to burie them in obliuion, or neglect to root them out of the world, without the loſſe of other memorable labors.

Wherefore good Reader, for the enſuing Tractate of diſeaſes and cures compiled by them, after that I had read ouer the labors of *C. Geſner*, and compared it with them, finding nothing of ſubſtance in him, which is not more materially, perſpicuouſly, profitably, and familiarly, either extracted or expreſſed by them, in a method moſt fitting this Hyſtory, I haue thoght good to follow thē in the deſcription of the diſeaſe and the remedy, firſt (according to time) declaring them in the words of *M. Blund.* and afterwards in the words of *M. Markam* methodically one after the other in the ſame place: wherwithal I truſt the liuing authors wil not be diſpleaſed, that ſo you may with one labour examin both; and I hope, that neither they nor any of their friends or Schollers ſhall receiue any iuſte cauſe of offence, by adding this part of their ſtudies to our labors, neither their bookes imprinted, be any way diſgraced or hindered, but rather reuiued, renobled, and honoured. To begiane therefore (ſaith Maiſter *Blundeuill*) after the diſcourſe of the nature of a horſſe followeth thoſe things which are againſt nature, the knowledge whereof is as needfully profitable as the other. Things againſt nature be thoſe whereby the heathfull eſtate of a horſſes body is decayed, which are in number three. That is, the cauſes, the ſicknes, and the accidentes; of the two firſt in order, and the other promiſcuouſly as neede requireth.

Of cauſes and kinds thereof.

Blundeuile

THe cauſes of ſickenes be vnnaturall affects, or euill diſpoſitions preceding ſickneſſe, and prouoking the ſame, which of themſelues do not hinder the actions of the bodye, but by meanes of ſickneſſe comming betwixt. Of cauſes, ſome be called internal, and ſome Externall. Internall be thoſe that breede within the body of the beaſt, as euill iuice. Externall be thoſe that chance outwardly to the body, as heat, cold, or the ſtinging of a Serpent, and ſuch like. In knowing the cauſe of euery diſeaſe, conſiſteth the chiefe skill of the Ferrer. For vnleſſe he knoweth the cauſe of the diſeaſe, it is impoſſible for him to cure it wel and skilfully. And therefore I wiſh al Ferrers to be diligent in ſeeking to know the cauſes of all diſeaſes, as wel in the parts ſimiler, as inſtrumentall. and to know whether ſuch cauſes be ſimple, or compound: for as they be ſimple or compound, ſo do they engender ſimple or compound diſeaſes.

Of ſickneſſe what it is, and how many generall kinds there be, alſo with what order the diſeaſes of Horſſes are heerein declared. And finally, of the foure times, belonging to euery ſickneſſe.

SIcknes is an euill affect contrary to nature, hindring of it ſelfe, ſome action of the body. Of ſickenes there be three generall kindes, wher eof the firſte conſiſteth in the parts simyler; the ſecond in the parts inſtrumental: and the third in both parts togither. The firſt kind, is called of the Latines *Intemperies*, that is to ſay, euill temperature, which is either simple or compound. It is ſimple, when one quality onlie doth abound or exceed too much, as to be too hot or too cold; it is compound, as when manie qualities do exceed, as when the body is too hot and too drie, or too cold and too moiſt. The ſecond kind is called *Mala conſtitutio*, that is to ſay, an euil ſtate or compoſition, which is to be conſidered, eyther by the ſhape, number, quantity, or ſight of the member, or part euell affected or diſeaſed. The thirde kind is called *Vnitatis ſolutio*, that is to ſaie, the looſening or diuiſion of the vnitie, which as it may chaunce diuerſlie; ſo it hath diuers names accordinglie: for if ſuch ſolution or diuiſion be in a bone, then it is called a fracture, if it be in anie fleſhie part, then it is called a wounde or vlcer; in the vaines a rupture, in the ſinnews a conuulſion or crampe, and in the skin an excoriation.

Againe,

Againe, of diſeaſes, ſome be called long, and ſome ſharpe and ſhort, called of the Latines, *Morbi accuti*, which be perillous, and do quickly kill the body. The long, do tarrye longer by it. Yet moreouer there is ſicknes by it ſelfe, and ſicknes by conſent. Sickneſſe by it ſelfe, is that which being in ſome member, hindereth the action thereof by it ſelfe. Sickneſſe by conſent, is deriued out of one member into another, through the neighborhood and community that is betwixt them: as the pain of the head which commeth from the ſtomacke.

Thus the learned Phyſitians which write of mans body, do diuide ſickneſſe. But *Abſirtus* writing of horſſe-leach craft, ſaith of that ſicknes or rather malady (for ſo he termeth it, vſing that worde as a generall name to all manner of diſeaſes that be in a horſſe) there be foure kinds: that is to ſay, the moiſt malady, the dry malady, the malady of the ioynts, and the malady betwixt the fleſh and the skin. The moiſt malady is that which we call the Glanders: the dry maladie is an incurable conſumption, which ſome perhaps would call the mourning of the cheine, but not rightly, as ſhall well appeare vnto you heereafter: The malady of the ioynts comprehendeth al griefes and ſorances that be in the ioyntes: And the malady betwixt the fleſh and the skin, is that which we call the ſcab: vnto which foure kindes of maladies *Vegetius* addeth three others, that is, the Farcine, the paine of the Reynes or Kidneys, and the cankered Mangeneſſe, moſt commonly called of the old writers the Leproſie; and ſo maketh ſeauen kinds of maladies, vnder which all other particular diſeaſes are comprehended.

Againe, *Laurentius Ruſſius*, vſeth an other kind of diuiſion of ſicknes. Of horſſes diſeaſes (ſaith he) ſome be naturall, and ſome accidentall. The natural be thoſe that do come either through the exceſſe, or lacke of engendring ſeed, or by error of nature, in miſforming the young, or elſe by ſome defect of the damme or ſire, in that perhaps they be diſeaſed within, and haue their ſeed corrupted.

The accidentall diſeaſes be thoſe that come by chaunce, as by ſurfetting of cold, heat, and ſuch like thing. But foraſmuch as none of theſe writers doe follow their owne diuiſions, nor handle the partes thereof accordingly: to auoide their confuſion, and to teach plainely: I thought good and profitable therefore to vſe this my owne diuiſion and order heere following.

Firſt then, of diſeaſes ſome be inward, and ſome be outward. The inward be thoſe that breede within the horſſes bodie, and are properly called maladies and diſeaſes, whereof ſome do ocupy al the whole bodie, and ſome particular parts or members of the body.

Of thoſe then that occupie all the body, and not be accident to any priuate member, I do firſt treat, as of Agues, of the Peſtilence, and ſuch like, and then of thoſe that be incident to euery particluar member, beginning at the head, and ſo proceede orderly throughout all the members, euen downe to the ſole of the foot, obſeruing therein ſo nie as I can, the ſelfe ſame order that Galen vseth in his booke, *De locis male affectis*, declaring firſt, what manner of diſeaſe it is, and how it is called in Engliſh, and alſo in Italian, becauſe the Kings ſtable is neuer without Italian riders, of whome our Ferrers haue borrowed many names, as you ſhal perceiue heerafter. Then the cauſes whereof it proceeds, and the ſignes how to know it, and finally, the cure and diet belonging to the ſame, and becauſe I find not inward diſeaſes enow to anſweare euery part of the body, I doe not let to enterlace them with outward diſeaſes, incident to thoſe partes, yea rather, I leaue out no outwarde diſeaſe belonging to anie particular member, and to the entent you maie the better know to what diſeaſes or ſorances euerie part or member of the horſſes bodie is moſt commonly ſubiect. And note by the way, that I call thoſe outward diſeaſes that proceede not of any inwarde cauſe, but of ſome outwarde cauſe, as when a horſſe is ſhouldered by meanes of ſome outward cauſe, or his backe galled with the ſaddle, or his ſides ſpurgalled, or his hooue cloid with a naile, and ſuch like, which properly may be called ſorances or griefes.

Thirdly, I talke of thoſe diſeaſes as wel outward as inward, that maie indifferently chance in anie part of the bdie, as of Impoſtumes, cankerous Vlcers, Woundes, Fiſtules, Burninges, Brouſinges, Breaking of bones, and ſuch like. Fourthly, becauſe moſt diſeases are healed either by letting of blood, by taking vp of vains, by purgation, or els by cauteriſation

riſation, that is to ſay, by giuing the fire: I talke of thoſe foure neceſſary things ſeuerally by themſelues; and finally, I ſhew you the true order of paring and ſhooing all manner of hooues, according as the diuerſity of hooues require: and to the intent you may the better vnderſtand mee, you haue the perfect ſhapes of all neceſſary ſhooes, plainely ſet forth in figures before your eyes. Thus much touching mine order which I haue hitherto obſerued.

Now it is neceſſary to know, that to euery diſeaſe or malady, belongeth foure ſeuerall times, that is to ſay, the beginning, the increaſing, the ſtate, and declination, which times are diligently to be obſerued of the Ferrer, becauſe they require diuers applying of medicine: for that medicine which was meete to be vſed in the beginning of the diſeaſe, perhaps is not to be vſed in the declination thereof: and that which is requiſite, and very needefull, to be applyed in the ſtate or chiefeſt of the diſeaſe, may be very dangerous to be vſed in the beginning. And therefore the Ferrer ought to be a man of iudgement, and able to diſcerne one time from another, to the intent he may apply his medicines rightly. Hither of cauſes and ſickneſſe in generall. Now it is alſo meete, that we ſpeake in generall of ſignes whereby ſickneſſe is knowne.

Of the ſignes of ſickneſſe in generall.

Blundeuile

SIckneſſe according to the learned Phyſitians, is knowne foure manner of waies: firſt by inſeparable or ſubſtantiall accidents, as by the ſhape, number, quality, and ſight of the part or member diſeaſed. For if it bee otherwiſe formed, or more or leſſe in number or quantity, or elſe otherwiſe placed then it ought to be, then it is not well. Secondly, ſickneſſe is knowne by alteration of the quality, as if it be too hot, or too cold, too moiſt, or too dry. Thirdly, when the action of any member is hurt or letted, as when the eie-ſight is not perfect, it is a manifeſt ſigne that the eie is euill affected or ſicke. Likewiſe, when there breedeth no good blood in the body, it is an euident token that the liuer is not wel. Fourthly, ſickneſſe is known by the excrements that come from the beaſt, as by dung, or ſtale: for if his dung be too ſtrong of ſent, full of whole Cornes, or of Wormes, too hard or too ſoft, or euill coloured, it is a token that he is not well in his body: ſo likewiſe if his ſtale be too thicke, or too thinne, too white, or too red, it betokeneth ſome ſurfet, raw digeſtion, or elſe ſome griefe in his reynes, bladder or ſtones. But *Vegetius* ſaith, that it is beſt knowne, whether a Horſſe be ſicke or not, or toward ſickneſſe, by theſe ſignes heere following: for if he be more ſlow and heauy in his trotting, or gallopping, harder of Spurre, then he was woont to be, or ſpreadeth his litter abroad with his feete, often tumbling in the night ſeaſon, fetching his breath ſhort and violently, loud ſnuffling in the Noſe, and caſting out vapors at his Noſtrils, or lyeth downe immediatly after his prouender, or maketh long draughts in his drinking, or in the night ſeaſon is now downe, and now on foot, or if in the next morning he be very hot in his paſternes, or betwixt his eares, or that his eares hang more then they are wont to doe: againe, if his eye-ſight be dim, and his eies hollow in his head, his haires ſtanding right vp, and his flanks hollow and empty, whenſoeuer two or three of theſe ſignes doe concur together, then it is to be thought, ſaith *Vegetius*, that the Horſſe is not well, and therefore hee would haue him immediatly to bee ſeparated from his companyons that bee whole, and to bee placed by himſelfe vntill his diſeaſe bee perfectly knowne and cured, and eſpecially if it bee any contagious diſeaſe.

I haue ſeene diuers Ferrers heere in England to vſe that for the triall of a Horſſes ſickneſſe, which I neuer read in any Author, that is, to feele his ſtones, whether they be hot or cold, and to ſmell at his noſtrils, and ſo by the ſauour thereof to iudge what ſickneſſe the Horſſe hath. Truely I thinke that no euill waie, if they can diſcerne with their ſenſe of ſmelling, the diuerſity of ſauours, that commeth out of his Noſtrils, and then aptly apply the ſame to the humours whereof ſuch ſauours bee bred, and ſo orderly to ſeeke

out

out the originall cauſe of his ſickenes. But I feare mee, that more Ferrers ſmell without iudgement, than with ſuch iudgement, and no maruell why, ſith that few or none be lerned, or haue beene brought vp with skilful maiſters. But from hence forth I truſt that my trauaile, will cauſe ſuch Ferrers as can read, and haue ſome vnderſtanding already, to bee more diligent in ſeeking after knowledge then they haue bin heeretofore, whereby they ſhall be the better able to ſerue their countrey, and alſo to profit themſelues, with good fame, wheras now for lacke of knowledge they incurre much ſlander.

Of the Feauer and the diuers kinds thereof in a horſſe.

I Thinke it will ſeeme ſtraunge vnto ſome, to heare that a horſſe ſhoulde haue an Ague or Feauer, but it was not ſtrange vnto the men of olde time, as to *Abſyrtus*, *Hierocles*, *Xenophon*, *Vegetius*, and ſuch like olde Souldiors, thoroughlie experimented in horſſes grieſes. A Feuer, according to the learned Phiſitians, is an vnnaturall and immoderate heat, which proceeding firſt from the hart, ſpreadeth it ſelfe thoroughout all the arteries and vaines of the bodie, and ſo letteth the actions thereof. *Blundeuile*

Of Feauers there be three generall kindes, whereof the firſt, is that which breedeth in the ſpirites, being inflamed or heated more than their nature requireth. The ſecond breedeth in the humors, being alſo diſtempered by heat. The third in the firme parts of the body, being continually hot. What ſpirits and humors be, hath beene told you before in the keepers Office. Of theſe three generall kinds doe ſpring many other ſpeciall kinds, as Quotidians, Tertians, Quartanes, Feauers Hectique, and very many others, whereunto mans body is ſubiect, whereof none of my Authors do treat, vnleſſe *Vegetius*, who ſpeaketh ſomewhat of a Feauer Quotidian, of a Feauer continuall, and alſo of a feauer Accidentall. He ſpeaketh alſo of Summer, Autumne, and Winter Feauers, without making any great difference betwixt them, more then that one is worſe than another, by reaſon of the time and ſeaſon of the yeare, ſo that in effect all is but one Feauer. Wherefore according vnto *Abſyrtus* opinion, I will breefely ſhew you firſt the cauſes whereof it proceedes, and then the ſignes how to know it, and finally how to cure the ſame.

The Feauer chaunceth ſometime by ſurfetting of extreame labour or exerciſe, as of too much trauelling, and eſpecially in hot weather, of too ſwift gallopping and running, and ſometime by extreame heat of the Sunne, and alſo by extreame cold of the ayre, and ſometime it breedeth of crudity or raw digeſtion, which many times happeneth by ouer greedy eating of ſweet green corne, or of ſuch prouender as was not throughly dried nor clenſed: for after ſuch greedy eating, and ſpecially of ſuch meat, neuer followeth perfect digeſtion. The ſignes to know a Feauer be theſe. The horſſe doth continually hold downe his head, and is not able to lift it vp, his eies are euen blown ſo as hee cannot eaſily open them: yea and many times they be watering, the fleſh of his lippes and of all his bodye is luſh and feeble, his ſtones hange low, his body is hot, and his breath is very hotte and ſtrong, he ſtandeth weakly on his legges, and in his going draweth them lazily after him, yea hee cannot goe but very ſoftly, and that ſtaggering heere and there he will lie downe on his ſide, and is not able to turne himſelfe or to wallow; he forſaketh his meat both hay and prouender, and is deſirous of nothing but of drinke, which as *Abſirtus* ſaith, is an aſſured token of a Feauer: he alſo ſleepeth but little. The cure and diet. Let him blood in the face and Temples, and alſo in the pallate of his mouth, and the firſt day giue him no meat, but onely warme drinke, and that by little and little. Afterward giue him continually graſſe, or elſe very ſweet hay wet in water, and let him be kept warme, and ſometime walke him vppe and downe faire and ſoftly in a temperate ayre, and then let him reſt, and when you ſee that he beginnes to amend, giue him by little and little at once barly faire ſifted and wel ſodden, and alſo mundified, that is to ſay, the huske pulled awaye, like as when you blanch Almonds.

Of

Of diuers ſorts of Feuers, according to Vigetius, and firſt of that which continueth but one day.

THe Feauer of one day called by the Geeek name *Ephemera*, or els by the Latin name *Diaria*, chaunceth many times through the raſhneſſe and ſmall diſcretion of the keeper, or ſome other that letteth not to ride a horſſe vnmeaſurably, either before or after watering, whereby the horſſe afterward in the ſtable entreth into an extreame heate, and ſo falleth into his Feuer, which you ſhall know partly, by his wateriſh and bloodſhotten eyes, and partly, by his ſhort, violent and hot breathing, and panting.

Moreouer, he will forſake his meate, and his Legs wil wax ſtiffe and feeble. The cure. Let him haue reſt all the next day following, and be comforted with warme meate, then let him be walked vp and downe faire and ſoftly, and ſo by little and little brought againe to his former eſtate.

Of the Feauer continuall.

THe Feuer continuall, is that which continueth without interniſſion, and is called in Italian by the Latine name *Febris continua*, which ſpringeth of ſome inflamation or extreame heate, bredde in the principall members or inwarde partes, about the heart, which is knowne in this ſort. The Horſſe doth not take his accuſtomed reſt, whereby his fleſh doth fal away euery day more and more, and ſometime there doth appear hot inflamations in his flankes, and aboue his withers. The cure. Purge his head by ſquirting into his Noſtrils mans vrine, or the Water of an Oxe that hath beene reſted a certaine time, to the intent ſuch water may be the ſtronger, and then giue him the drinke writen in the next Chapter.

Of the Feuer taken in the Autumne, that is to ſay, at the fall of the leafe.

IF a Horſſe chance to get a Feauer at the fall of the leafe, cauſe him immediatly to be let blood in the necke vaine, and alſo in the third furrow of the roofe of his mouth, and then giue him this drinke. Take of Iermander foure ounces, of Gum dragant, and of dryed roſes, of each one ounce, beat them all into fine powder, and put them into a quart of Ale, adding thereunto of Oyle oliue foure ounces, and of Hony as much, and giue it the Horſſe lukewarme.

Of the Feuer in Summer ſeaſon.

Blundevile

A Feuer taken in Summer ſeaſon is much worſe then in any other time, and eſpecially if it be taken in the Dogge daies, for then the accidents be more furious. The ſignes be theſe: his artires wil beate euidently, and hee will ſhed his ſeede when he ſtaleth, and his going wil be vnorderly. The cure. Let him blood in a vaine that he hath in his hinder hanch, about foure fingers beneath the fundament, or if you cannot finde that vaine, let him blood in the necke vaine, toward the withers, and if it be needefull you may giue him alſo this drinke. Take the iuyce of a handfull of Parſlein mingled with Gum dragant, with Enſens, and a fewe Damaske roſes, beaten all into fine powder, and then put thereunto a ſufficient quantity of ale made ſweete with Hony.

Of

Of the Feuer in winter.

FOr the Feauer in Winter, it ſhall be good to take the powder of the drugs laſt mentioned, and with a quill or reede, to blowe it vp into his left Noſtrill to make him to neeſe. It ſhall be good alſo to let him bloode in the necke vaine, *Blundeville* and in the palat of the mouth, and then to giue him one of theſe drinkes heere following. Take of Ireos ſixe ounces, of round Pepper one ounce, of Bay-berries, and of the ſeede of Smallage, of each one ounce, and let him drinke them with ſodden Wine. Or elſe take a pint of good Milke, and put therein of Oyle foure ounces, of Saffron one ſcruple, of Myrrhe two ſcruples, of the ſeede of Smallage a ſpoonefull, and make him drinke that: or make him this drinke. Take of Ariſtoloch, otherwiſe called round Hartwort one ounce, of Gention, of Iſop, of Wormwoode, of Sothernwood, of each one ounce, of dry fat Figs ſixe ounces, of the ſeede of Smallage three ounces, of Rue a handfull, boile them all in a cleane veſſell with Riuer Water, vntill the third part be conſumed, and when you ſee it looke blacke and thicke, take it from the fire, ſtraine it, and giue the Horſſe to drinke thereof lukewarme.

As touching his dyet, let his water be alwaies lukewarme, wherein would be put a little Wheat meale, and remember to giue him no meate ſo long as his fit continueth. And becauſe in all Agues it is good to quicken the naturall heate of the Horſſe, by rubbing and fretting his body, it ſhall not be amiſſe in ſome faire day to vſe this friction, called of the ancient writers *Apotorapie*, which is made in this ſort. Take of Damaske Roſes one pound, of olde Oyle a pinte, of ſtrong vineger a pinte and a halfe, of Mintes and Rue beaten into powder, of each one ounce and a halfe, together with one olde dry Nut, beate them and mingle them together, then being ſtrained and made lukwarme, rub and chafe al the horſes body therewith againſt the haire, vntill he beginneth to ſweate, then ſet him vp in the warmeſt place of the ſtable, and couer him well.

Of the Feuer which commeth of raw digeſtion, or of repletion.

YOu ſhall know if the Feuer proceedeth of any ſuch cauſe, by theſe ſignes heere following. The Horſſe will blow at the noſe more then hee is accuſtomed to doe, ſeemeth to fetch his winde onely at his noſe, and his breath will bee ſhort, hot and dry; you ſhall ſee his flanks walke, and his backe to beate. The cure. Cauſe him to be let blood aboundantly in the head, and palat of his mouth, and by ſquirting warme vineger in the morning into his noſtrils, force him to neeſe: and if hee bee coſtiue, let his fundament be raked, or elſe giue him a gliſter to eaſe the paine in his head. And as touching his dyet, giue him but little prouender, or hay, neither let him drink much nor often, but betwixt times. But in any wiſe let him be well rubbed and chafed, and that a good while together, and if you vſe the friction declared in the laſt chapter before in ſuch ſort as there is ſaid, it ſhall do him very much good.

Of the Feuer accidentall comming of ſome vlcer in the mouth or throat.

THe Horſſe not being well kept and gouerned, after that he hath beene let blood in the vpper partes: yea, and alſo beſides that of his owne nature is ſubiect vnto the diſtillation in his throate, or partes there about, the painefull ſwelling or vlcer wherof, cauſeth the Horſſe to fall into a grieuous Ague. Whereof, beſides the former remedies apt to purge humors, it ſhall be neceſſary alſo, to let him bloode in the vaine of the head, and in the palat of his mouth, and to bee ſhort in all thoſe places where the diſeaſe cauſeth moſt griefe. And if the Horſſe bee ſo ſore pained as he cannot ſwallow downe his

his meate, it ſhall bee good to giue him lukewarme water, mingled with Barly meale, or wheat meale, and beſides that, to make him ſwallow downe ſeuen ſops ſopped in wine one after another, at one time: ſome vſe at the ſecond time to dip ſuch ſops in ſweet ſallet oile. Thus far *Vegetius*.

Of the Peſtilent Ague.

Blundevile IT ſeemeth by *Laurentius Ruſsius*, that Horſſes be alſo ſubiect to a peſtilent feuer, which almoſt incureable, is called of him *Infirmitas Epidimialis*, that is to ſay, a contagious and peſtiferous diſeaſe, whereof there dyed in one yeare in Rome aboue a thouſand Horſes, which as I take it came by ſome corruption of the aire, whereunto Rome in the chiefe of Summer is much ſubiect, or elſe corrupt humors in the body ingendered by vnkinde food, by reaſon perhaps, that the City was then peſtered with more horſe-men then there could be conueniently harbored or fed. *Laurentius* himſelfe rendereth no cauſe therof, but onely ſheweth ſignes how to know it, which be theſe. The Horſſe holdeth down his head, eateth little or nothing, his eyes waterish, and his flanks doe continually beat. The cure. Firſt giue him this gliſter. Take of the pulpe of Coloquintida one ounce, of Dragantum one ounce and a halfe, of Centuary and Wormwood, of each one handfull, of *Caſtoreum* halfe an ounce, boile them in water, then being ſtrained, diſſolue therein, of Gerologundinum ſixe ounces, of ſalt an ounce and a halfe, and halfe a pound of Oyle oliue, and miniſter it lukewarme with a horne, or pipe made of purpoſe. Make alſo this plaiſter for his head: take of Squilla fiue ounces, of Elder, of *Caſtoreum*, of Muſtard ſeed and of *Euforbium*, of each two ounces, diſſolue the ſame in the iuyce of Daffodill, and of Sage, and laie it to the Temples of his head next vnto his eares, or elſe giue him any of theſe three drinks heere following; take of the beſt Triacle two or three ounces, and diſtemper it in good wine, and giue it him with a horne; or elſe let him drink euery morning the ſpace of three daies, one pound or two of the iuyce of Elder rootes, or elſe giue him euery morning to eate, a good quantity of *Venus* haire, called of the Latines *Capillus Veneris*, newly and freſh gathered, but if it be old then boile it in water, and giue him the decoction thereof to drink with a horne.

Martins opinion and experiẽce touching a Horſſes Feuer.

Blundevile THough *Martin* haue not ſeene ſo many ſeuerall kindes of ſeuers, to chance to Horſſes, yet he confeſſeth that a Horſſe will haue a feauer, and ſaith that you ſhal know it by theſe ſignes. For after the Horſſe hath beene ſicke two or three daies, if you looke on his tongue, you ſhall ſee it almoſt raw and ſcalt, with the heate that coms out of his body, and he wil ſhake and tremble, reele and ſtagger when his fit commeth, which fit wil keepe his due howers, both of comming and alſo of continuance, vnleſſe you preuent it by putting the horſſe into a heat, which would be done ſo ſoone as you ſee him begin to tremble, either by riding him, or tying vp his Legs, and by chafing him vp and downe in the ſtable, vntil he leaue ſhaking, and then ſet him be kept warm, and ſtand on the bit the ſpace of two houres, that done, you may giue him ſome hay, by a little at once, and giue him warme water, with a litle ground mault twice a day, the ſpace of three or foure daies, and once a day waſh his tongue with Alom water, vineger, and Sage. But if you ſee that all this preuailes not, then purge him with this drinke, after that he hath faſted alone night. Take of Aloes one ounce, of Agaricke halfe an ounce, of Lycoras and Annis ſeedes of each a dram, beaten to powder, and let him drinke it with a quart of white wine lukewarme, and made ſweet with a little Hony, in the morning faſting, and let him be chafed a little after it, and be kept warme, and ſuffered to ſtand on the bit meatleſſe two or three houres after, and he ſhall recouer his health againe quickly.

Of

Of ſickneſſe in generall, and the Feuer.

IN general, ſicknes is an oppoſit foe to nature, warring againſt the agents of the body and minde, ſeeking to confound thoſe actions which vphold and maintaine the bodies ſtrength and liuely-hood: Who coueteth to haue larger definition of ſickneſſe, let him reade *Vegeſius Ruſius*, or excellent Maiſter *Blunduile*, who in that hath bin admirably well-deſeruing plainefull. For mine owne part, my intent is to write nothing more then mine own experience, and what I haue approued in Horſſes diſeaſes moſt auaileable: and firſt of the Feuer or Ague in a Horſſe, though it bee a diſeaſe ſeldome or not at all noted by our Mechannicall Horſſe Farriors, who cure many times what they know not, and kill wher they might cure, knew they the cauſe: yet I haue my ſelfe ſeene of late (both by the demonſtrate opinions of others better learned, and by the effects of the diſeaſe) ſome two Horſes which I dare auouch were mightily tormented with a Feauer: though diuers Leeches had thereof giuen diuers opinions, one ſaying it was the bots, by reaſon of his immoderate languiſhment: another affirmed him to be bewitcht, by reaſon of his great ſhaking, heauineſſe, and ſweating: but I haue found it and approued it to be a Feuer, both in effect, nature, and quality, the cure whereof is thus: for the originall cauſe of a Feuer, is ſurfet, breeding putrifaction in the blood: then when his ſhaking beginneth, take three new laide Egges, breake them in a diſh, and beate them together, then mixe thereto fiue or ſixe ſpoonefuls of excellent good *Aqua vitæ*, and giue it him in a horne, then bridle him, and in ſome Cloſe or Court, chafe him til his ſhaking ceaſe and he beginne to ſweat: then ſet him vp and cloath him warme. And during the time of his ſickneſſe, giue him no water to drinke, but before he drinke it, boile therein Mallowes, Sorrell, Purſlaine, of each two or three handfuls. *Markham.*

As for his foode, let it bee ſodden Barly, and now and then a little Rye in the ſheafe to cleanſe and purge him, chiefely if he be drye inwardly and grow coſtiue. This I haue proued vneffectleſſe for this diſeaſe, and alſo much auaileable for any other inward ſickneſſe proceeding either of raw digeſtion, too extreame riding, or other ſurfet. Diuers haue written diuerſly of diuers Agues, and I coulde preſcribe receiptes for them, but ſince I haue not beene exberimented in them al, I meane to omit them, intending not to exceede mine owne knowledge in any thing.

Of the Peſtilence.

THe Peſtilence is a contagious diſeaſe, proceeding as *Pelagonius* ſaith, ſomtime of ouermuch labour, heate, colde, hunger, aad ſometime of ſudden running after long reſt, or of the retention or holding of ſtale or vrine, or of drinking colde water whiles the Horſſe is hot and ſweating, for all theſe things do breede corrupt humors in the Horſſes body, whereof the Peſtilence doth chiefely proceede, or elſe of the corruption of the aire, poyſoning the breath, whereby the Beaſtes ſhould liue, which alſo happeneth ſometime of the corruption of euill vapors and exhalations that ſpring out of the earth, and after great floodes or earthquakes, and ſometime by meanes of ſome euill diſtillation or influence of the Planettes, corrupting ſometime the plants and fruits of the earth, and ſometime diuers kinde of cattell, and ſometime both men, Women and children, as wee daiely ſee by experience. It ſeemeth that this euill or miſchiefe in times paſte came ſuddenly, without giuing any warning, for none of mine Authors doth declare any ſignes how to know whether a Horſſe hath this diſeaſe or not, but onely affirme, that if one Horſſe do die of it, al his fellowes that beare him company will follow after, if they bee not remedied in time: ſo that as far as I can learne, the ſudden death of one or two, firſt, muſt bee the onely meane to knowe that this diſeaſe doeth reigne. And the remedy that they giue is this. Firſt ſeparate the *Blundevile*

whole

whole from the ſicke: yea, and haue them cleane out of the aire of thoſe that be dead, the bodies whereof as *Vegetius* ſaith, if they be not deep buried, will infect al the reſt. And let them blood as wel in the neck, as in the mouth, & then giue them this drink: take of Gentian, of Ariſtoloch, of Bay berries, of Myrrhe, of the ſcraping of Iuory, of each like quantity, beate them into fine powder, and giue as well to the ſicke as to the whole, whome you would preſerue from this contagion, euery day a ſpoonefull or two of this powder in a pinte of good wine, ſo long as you ſhall ſee it needefull. This medicine before rehearſed, is called of the ancient writers *Diapente*, that is to ſay: a compoſition of fiue ſimples, and is praiſed to be a ſoueraigne medicine and preſeruatiue againſt al inward diſeaſes, and therefore they would haue ſuch as trauell by the way, to carry of this powder alwaies about them.

There be many other Medicines which I leaue to write, becauſe if I ſhould rehearſe euery mans medicine, my booke would be infinite, I for my part would vſe no other then either that before expreſſed, or elſe wine and treacle onely.

Of the diſeaſes in the head.

Blundevile THe head is ſubiect to diuers diſeaſes according to the diuers partes thereof: for in the pannicles or little fine skins cleauing to the bones, and couering the braine, do moſt properly breed headach and migram. Againe in the ſubſtance of the braine (which in a Horſſe is as much in quantity as is almoſt the braine of a meane hog) do breede the Frenſie, madneſſe, ſleeping euill, the palſey and forgetfulneſſe. Finally, in the ventricles or celles of the braine, and in thoſe conducts through which the ſpirits annimall doe giue feeling and mouing to the body, do breede the turnſick or ſtaggers, the faling euill, the night mare, the Apoplexy, the palſie, and the conuulſion or Cramp, the Catarre or Rheume, which in a Horſſe is called the Glaunders, but firſt of headach.

Of headeach.

THe headeach, either commeth of ſome inward cauſes: as of ſome cholerick humor, bred in the pannicles of the braine, or elſe of ſom outward cauſe, as of extream heat or cold, of ſome blow, or of ſome violent ſauour. *Eumelus* ſaith, that it commeth of raw digeſtion: but *Martin* ſaith moſt commonly of cold: the ſignes be theſe. The Horſſe will hang downe his head, and alſo hang downe his eares, his ſight will be dimme, his eies ſwollen and wateriſh, and he will forſake his meat. The cure. Let him bloode in the palat of his mouth. Alſo purge his head with this perfume. Take of Garlike ſtalkes a handfull, all to broken in ſhort pieces, and a good quantity of Frankencenſe, and being put into a chafingdiſh of freſh coales, holde the chafingdiſh vnder the Horſſes Noſtrils, ſo as the fume may aſcende vp into his head: and in vſing him thus once or twice, it wil make him to caſt at the noſe, and ſo purge his head of al filth. *Pelogonius* ſaith, that it is good to pouer into his Noſtrils wine, wherein hath beene ſodden *Euforbium*, Centuary, and Frankencence.

Of the frenzy and madneſſe of a Horſe.

THe learned Phyſicians do make diuers kindes, as well of frenſie, as of madneſſe, which are not needefull to be recited, ſith I could neuer read in any Author, nor learne of any Ferrer, that a horſſe were ſubiect to the one halfe of them. *Abſiruus*, *Hierocles*, *Eumelus*, *Pelagonius*, and *Hippocrates*, do write ſimply *de furore & rabie*: that is to ſay, of the madneſſe of a Horſſe. But indeede *vegetius* in his ſecond booke of horſeleach-craft, ſeemeth to make foure mad paſſions belonging to a Horſſe, intituling his Chapters in this ſort, *de Appioſo*, *de Frenetico*, *de Cardiacis*, *de Rabioſo*, the effects wherof though I feare me it wil be to no great purpoſe, yet to content ſuch as perhaps haue read the Author as wel as I my ſelfe, I wil heere briefly rehearſe the ſame.

When

When ſome naughty blood (ſaith he) doth ſtrike the filme or pannacle of the brain, in one part onely, and maketh the ſame grieuouſly to ake, then the beaſt becommeth *Appioſum*, that is to ſay, as it ſeemeth by his owne words next following, both dul of mind and of ſight. This word *Appioſum*, is a ſtrange word, and not to be found againe in any other Author, and becauſe in this paſſion, the one ſide of the head is onely grieued, the Horſſe turneth round, as though he went in a Mill. But when the poyſon of ſuch corrupt blood doth infect the mid braine, then the Horſe becommeth Frantike, and will leape and fling, and wil rnn againſt the wals. And if ſuch blood filleth the vaines of the ſtomach, or breaſt, then it infecteth as well the heart as the brain, and cauſeth alienation of mind, and the body to ſweate, and this diſeaſe is called of *Vegetius*, *Paſſocardiaca*, which if *Equus Appioſus* chance to haue, then he becommeth *Rabioſus*, that is to ſay, ſtarke mad. For ſaith he, by ouermuch heat of the liuer and blood, the vaines, and artires of the heart are choked vp, for griefe and paine whereof the Horſſe biteth himſelfe, and gnaweth his owne fleſh.

Of two ſorts of mad horſes, I beleeue I haue ſeene my ſelfe heere in this Realme. For I ſaw once a black Sweathland Horſſe (as I tooke him to be) in my Lord of Hunſdons ſtable at Hunſdon, comming thither by chance with my Lord Morley, which Horſſe would ſtand all day long biting of the manger, and eat little meate or none, ſuffering no man to aprochvnto him, by which his doings, and partly by his colour and complexion, I iudged him to be vexed with a melancholy madneſſe, called of the Phyſitians, *Mania*, or rather *Melancholia*, which commeth of a corrupt Melancholy, and filthy blood or humor, ſomtime ſpred throughout al the vaines of the body, and ſometimes perhaps remaining only in the head, or elſe in the ſpleene, or places next adioyning. The other mad Horſſe was a Roane of Maiſters Aſhleies, maiſter of the Iewell houſe, which with his teeth cruſhed his maiſters right forefinger in pieces, whileſt he offered him a little hay to eate, whereby hee loſt in a manner the vſe of his whole hand, to the great griefe of al his friends, and alſo of al the muſes, which were wont to be much delighted with ſuch paſſing ſweete muſick as that his fine quauering hand could ſometime make vpon diuers inſtrumentes, but eſpecially vpon the Virginals.

This Horſſe I ſay though he could eat his meat, drinke his drink, and ſleepe: yet if hee were neuer ſo little offended, he would take on like a ſpirit, and both bite and ſtrike at any man that came nigh him: yea and would bite himſelfe by the ſhoulders moſt terribly, pul ling away lumps of fleſh, ſo broad as a mans hand: and whenſoeuer he was ridden, he was faine to be muſled with a muſſell of iron, made of purpoſe to keepe him from biting either of his rider or himſelfe, which no doubt proceeded of ſome kinde of frenzy or madnes, whereunto the Horſſe was ſubiect, by meanes that hot blood (as I take it) abounded ouermuch in him. But now as touching the cauſes, ſignes, and cure of Horſſes madneſſe, you ſhal heare the opinion of old writers: for *Martin* neuer tooke ſuch cure in hand. *Abſirtus*, and the other Authors before mentioned ſay, that the madneſſe of a Horſſe commeth either by meanes of ſome extreame heat taken by traueling, or long ſtanding in the hot ſun, or elſe by eating ouer many fitches, or by ſome hot bloode reſorring to the pannicles of the brain, or through aboundance of choler remaining in the vaines, or elſe by drinking of ſome very vnwholſome water. The ſignes bee theſe, he wil bite the manger, and his owne body, and run vpon euery man that comes nigh him, he will continually ſhake his eares, and ſtare with his eies, and fome at the mouth: and alſo as *Hipocrates* ſaith, hee will forſake his meat and pine himſelfe with hunger.

The cure. Cauſe him to be let blood in his Legs aboundanly, which is doone (as I take it) to diuert the bloode from his head. Notwithſtanding it were not amiſſe, to let him blood in the Neck and breſt vains. Then giue him this drinke: take the roots of wild Cowcumber, and boile it in harſh red wine, & put thereunto a litle Nitre, and giue it him with a horn lukwarm: or if you can get no Cucumber, then take Rue, & Mints, and boile them in the wine. It were not amiſſe alſo to adde thereunto a handfull of blacke Elleborus, for that is a very good herbe againſt madnes. *Eumelius* ſaith, that if you giue him mans dung in wine to drink 3. mornings together, it wil heale him: alſo to take of black Elleborus 2. or 3. handfuls, & boile it in a ſufficient quantity of ſtrong vineger, & therwith rub and chafe both his head and all his body once or twice a day, for the oftner his head is rubbed the

better, and often exerciſe is very profitable to al his body. Some againe would haue the skin of his head to be pierced in diuers places with an hot iron, to let out the euill humors: but if none of all this will preuaile, then the laſt remedy is to geld him of both his ſtones, or elſe of one at the leaſt, for either that wil heale him or elſe nothing. As touching the diet and vſage of a mad Horſſe, the Authors doe not agree, for ſome would haue him kept in a cloſe, darke and quiet houſe, voyde from all noiſe, which as *Abſirtus* ſaith, will either make him madder, or elſe kill him out of hand. His diet would be thin, that is to ſay: without any prouender, and that daie that he is let blood and receiueth his drinke, they would haue him faſt vntill euen, and then to haue a warme maſh of Barly meale: yea, methinkes it were not amiſſe to feed him only with warm maſhes and hay, and that by a little at once vntill he be ſomewhat recouered.

Another of the Head-ache.

Markham. THe Head-ache as moſt are opynionated, proceedeth of cold and raſt digeſtion, the cure is, take a Gooſe feather annointed with Oyle de bay, and thruſt it vp into the horſſes noſtrils, to make him neeſe, then take a wreath of Peaſe-ſtraw or wet hay, and putting fire thereunto, hold it vnder the horſſes noſe, ſo as the ſmoke may aſcend vp into his head, then being thus perfumed, take a knife and pricke him in the pallat of the mouth, ſo as he may licke vp and chaw his own blood, which done, haue great care in keeping his head warme, and doubt not his recouery.

Of the ſleeping euill.

Blundevile THis is a diſeaſe forcing the beaſt continually to ſleepe, whether he wil or not, taking his memory and appetite cleane away, and therefore is called of the Phyſitians *Lethargus*, it proceedeth of abundance of flegme moiſtening the brain ouermuch It is eaſie to know it, by the continuall ſleeping of the Horſſe. The cure of this diſeaſe according to *Pelagonius*, *Vegetius*, and others, is in this ſort. Let him bloode in the necke, and then giue him this drinke: Take of Camomile and Motherwort, of each two or three handfuls, and boile them in a ſufficient quantity of water, and put thereunto a little wheat bran, ſalt and vineger, and let him drinke a pinte of that euery day, the ſpace of three or foure daies together. It is good alſo to perfume and chafe his hed, with Time & Peniroyall ſodden together in vineger, or with Brimſtone and feathers burned vpon a chafingdiſh of coales vnder his noſe: and to prouoke him to neeſe, by blowing pepper and Pyrethre beaten to powder, vp into his noſtrils: yea and to annoint the palate of his mouth, with Hony and Muſtard mingled together, and in his drinke, which would be alwaies warme water, to put Parſly ſeede, and Fennell ſeede, to prouoke vrine. His Legs alſo would bee bathed, and his hooues filled with wheat bran, ſalt, and vineger, ſodden togither, and laid too ſo hot as hee may indure it, and in any caſe ſuffer him not to ſleepe but keepe him waking and ſtirring, by continual crying vnto him, or pricking him with ſome ſharp thing that cannot paſſe through the skin, or elſe by beating him with a whip, and this doing he ſhall recouer.

Another of the ſleeping euill.

Markham. THe ſleeping euil in a horſſe, differeth nothing from that which the Phyſitians cal the Lethargy in men, for it prouoketh the horſſe to ſleep continually, without diſiſting, robbing his memory and appetite of their qualities: the knowledge thereof is eaſily knowne by his drowſineſſe, and the cure in this ſort: Let one ſtand by him, and either with fearefull noiſe or ſtripes, perforce keepe him waking: then let him bloode vnder the eies, and in the necke, and then take a leafe or two of the beſt *Tobacco*, which being dryed and beaten to powder, with a quill blow it vp into his noſtrils, and giue him to drinke vineger, ſalt, and Muſtard mingled well together, to which if you put a little Honye, it ſhall not

be

beamiſſe: and alſo when he drinketh any water, put thereto either Fennel-ſeedes, Anny-ſeedes or Pepper.

Of a Horſſe that is taken.

A Horſſe is ſaid to be taken, when he is depriued of his feeling and mouing, ſo as he is able to ſtir no manner of way, but remaineth in ſuch ſtate and forme, as he was taken in. Which diſeaſe is called of the Phyſitians by the Greeke name *Catalepſis*, and in Latine *Deprehenſio, or Congelatio* and of *Vegetius*, *Sideratio*, which alſo calleth thoſe beaſts that haue this diſeaſe *Iumenta ſideratitia*. The phyſitians ſay, that it commeth of aboundance of Phlegme and choler mixt together, or elſe of melancholy blood, which is a cold dry humor oppreſſing the hinder parts of the brain. But *Vegetius* ſaith, that it coms of ſome extreame outward cold, ſtriking ſo dainely into the empty vaines, or ſome extreame heate or raw digeſtion, or elſe of ſome great hunger, cauſed by long faſting. It is eaſie to knowe by the deſcription before mentioned. *Blundevile*

As touching the cure, *Vegetius* ſaith, that if it come of colde, then it is good to giue him to drinke, one ounce of Laſerpitium, with Wine and Oyle mixt together, and made lukewarme: if of heat, then to giue it him with water and hony: if of crudity, then to heate him by faſting: if of hunger, then by feeding him well with Peaſe. But *Martin* ſaith, that this diſeaſe is called of the French-men *Surprins*, and it commeth (as he ſaith) moſt chiefly of cold taken after a heat, & he wiſheth a horſſe that is thus taken, to be cured in this ſort. Firſt to be let blood on both ſides of the breaſt, and then to be put in a heat either by continuall ſtirring and moleſting him, or elſe if he wil ſtir by no meanes, then to bury him all ſaue the head in a warme dunghil, and ther to let him lie vntil his limbs haue ſome feeling. And before you ſo bury him, it ſhall be good to giue him this drinke. Take of Malmſie three pints, and put thereunto a quarterne of Suger, and ſome Cinamon and Cloues, and let him drinke it good and warme, and vntill he be perfectly whole, let him be kept warm, and often exerciſed and walked vp and down in the ſtable, and thinly dieted, and drink nothing but warme water, wherein if you put ſome Fennell and Parſly ſeed, to prouoke him to vrine, it ſhal be the better. And if he cannot dung, let him bee raked, and haue a gliſter made of the broath of Mallowes and freſh Butter.

Another of a Horſſe that is taken.

A Horſſe which is bereft of his feeling, moouing or ſtirring, is ſaid to be taken, and in ſooth ſo he is, in that he is arreſted by ſo vallainous a diſeaſe, yet ſome Farriors, not wel vnderſtanding the ground of the diſeaſe, conſter the word taken, to bee ſtriken by ſome Plannet or euill ſpirit, which is falſe, for it proceedeth of too great aboundance of fleme and choler, ſimboliz[e]d together, the cure is thus. Let him blood in his ſpur vains, and his breaſt vaines, and then by foulding him in aboundant number of cloaths, driue him into an extreame ſweat, during which time of his ſweating, let one chafe his legs with oyle de bay, then after he hath ſweat the ſpace of two houres, abate his cloaths moderatly, and throughly after he is dry, annoint him all ouer with Oyle *Petrolium*, and in twice or thrice dreſſing him he wil be ſound. *Markham.*

Of the Staggers.

THis is a dizzineſſe of the head, called in Latine *vertigo*, and of the Italians as I remember *Capiſtura*. It commeth of ſome corrupt bloode, or groſſe and tough humors oppreſſing the brain, from whence proceedeth a vaporous ſpirit, diſſolued by a weake heat, which troubleth all the head. The ſignes be theſe; dimneſſe of ſight, the reeling and ſtaggering of the Horſſe, who for very pain wil thruſt his head againſt the walles, and forſake his meate. The cure according to *Martin* is thus. *Blundevile*

Let him blood in the temple vaines, and then with a knife make an hole an inch long ouerwart his forehead, hard vnderneath his fore-top, and raiſe the skinne with a Cornet, thruſting it vpward towards the head-ſtale a good handfull, and then put in a taint dipt in Turpentine and hogsgreace molten together, renewing the taint euery day once vntill it be whole, and do the like vpon the ridge of the rumpe, but methinkes it were better to do the like, in the powle of his head, or nape of his necke, for ſo ſhould the euil humors haue both waies the eaſier and ſpeedier paſſage: and as touching his dyet, let him haue continually warme drinke, and maſhes, and once a day be walked vp and downe faire and ſoftly to exerciſe his body.

Of the Staggers.

Markham. THe Staggers is a dizy diſeaſe, breeding frenzy in a Horſſe, which if it be not inſtantly helped, is mortall: the cure is thus. Let him blood in the temple vaines, and then aply to his temples cloath wet in the iuyce of Garlike, and *Aqua vitæ* mixt together: if you cruſh Garlike and put it in his eares, it is excellent: or if you ſlit his forehead, and looſening the skin from the bone, taint it with Turpentine and Sallet-oyle, it will vndoubtedly help him.

Of the falling euill.

Blundevile THis is a kind of convulſion or crampe, called of the Latins by the Greek name *Epilepſia*, in Italian, *Il morbo caduco*, depriuing the beaſt at certaine times, and for a certaine ſpace of the vſe of feeling, hearing and ſeeing, and of al the other ſenſes. And although it be a diſeaſe that hath bin ſeldome ſeene to chance vnto Horſes of this Countrey, yet it appeareth by *Abſirtus*, and alſo by *Vegetius*, and diuers others, that Horſſes be ſubiect therunto. For *Abſirtus* writing to his friend *Tiberius Claudius* ſaith, that vnto horſes chanceth many times the falling ſickneſſe. The ſignes whereof are theſe. The Horſſe will fall down ſuddenly, partly through the reſolution of his members, and partly through diſtenſion of his sinnewes, and al his body wil quiuer and quake, and ſomtime he wil ſome at the mouth. *Vegetius* againe writeth in this ſort: by a certaine courſe of the Moone horſes and other beaſts many times do fal, and die for a time as wel as men. The ſigns wherof are theſe. Being fallen, their bodies will quiuer and quake, and their mouths will ſome, and when a man would thinke that they would die out of hand, they riſe ſuddenly vp and fal to their meat. And by feeling the griſtle of their Noſtrils with your finger, you ſhall know whether they wil fal often or not: for the more cold the griſtle be, the oftner, and the leſſe cold it be, the ſeldomer, they wil fal. The cure.

Let him bloode aboundantly in the necke vaines, and within fiue daies after let him blood againe in the temple vaines and let him ſtand in a warme and darke ſtable, and annoint al his body with comfortable ointments, and his head and eares with Oyle of Bay, and liquid Pitch or Tar, mingled together. And alſo put ſome therof into his eares, and and then make a Biggen for him of ſome ſoft warm skin, as of a ſheepes skin, or els of canuas, ſtuffed vnderneath with woll, and make him this purging drink. Take of Radiſh roots two ounces, of the root of the herb called in Latine *Panax or Panaces*, and of Scammony, of each one ounce, beate al theſe things together, and boile them in a quart of Hony, and at ſundry times as you ſhal ſee it needefull, giue him a good ſpoonefull or two of this in a quart of Ale lukewarme, whereunto would be put three or foure ſpoonefuls of oyle. It is good alſo to blow the powder of Motherwort, or of Pyrethrum, vp into his noſtrils, and if the diſeaſe do continue ſtil for al this, then it ſhal be needeful to pearſe the skinne of his forehead in diuers places with a hot iron, and to let out the humors oppreſſing his braine.

of the night Mare.

THis is a diſeaſe oppreſſing either man or beaſt in the night ſeaſon when he ſleepeth, ſo as he cannot drawe his breath, and is called of the Latines *Incubus*. It commeth of a continual crudity or raw digeſtion of the ſtomach, from whence groſſe vapors aſcen-

aſcending vp into the head, do oppreſſe the braine, and al the ſenſitiue powers, ſo as they cannot do their office, in giuing perfect feeling and mouing to the body. And if this diſeaſe chancing often to a man, be not cured in time, it may perhaps grow to a worſe miſchiefe, as to the faling euil, madneſſe, or Apopelexy. But I could neuer learne that Horſes were ſubiect to this diſeaſe, neither by relation, nor yet by reading, but only in an old Engliſh writer, who ſheweth neither cauſe nor ſignes, how to know when a horſſe hath it, but onely teacheth how to cure it with a fond fooliſh charme, which becauſe it may perhaps make you gentle Reader to laugh, as wel as it did me, for recreation ſake I will heere rehearſe it. Take a flint ſtone that hath a hole of his owne kinde, and hang it ouer him, and write in a bill.

In nomine patris, &c.
Saint George our Ladies Knight,
He walked day, ſo did he night,
Vntill he her found,
He her beate, and he her bound,
Till truely her troath ſhe him plight,
That ſhe would not come within the night,
There as ſaint George our Ladies knight,
Named was three times, ſaint George.

And hang this ſcripture ouer him, and let him alone: with ſuch proper charmes as this is, the falſe Friers in times paſt were wont to charme the mony out of plaine folks purſes.

Of the Apoplexy.

THe Apoplexy, is a diſeaſe depriuing all the whole body of ſenſe and mouing. And if it depriue but part of the body, then it is called of the Latines by the Greeke name *Paralyſis*, in our tongue a palſie. It proceedes of cold, groſſe, and tough humors, oppreſſing the braine all at once, which may breed partly of crudities and raw digeſtion, and partly by meanes of ſome hurt in the head, taken by a fall, ſtripe, or otherwiſe. As touching Apoplexy, few or none writing of horſleach-craft do make any mention thereof: but of the Palſie *Vegetius* writeth in this manner. A Horſſe (ſaith he) may haue the palſie as wel as a man, which is knowne by theſe ſignes. He will go grouelling and ſideling like a Crab, carrying his necke awry, as if it were broken, and goeth crookedly with his legs, beating his head againſt the wals and yet forſaketh not his meate nor drink, and his prouender ſeemeth moiſt and wet. The cure. Let him blood in the temple vaine, on the contrary ſide of the wrying of his necke, and annoint his necke with comfortable ointment, and ſplent it with ſplents of wood to make it ſtand right, and let him ſtand in a warme ſtable, and giue him ſuch drinks as are recited in the next chapter following. But if all this profiteth not, then draw his necke with a hot yron on the contrary ſide: that is to ſay, on the whole ſide, from the neather part of the eare downe to the ſhoulders, and draw alſo a good long ſtrike on his temple, on that ſide and on the other temple make him a little ſtar in this ſort, * and from his raines to his mid backe, draw little lines, in manner of a ragged ſtaffe, and that will heale him. *Blundeuile*

Of the Crampe or conuulſion of the ſinnewes. and Muſcles.

A Conuulſion or crampe, is a forceable and painefull contraction or drawing together of the ſinnewes and Muſcles which doe happen ſometime through the whole body, and ſometime but in one part or member only. And according as the body may be diuerſely drawne, ſo do the Phyſitians, and alſo mine Authors that write of horſeleach craft, giue it diuers names. For if the body be drawne forward, then they call it in Greeke *Emproſthotonos*, in Latine *Tenſio ad anteriora*. And if the body be drawne backe, it is called in Greeke *Opiſthotonos*, in Latine *Tenſio ad poſteriora*.

But if the body be ſtarke and ſtraite, bowing neither forward, nor backward, then it is called ſimply in Greeke *Tetanos*, in Latine *Diſtenſio* or *Rigor*: which names alſo are applied to the like conuulſions of the necke. Notwithſtanding, *Vegetius* writing of this dieaſe, inſitu'eth his chapters *de Roboroſis*, a ſtrange terme, and not to be found againe in any other Author. A conuulſion as I ſaid before, may chance as well to one part or member of the body, as to the whole body: as to the eie, to the skin of the forehead, to the rootes of the tongue, to the iawes, to the lips, to the arme, hand or Legge: that is to ſay, whenſoeuer the ſinnew or muſcle ſeruing to the mooning of that part, is euill affected or grieued. Of which conuulſions, though ther be many diuers cauſes: yet *Hippocrates* bringeth them all into two: that is to ſay, into fulneſſe and emptineſſe: for when a conuulſion proceedeth either of ſome inflamation of ſuperfluous eating or drinking, or for lacke of due purgation, or of ouermuch reſt and lacke of exerciſe, all ſuch cauſes are to be referred to repletion or fulneſſe. But if a conuulſion come by means of ouermuch purging or bleeding, or much watching, extreame labor, long faſting, or by wounding or pricking of the ſinnewes, then al ſuch cauſes are to be referred vnto emptineſſe. And if the conuulſion proceede of fulneſſe, it chanceth ſuddenly, and all at once, but if of emptyneſſe, then it commeth by little and little, and leiſurely.

Beſides theſe kindes of conuulſions, there is alſo chancing many times in a mans fingers, Legges and toes, another kind of conuulſion, which may bee called a windye conuulſion, for that it proceedes of ſome groſſe or tough vapor, entred into the braunches of the ſinnewes, which maketh them to ſwell like a Lute ſtring in moyſt weather, which though it be very painefull for the time, yet it may bee ſoone driuen away, by chafing or rubbing the member grieued with a warme cloath. And this kind of conuulſion or cramp chanceth alſo many times to a Horſſes hinder Legs, ſtanding in the ſtable.

For I haue ſeene ſome my ſelfe, that haue had one of their hinder Legges drawne vp with the crampe almoſt to the belly ſo ſtiffe and hard, as no man hath beene able to ſtir it, neither could the Horſſe himſelfe ſet it down to the ground of a long ſeaſon, which I think might be ſoone remedied: firſt by continuall chafing, fretting, or rubbing his Legs with a good wiſpe, and then by tying vp the other hinder Legge, or elſe the forelegge on the ſore ſide, whereby he ſhould be forced to ſet down the pained Leg. Thus far I haue diſcourſed of the conuulſion of ſinnewes, and of the cauſes therof, according to the opinions of the learned Phyſitians. Now I wil briefly ſhew you the cauſes, ſignes, and cure thereof, according to the doctrine of mine Authors that write of horſeleach-craft.

Abſyrtus ſaith, that this diſeaſe doeth come, either by driuing the Horſſe into a ſweate when he halteth, or for that he hath troden vpon ſome naile, or by taking cold after iourneying and ſweating in Winter ſeaſon, whereby his lippes are clung together, or by long lying and reſt after ſweating, whereby the ſinnewes of his forelegges be nummed, or by hauing ſome ſtripe of his priuy members, or by long trauelling in the colde Mountaines, where ſnowe and Iſe doth abound. For *Theomneſtus* Writeth, that comming out of *Paonia*, with the King and his army, and paſſing ouer the Mountaines to goe into Italy, there fell ſuch aboundance of ſnow, as not onely many Souldiers dyed, ſitting ſtill on their horſes backs, with their Weapons in their handes, being ſo ſtarke and ſtiffe, and cleauing ſo faſt to their Saddles, as they cold not eaſily be pulled out of them: but alſo diuers horſſes in their going were ſo nummed as they could not bow their legs: yea and ſome were found ſtarke dead, ſtanding ſtil on their feete, and few Horſſes or none eſcaped at that time free from this conuulſion, of ſinnewes, inſomuch that *Theomneſtus* his owne Horſſe which he loued dearely, was ſore vexed therewith. The ſignes to know whether a Horſſe bee troubled with the conuulſion in the ſinnewes or not, bee theſe.

His head and necke will be ſo ſtiffe and ſtarke as hee can bow it no manner of way, his eares wil ſtand right vp, and his eies will be hollow in his head, and the fleſhy parts therof in the great corners, will be turned backward, his lips will be clung faſt together, ſo as hee cannot open his mouth, and his tongue ſo nummed as he can neither eate nor drinke, his backbone and taile wil be ſo ſtiffe, as he cannot moue it one way nor other, and his Legs ſo ſtiffe, as they will not bow, and being layed hee is not able to riſe, and ſpecially on his hinder Legges, but falleth downe on his buttockes, like a Dogge when hee ſitteth on the ground,

ground, and by meanes of the conuulſion in his backe, his bladder alſo for neighbourhoode ſake, ſuffereth, whereby the Horſſe cannot ſtale but with great paine. The cure. Put him into a ſweat, either by burying him all ſaue the head in ſome warme dunghill, or if he be a horſſe of price, cary him into a hot houſe, where is no ſmoak, and let him ſweat there. Then annoint all his body, heade, necke, legges, and all with oyle of Cypres, and oile of Bay mingled together. Or elſe with one of theſe ointments. Take of Hogs-greace two pound, of Turpentine halfe a pound, of Pepper beaten in powder one dramme, of new Wax one pound, of olde Oyle two pound, boile all theſe together, and being made very warme, annoint all his body therewith. Or els with this ointment. Take of new wax one pound, of Turpentine foure ounces, of oile de Bay as much, of Opopanax two ounces, of Deeres ſewet and oile of Storar, of each three ounces, melt al theſe together, and annoint all his body therewith.

It is good alſo to bath his head with the decoction of Fitches, or els of Lupines, and make him this drink. Take xx. graines of long Pepper, finely beaten into powder, of Cedar two ounces, of Nitre one ounce, of Lacerpitium as much as a Beane, and mingle all theſe together with a ſufficient quantity of white Wine; and giue him thereof to drinke a quart euery Morning and Euening for the ſpace of three or foure daies, or elſe this drink. Take of Opopanax two ounces, of Storar three ounces, of Gentian three ounces, of Manna Succarie, three ounces, of Myr one ſcruple, of long Pepper two ſcruples, giue him this with old Wine: or make him a drinke of Lacerpitium, Cumin, Annis ſeed, Fenegreeke, Bay berries, and old oyle.

In old time they were wont to let him bloode in the Temples, which *Abſirtus* doth not alow, ſaying that it will cauſe the ſinnewes of his lips to dry vp, ſo as the horſſe being not able to moue them, ſhall pine for hunger. As touching his diet, giue him at the firſt warm maſhes, and ſuch ſoft meat as he may eaſily get down, and wet haie, bringing him to harder food by little and little. And in any caſe, let him be kept very warme, and ridden or walked once a day to exerciſe his legges and lims. *Theomneſtus* cured his horſſe, as he ſaieth, by placing him in a warm ſtable, and by making a cleer fire without any ſmoak round about him, and the horſſe not being able to open his iawes of himſelfe, hee cauſed his mouth to be opened, and put therein ſops dipt in a confection called *Entrigon conditum*, and alſo annointed al his bodie with a medicine or ointment called *Acopum* (the making whereof hereafter followeth) diſſolued in Cypres oile, which made him to fal into a ſweat, and being before halfe dead and more, brought him againe to his feeling and mouing, ſo as he did riſe and eat his meat.

Of the Crampe or convulſions of the Sinnewes or Muſcles.

A Convulſion or cramp, is a forcible drawing together of the ſinnewes, ſometimes vniuerſally ouer the whole bodie, as I haue ſeene one horſſe in my life time, and ſometimes but in one part or member, as I haue knowne and helpt diuers. Theſe convulſions haue two grounds, namely, either natural, or els accidental: natural, as proceeding of cold windie humours ingendred in the body, and diſperſed into thoſe partes, worke there the effects of greeuance. Accidental, is by wounding or pricking the ſinnews of which immediatly enſueth a convulſion. If it be naturall, and the diſeaſe generally diſperſed; then the cure is thus: dig a great deep hole in ſome old dunghil, & there bury him all ſaue the head, ſo as he may ſweate there for the ſpace of two houres at the leaſt, then take him out, and annoint his body all ouer with Narueoile, Turpentine, and Deares ſuet mingled together on the fire, and bathe his heade in the iuice of Rue and Camo mile.

Then giue him to drinke old Ale brewd with Sinamon, Ginger, Fenecreeke and long Pepper: of each three ounces. As for his dyet, let it be warme maſhes, ſodden wheat and hay, thoroughly carded with a paire of wool cards: let him be kept verie warme and ayred abroad once a daie at the leaſt.

If

If this convulſion be not onely in one member, then it is ſufficient if euery daye with hard ropes of hay or ſtraw you rub and chafe that part exceedingly, and apply thereto a little quantity of the oyle Pepper. If the convulſion be accidentall, proceeding of ſome hurt, whereby the ſinnews is wounded or prickt, then ſhal you incontinently take vp the ſinnew ſo wounded, ſearching the wound with great diſcretion, and cut it cleane inſunder, then ſhal you endeuor to heale vp the ſame with vnguents, plaiſters & balms, as ſhall be hereafter mentioned in the chapters of wounds and vlcers, of what kind or nature ſoeuer.

Of the cold in the head.

Blundeuile ACcording to the cold which the horſſe hath taken, is new or old, great or ſmall, and alſo according as humors do abound in his head, and as ſuch humors be thicke or thin, ſo is the diſeaſe more or leſſe daungerous. For if the horſſe caſteth little or no matter out of his noſe, nor hath no very great cough but onely heauy in his heade, and perhaps lightly cougheth now and then, it is a ſigne that he is ſtopped in the head, which we were wont to call the poſe. But if his head be ful of humors congeald by ſome extream cold taken of long time paſt, and that he caſteth fowle filthy matter out at the noſe, and cougheth greeuouſly, then it is a ſigne that hee hath either the Glaunders, or the Strangullion, mourning of the cheine, or conſumption of the lungs. For all ſuch diſeaſes doe breed for the moſt part of the Rhueme or diſtillation that commeth from the head. Of the cures whereof we leaue to ſpeake, vntill we come to talke of the diſeaſes in the throat, minding heere to ſhew you how to heale the poſe or colde before mentioned.

Martin ſaith, it is good to purge his head, by perfuming him with Frankencence, and alſo to prouoke him to neeze by thraſting two Gooſe feathers dipt in oyle de Bay vp into his noſtrils and then to trot him vppe and downe halfe an houre, for theſe feathers will make him to caſt immediatly at the noſe. *Laurentius Ruſſius* would haue him to be perfumed with Wheat, Pennetoyal, and ſage ſodden well togither and put into a bag ſo hot as may be, which bagge would be ſo cloſe faſtened to his head, that all the ſauour thereof may aſcend vp into his noſtrils, and his head alſo would be couered and kept warme: and to prouoke him to neeze, he would haue you to bind a ſoft clout annointed with ſope, or els with Butter and oyle de Bay vnto a ſticke, and to thruſt that vp and downe into his noſtrils, ſo high as you may conueniently goe, and let him be kept warm and drink no cold water. Yea, it ſhal be good for three or foure daies, to boile in his water a little Fenegreek, wheate meale, and a few Annis ſeeds. And euerie daie after that you haue purged his head by perfuming him, or by making him to neeze, cauſe him to be trotted vp and downe, either in the warme Sunne, or els in the houſe halfe an hour, which would be done before you water him, and giue him his prouender.

Of the cold in the head.

Markham. THe poſe or cold in a horſſe, is the moſt generall diſeaſe that hapneth, and is the eaſieſt perceiued, both by ſtopping, ratling in the noſe, and coughing, the cure thereof is in this ſort: If it be but newly taken by ſome careleſſe regard, and immediately perceiued, you ſhal need no other remedy but to keepe him warme euery Morning and Euening after his water, to ride him forth, and to trot him vp and downe very faſt till his cold break, and then gently to gallop him a little, which moderate exerciſe with warme keeping will quickly recouer him againe; but if the cold hath had long reſidence in him, and ſtill encreaſeth, then you ſhall giue him this drinke three daies togither. Take of ſtrong Ale one quart, of the beſt Treakle ſix penniworth, of long Pepper and graines, of each as much beaten to powder, of the iuice of Garlicke two ſpoonefuls, boile all theſe togither, and giue it the horſſe to drinke, ſo warme as he may ſuffer it, and then trotte him vp and downe by the ſpace of an houre or more, and keepe him warme, giuing him to drinke no cold water.

Of

Of the diſeaſes of the eies.

HOrſſes eies be ſubiect to diuers griefes, as to be wateriſh or blood-ſhotten, to bee dim of ſight, to haue the pin and web, and the haw, whereof ſome comes of inward cauſes, as of humors reſorting to the eies, and ſome of outward, as of cold, heate, or ſtripe. *Blundevile*

Of weeping or watering eies.

THis, as *Laurentius Ruſſius* ſaith, may come ſometime by confluence of humors, and ſometime by ſome ſtripe, whoſe cure I leaue to recite, becauſe it doeth not differ much from *Martins* experience heere following: take of Pitch, Roſen and Maſtick, a like quantity; melt them togither. Then with a little ſticke, hauing a clout bound to the end thereof, and dipt therein, annoint the Temple vaines on both sides, a hand ful aboue the eies, as broad as a Teſtern, and then clap vnto it immediately a few flockes of like colour to the horſſe, holding them cloſe to his head with your hand, vntill they ſticke faſt vnto his head, then let him blood on both sides (if both sides be infected) a handfull vnder the eies. *Ruſſius* alſo thinketh it good to waſh his eies once a day with pure white wine, and then to blow therein a little of *Tartarum*, and of Pomis ſtone, beaten into fine powder.

Of watering eyes.

WAtering eies commeth moſt commonly in ſome ſtripe or blowe, and the cure is thus. Lay vnto his Temples a plaiſter of Turpentine and Pitch molten together, then waſh his eies with white Wine, and afterward blow the pouder of burnt Allome into the ſame. *Markham.*

Of bloud-ſhotten eies, alſo for a blow, or itching and rubbing in the eies.

Martin neuer vſed any other medicine, then this water heere following, wherewith he did alwaies heale the foreſaid griefes: take of pure Roſe water, of Malmeſie, of Fennel water, of each three ſponfuls, of Tutia as much as you can easily take with your thumbe and finger, of cloues a dozen beaten into fine powder; mingle them together, and being luke warme, or cold if you will, waſh the inward part of the eie with a feather dipt therein twice a day vntill he be whole. *Ruſſius* ſaith that to bloudſhotten eies it is good to lay the white of an Egge, or to waſh them with the iuice of Selidonye. *Blundevile*

Another of blood-ſhotten eies, or any other ſore eie, comming of rume of other humor.

FOr any ſore eye make this water, take of the water of Eye-bright, of Roſewater, and Malmeſey, of each three ſpooneſuls, of Cloues 6. or ſeauen beaten to fine powder, of the iuice of Houſelicke two ſpooneſuls, mix all theſe togither and waſh the horſſes eies therewith once a day, and it will recouer him. *Markham.*

Of dimneſſe of ſight, and alſo for the pin and web, or any other ſpot in the eie.

IF the horſſe be dim of ſight, or hath any pearle growing in his eie, or thin filme couering the ball of his eie, than *Ruſſius* would haue you take of pomis ſtone of Tartarum, and of ſal Gemma, of each like weight, and being beaten into very fine powder to blow a little of that in his eie, continuing ſo to do euerie daie once or twice, vntill he be whole. *Martin* ſaith, that hee alwaies vſed to blow a little ſandiuoire into the eie once a day, which ſimple he affirmeth to be of ſuch force, as it will breake any pearle or web in ſhort ſpace, and make the eie very cleare and faire. *Ruſſius* amongſt a number of other medicines, praiſeth moſt al the powder of a blacke flint ſtone, *Blundevile*

Of the Pin and Web, and other dimneſſe.

Markham. FOr to cure the Pinne, Web, Peatle, Fylme, or other dimneſſe, vſe this meanes following: Take of Sandiuere, the powder of burnt Allom, and the powder of black Flintſtone of each like quantity: and once a day blow a little thereof into the horſſes eye, and it will weare away ſuch imperfect matter, and make the eie cleere.

Of the Haw, called of the Italians, Il vnghia de gli occhi.

Blundevile THis is a griſtle couering ſometime more then one halfe of the eie. It proceedeth of groſſe and tough humours, diſcending out of the heade, which Haw, as *Martin* ſaith, would be cut away in this ſort. Firſt pull both the eyelids open with two ſeuerall threds, ſtitched with a needle to either of the lids. Then catch holde of the Haw with another needle and thred, and pull it out ſo far as you may cutte it round the bredth of a penny, and leaue the blacke behind. For by cutting away too much of the fat and blacke of the eie, the horſſe many times becommeth blear eied. And the haw being clean taken away, ſquirt a littie white wine or beere into his eie.

Another of the Haw.

Markham. A Haw is a groſſe griſſell growing vnder the eye of a horſſe, and couering more then one halfe of his ſight; which if he bee ſuffered will in ſhort time perriſh the eie: the cure is thus, Lay your thumbe vnder his eie, in the very hollow, then with your finger pull downe the lid, and with a ſharpe needle and thred take hold of the haw, and plucking it out, with a ſharpe knife cut it away the compaſſe of a penny, or more, that done, waſh the eie with a little Beere.

Of Lunaticke eies.

Blundevile VEgetius writeth *De oculo lunatico*, but he ſheweth neither cauſe nor ſignes thereof, but onely ſaith that the old men tearmed it ſo, becauſe it maketh the eie ſometime to looke as though it were couered with white, and ſometime cleare.

Martin ſaith, that the horſſe that hath this diſeaſe, is blind at certain times of the Moone, inſomuch that he ſeeth almoſt nothing at all during that time, and then his eyes will look yellowiſh: yea, and ſomewhat reddiſh, which diſeaſe according to *Martin*, is to be cured in this ſort. Firſt vſe the plaiſter mentioned before in the chapter of wateriſh or weeping eies, in ſuch order as is there preſcribed, and then with a ſharpe knife make two ſlittes on both ſides of his head an inch long, ſomewhat towardes the noſe, a handfull beneath the eies, not touching the vaine: and with a cornet looſen the skinne vpward the bredth of a groat, and thruſt therein a round peece of leather, as broad as a two penny peece, with a hole in the middeſt to keepe the whole open, and looke to it once a day, that the matter may not be ſtopped, but continually run the ſpace of ten daies, then take the leather out, and heale the wound with a little flax dipt in the ſalue heere following: Take of Turpentine, of hony, of wax, of each like quantity, and boile them togither, which being a little warmed, wil be liquid to ſerue your purpoſe, and take not away the plaiſters from the temples vntil they fal away of themſelues, which being fallen, then with a ſmal hot drawinge yron, make a ſtarre in the midſt of each Temple vaine where the plaiſter did lie. Which ſtar would haue a hole in the middeſt made with the button end of your drawing yron.

Another of lunaticke or moone eies.

Markham. OF theſe Lunaticke eyes, I haue knowne diuers: they are blinde at certaine times of the Moone, they are very redde, fiery, and full of filme: they come with

ouer-

outer-riding, and extraordinary heat and fury, the cure of them is thus: Lay vppon the Temples of his head a plaiſter of Pitch, Rozen, and Maſtick molten togither very exceeding hot: then with a little round yron made for the purpoſe, burne three or foure holes an inch or more vnderneath his eies, and annoint thoſe holes euery day with Hogges greace, then put it in his eies euery day with a little Hony, and in ſhort time he wil recouer his ſight.

Of the Canker in the eie.

THis commeth of a ranke and corrupt blood diſcending from the head into the eie. The ſignes. You ſhall ſee red pimples, ſome ſmall, and ſome great, both within and without vpon the eye-lids, and al the eye will looke redde, and be full of corrupt matter. The cure according to *Martin* is thus. Firſte, let him blood on that ſide the necke, that the eie is greeued, the quantity of a pottle. Then take of Roch alum, of greene Coporas of each half a pound, of white Coporas one ounce, and boile them in three pints of running water, vntill the halfe be conſumed, then take it from the fire, and once a day waſh his eie with this water being made luke warme with a fine linnen cloath, and clenſe the eie therewith ſo oft as it may look raw, continuing thus to do euery day vntill it be whole. *Blundevile*

Of diſeaſes incident to the eares, and poll of the head, and firſt of an Impoſtume in the eare.

IMpoſtumes breed either by reaſon of ſome blow or brusing, or els of euil humors congealed in the eare by ſome extream colde, the ſignes bee apparant, by the burning and painefull ſwelling of the eare and part thereabout. The cure according to *Martin* is in this ſort. Firſt, ripe the impoſtume with this plaiſter. Take of Lineſeed beaten into powder, of wheat Flower, of each halfe a pint, of hony a pint, of Hogges greace or barrowes greace one pound. Warme al theſe thinges togither in an earthen pot, and ſtir them continuallie with a flat ſtick or ſlice, vntill they be thoroughly mingled and incorporated togither, and then ſpreade ſome of this plaiſter being warme vpon a peece of linnen cloath, or ſoft white leather, ſo broad as the ſwelling and no more, and lay it warme vnto it, and ſo let it remaine one whole day, and then renewe it with freſh ointment, continuing ſo to doe vntill it breake, then lance the ſore, ſo that it may haue paſſage downeward, and taint it to the bottome with a taint of flax dipt in this ointment: take of Mel Roſatum, of oyle oliue and turpentine, of each two ounces, and mingle them togither, and make him a biggen of Canuas to cloſe in the ſore, ſo as the taint with the ointment may abide within, renewing the taint once a day, vntill it be whole. But if the horſſe haue paine in his eares, without any great ſwelling or impoſtumation, then thruſt in a litle blacke wooll dipt in oile of Camomile, and that will heale it.

Of the Poll euill.

THis is a diſeaſe like a Fiſtula growing betwixt the eares and the poll or nape of the necke, and proceedeth of euill humors gathered togither in that place, or els of ſome blow or bruſe, for that is the weakeſt and tendereſt part of all the head, and therefore ſooneſt offended, which rude Carters do little conſider whilſt in their fury they beat their horſſes vpon that place of the head with their whippeſtocks, and therefore no horſſe is more ſubiect to this diſeaſe then the cart horſſe, and this diſeaſe commeth moſt in winter ſeaſon. The ſignes. You ſhall perceiue it by the ſwelling of

of the place, which by continuance of time will breake it ſelfe, rotting more inward then outward, and therefore is more perilous if it be not cured in time, and the ſooner it be taken in hand the better. The cure according to *Martin* is thus. If it be not broken, ripe it with a plaiſter of hogges greace laid vnto it ſo hot as may bee, and make a biggen for the Poll of his head to keepe it from colde, which biggen would haue two holes open, ſo as his eares may ſtande out, and renew the plaiſter euery day once vntill it breake, keeping the ſore place as warme as may be.

And if you ſee that it will not breake ſo ſoone as you woulde haue it, then there as it is ſofteſt and moſt meeteſt to be opened, take a round hot yron, as big as your little finger, and ſharpe at the point, and two inches beneath that ſoft place, thruſt it in a good deepeneſſe vpwarde, ſo as the point of the yron may come out at the ripeſt place, to the intent that the matter may diſcend downeward, and come out at the neather hole, which would be alwaies kept open, and therefore taint it with a taint of flax dipt in hogs greace, and lay a plaiſter of hogges greace alſo vpon the ſame, renewing it euery day once the ſpace of foure daies, which is done cheefely to kill the heat of the fire.

Then at the foure daies end, take of Turpentine halfe a pound, cleane waſhed in nine ſundry waters, and after that throughly dried, by thruſting out the Water with a ſlice on the diſhes ſide, then put thereunto two yolkes of Egges, and a little ſaffron, and mingle them well together: that done, ſearch the depth of the hole with a whole quil, and make a taint of a peece of ſpunge, ſo long as it may reach the bottome, and ſo bigge as it may fill the wound, and annoint the taint with the aforeſaide ointment, and thruſt it into the wound, either with that quill, or elſe by winding it vp with your finger and thumbe, by litle and little vntill you haue thruſt it home: and then lay on the plaiſter of hogges greace made luke warme, renuing it euery day once or twice vntil it be whole. But if the ſwelling ceaſe, then you need not to vſe the plaiſter, but onely to taint it, and as the matter decreaſeth, ſo make your taint euerie daye leſſer and leſſer, vntill the wounde bee perfectly whole.

Of the Viues.

Blundeuile THe Viues be certaine kirnels growing vnder the horſſes eare, proceeding of ſome rancke or corrupt bloode reſorting to the place, which within are ful of little white grains, like white ſalt kirnels. The Italians cal them *Viuole*, which if they bee ſuffered to grow, *Laurentius Ruſſius* ſaith, that they will greeuouſly paine the horſſe in his throat, ſo as he ſhal not be able to ſwallow his meat, nor to breth. They be eaſie to know, for they may be felt and alſo ſeene: The cure according vnto *Martin*, is in this ſort: Firſt drawe them right down in the midſt with a hot yron, from the root of the ear ſo far as the tip of the eare wil reach, being puld down: and vnder the root againe draw two ſtrikes on each ſide like a broad arrow head, then in the midſt of the firſt line launce them with a launcet, and taking hold of the kirnels with a paire of pinſons, pul them ſo far forward, as you may cut the kirnels out without hurting the vaine; that done, fil the hole with white ſalte. But *Hierocles* would haue them to bee cured in this ſort: take a peece of ſpunge ſowſed wel in ſtrong Vineger, and bind that to the ſore, renewing it twice a day vntil it hath rotted the kirnels, that done, lance the neathermoſt part where the matter lieth, and let it out, and then fill it vp with ſalt finely braied, and the next day waſh al the filth away with warm water, and annoint the place with honie and fitch-flower mingled togither. But beware you touch none of the kirnels with your bare finger for feare of venoming the place, which is verie apt for a Fiſtula to breed in.

Another of the Viues.

Markham. THe Viues be certaine kirnels, growing vnder the horſſes eare, which come of corrupt blood, the cure is diuerſly ſpoke and written of, but this is the beſt mean which I haue tried: that if you finde the kernels to enflame and greeue the horſſe, take a handful of Sorrel, and lap it in a Bur-docke leafe, and roaſt it in the hot embers like a warden

den, then being taken out of the fire, apply it ſo hot as may be to the fore-part, ſuffering it to lie thereunto the ſpace of a day and a night, and then renew it, till ſuch time that it ripen and break the ſore, which it wil in ſhort ſpace do. When it is broken and the vilde matter taken away, you ſhal heale vp the ſore place with the yolk of an Egge, halfe a ſpooneful of hony, and as much wheat-flower as wil ſerue to make it thicke, plaiſter-wiſe, which being bound thereunto, wil in three or foure daies heale the ſame.

Of the Cankerous Vlcer in the noſe.

Blundevile

THis diſeaſe is a fretting humor, eating and conſuming the fleſh, and making it al raw within, and not being holpen in time wil eat through the griſtle of the noſe. It commeth of corrupt blood, or elſe of ſharp humors ingendered by meanes of ſome extreame cold. The ſignes be theſe. He wil bleede at the noſe, and al the fleſh within wil be raw, and filthy ſtinking ſauours, and matter wil come out at the noſe. The cure according to Martin is thus. Take of green Coporas, of Allum, of each one pound, of white Coporas one quarterne, and boile theſe in a pottle of running water, vntil a pint be conſumed, then take it off, and put thereunto halfe a pinte of hony: then cauſe his head to be holden vp with a drinking ſtaffe, & ſquirt into his noſtrils with a ſquirt of braſſe, or rather of Elder, ſome of this water being lukewarme, three or foure times one after another, but betwixt euery ſquirting, giue him liberty to hold downe his head, and to blow out the filthy matter, for otherwiſe perhaps you may choke him. And after this it ſhal be good alſo without holding vp his head any more, to waſh and rub his Noſtrils with a fine cloute bound to a white ſticks end, and wet in the water aforeſaid, and ſerue him thus once a day vntill he be whole.

Of bleeding at the noſe.

I Haue ſeen Horſſes my ſelfe, that haue bled at the noſe, which haue had neither ſore nor vlcer in their Noſe, and therefore I cannot chooſe, but ſay with the Phyſitians, that it commeth by means that the vaine which endeth in that place, is either opened, broken or fettered. It is opened many times by meanes that blood aboundeth too much, or for that it is too fine, or too ſubtill, and ſo pierceth through the vaine. Againe it may be broken by ſome violent ſtrain, cut or blow. And finally, it may bee fretted or gnawn through, by the ſharpneſſe of the blood, or elſe of ſome other humor contained therein. As touching the cure, Martin ſaith, it is good to take a pinte of red Wine, and to put therein a quartern of Bole Armeny, beaten into fine powder, and being made lukewarm, to poure the one halfe therof the firſt day into his noſtril that bleedeth, cauſing his head to bee holden vp, ſo as the liquor may not fal out, and the next day to giue him the other halfe. But if this preuaileth not, then I for my part would cauſe him to be let blood in the breſt vaine, on the ſame ſide that he bleedeth at ſeueral times: then take of Frankencenſe one ounce, of Aloes halfe an ounce, and beate them into powder, and mingle them throughly with the whites of egges, vntil it be ſo thick as hony, and with ſoft Hares haire, thruſt it vp into his noſtrill, filling the hole ſo full, as it cannot fall out, or elſe fil his Noſtrils ful of Aſſes dung, or Hogs dung, for either of them is excellent good to reſtraine any fluxe of blood.

Of the bleeding at the noſe, or to ſtaunch Fluxe of blood in any ſort.

I Haue knowne many Horſſes in great danger by bleeding, and I haue tryed diuers remedies for the ſame, yet haue I not found any more certaine then this: take a ſpooneful or two of his blood, and put it in a Sawcer, and ſet it vpon a chafingdiſh of coles, & let it boile til it be al dryed vp into powder, then take that powder, and if hee bleede at the noſe, with a Cane or quil blow the ſame vp into his Noſtrils: if his bleeding come of any wound or other accident, then into the wounde put the ſame powder, which is a preſent remedy. New Horſe-dung or earth, is a preſent remedy, applyed to the bleeding place, with are Sage leaues bruiſed and put into the wound.

Markham.

Blundevile *Of the diſeaſes in the mouth, and firſt of the bloudy riſts or chops in the palat of the mouth.*

THis diſeaſe is called of the Italians, *Palatina*, which as *Laurentius Ruſſius* ſaith, commeth by eating hay or prouender that is full of pricking ſeedes, which by continual pricking & fretting the furrowes of the mouth do cauſe them to rankle, and to bleed corrupt and ſtinking matter, which you ſhal quickly remedy, as *Martin* ſaith, by waſhing firſt the ſore places with vineger and ſalt, and then by annointing the ſame with hony.

Of the bladders in a Horſſes mouth, which our old Ferrers were wont to cal the Gigs. The Italians call them Froncelle.

THeſe be litle ſoft ſwellings or rather puſtuls with blacke heads, growing in the inſide of his lips, next vnto the great iaw-teeth, which are ſo painful vnto the horſe, as they make him to let his meat fal out of his mouth, or at the leaſt to keepe it in his mouth vnchawed, whereby the horſſe proſpereth not. *Ruſſius* ſaith, that they come either by eating too much cold graſſe, or elſe pricking, duſty, and filthy prouender. The cure wherof, according to *Martin*, is in this ſort. Slit them with a launcet, and thruſt out all the corruption, and then waſh the ſore places with a little vineger and ſalt, or els with Alum water.

Of the bladders in a Horſe mouth.

Markham. SOme Horſſes will haue bladders like paps growing in the inſide of their lips, next to their great teeth, which are much painful: the cure whereof is thus. Take a ſharp paire of ſhears, and clip them away cloſe to the gum, and then waſh the ſore place with running water, Allum and hony boiled together, til it he whole.

Of the Lampaſſe.

THe Lampaſſe, called of the Italians *Lampaſcus*, proceedeth of the aboundance of blood, reſorting to the firſt furrow of the mouth, I meane that which is next vnto the vpper foreteeth, cauſing the ſaid furrow to ſwell ſo high as the Horſſes teeth, ſo as he cannot chew his meate, but is forced to let it fall out of his mouth. The remedy is to cut al the ſuperfluous fleſh away, with a crooked hot iron made of purpoſe, which euery Smith can do.

Another of the Lampaſſe.

Markham. THe Lampaſſe is a thick ſpungy fleſh, growing ouer a horſſes vpper teeth, hindering the coniunction of his chaps, in ſuch ſort that hee can hardly eat: the cure is as followeth. Cut all that naughty fleſh away with a hot yron, and then rub the ſore well with ſalt, which the moſt ignorant Smith can do ſufficiently.

Of the Canker in the mouth.

Blundevile THis diſeaſe as *Martin* ſaith, is a rawneſſe of the mouth and tongue, which is full of bliſters, ſo as he cannot eat his meate. Which proceedes of ſome vnnaturall heate, comming from the ſtomach. For the cure whereof, take of Allum halfe a pound, of Hony a quarter of a pinte, of columbine leaues, of Sage leaues of each a handfull: boile al theſe together in three pints of water, vntill a pinte be conſumed, and waſh the ſore places therewith ſo as it may bleede, continuing ſo to do euery day once vntill it be whole.

Another of the Canker in the mouth.

Markham. THis diſeaſe proceedeth of diuers cauſes, as of vnnaturall heat of the ſtomach, of foule feeding, or of the ruſt or vennome of ſome bit or ſnaffell, vndiſcretly lookt vnto: the cure is thus. Waſh the ſore place with ſtrong vineger, made thick with the powder of Allum, two or three daies together, euery time vntil it bleede, which will kill the poyſon and vigor of the exulcerated matter: then make this water, take of running water a quart, of Allum foure ounces, of Hony foure or fiue ſpoonefuls, of Wood-bine leaues, of Sage-

leaues,

leaues, and of Collombine-leaues, of each halfe a handful, boile al theſe together til one halfe be conſumed, then take it off, and euery day with the water warmed, waſh the ſore vntil it be whole.

Of the heat in the mouth and lips.

SOmetime the heat that commeth out of the ſtomach breedeth no Canker, but maketh the mouth hot, and cauſeth the horſe to forſake his meat. The cure wherof, as *Martin* ſaith, is in this ſort. Firſt, turne vp his vpper lip, and iagge it lightly with a launcet, ſo as it may bleede, and then waſh both that and al his mouth and tongue with Vineger and ſalt. *Blundevile*

Of the tongue being hurt with the bit or otherwiſe.

IF the tongue be cut or hurt any manner of way, *Martin* ſaith, it is good firſt to waſh it with Allum water, and then to take the leaues of black Bramble and to chop them togither ſmall with a little lard, that done to binde it vp in a little clout, making it round like a ball, then hauing dipt the round end in hony, rub the tongue therewith: continuing ſo to do once a day vntil it be whole.

Of the Barbles, or Paps vnderneath the tongue.

THeſe be two little paps, called of the Italians *Barbole*, growing naturally (as I thinke) in euery Horſſes mouth vnderneath the tongue, in the neather iawes, which if they ſhoot of any length, *Ruſſius* ſaith, that they wil hinder the Horſſes feeding, and therefore he and Martin alſo would haue them to be clipt away with a paire of ſheeres, and that don, the Horſſes mouth to be waſhed with vineger and ſalt.

Of the paine in the teeth and gums, of the Wolfes teeth, and Iaw-teeth.

AHorſe may haue paine in his teeth, partly by diſcent of humors from his head, down into his teeth and gums, which is to be perceiued by the rankneſſe and ſwelling of the gums, and partly hauing two extraordinary teeth called the wolfes teeth, which be two little teeth growing in the vpper iawes, next vnto the great grinding teeth, which are ſo paineful to the Horſe, as he cannot endure to chaw his meat, but is forced either to let it fal out of his mouth, or elſe to keepe it ſtil halfe chawed, whereby the Horſe proſpereth not, but waxeth leane and poore, and he wil do the like alſo when his vpper law-teeth be ſo far growne as they ouerhang the neather Iaw-teeth, and therewith be ſo ſharp, as in mouing his iawes they cut and race the inſides of his cheeks, euen as they were raced with a knife. And firſt as touching the cure of the paine in the teeth, that commeth by meanes of ſome diſtillation: *Vegetius* ſaith, it is good to rub al the outſide of his gums with fine chalke and ſtroug vineger mingled together, or elſe after that you haue waſhed the gums with vineger, to ſtrew on them of Pomegranate piles. But methinkes that beſides this, it were not amiſſe to ſtop the temple vains, with the plaiſter before mentioned, in the chapter of weeping and watery eies. The cure of the Wolfes teeth, and of the iaw-teeth according to Martin is in this ſort. Firſt cauſe the horſſe head to be tyed vp to ſome rafter or poſt, and his mouth to be opened with a cord, ſo wide as you may eaſily ſee euery part thereof.

Then take a round ſtrong iron toole, half a yard long, and made at the one end in al points like vnto the Carpenters gouge, wherewith he maketh his holes to be bored with a wimble or augor, & with your left hand ſet the edge of your toole at the foot of the wolfs teeth, on the outſide of the iaw, turning the hollow ſide of the toole downward, holding your hand ſteadily, ſo as the toole may not ſlip from the foreſaid tooth: then hauing a mallet in your

right hand ſtrike vpon the head of the toole one pretty blow, and therwith you ſhal looſen the tooth, and cauſe it to bend inward: then ſtaying the midſt of your toole vpon the horſes neather iaw, wrinch the tooth outward, with the inſide or hollow ſide of the toole, and thruſt it clean out of his head: that done, ſerue the other Wolfes tooth on the other ſide in like manner, and fill vp the empty places with ſalt finely braied. But if the vpper iawe-teeth do alſo ouerhang the neather teeth, & ſo cut the inſide of his mouth as is aforeſaid, then keeping his mouth ſtil open, take your toole and mallet, and pare al thoſe teeth ſhorter, running alongſt them euen from the firſt vnto the laſt, turning the hollow ſide of your toole towards the teeth ſo ſhal not the toole cut the inſide of his cheekes, and the backe or round ſide being turned toward the foreſaid cheekes, and that doone waſh all his mouth with vineger and ſalt, and let him go.

Blundevile

Why the diſeaſes in the necke, withers, and backe, be declared heere before the diſeaſes in the throate.

HAuing hitherto ſpoken of the diſeaſes incident to a horſſes head, and to al the parts thereof, natural order requireth that we ſhold now diſcend into the throat, as a part next adiacent to the mouth. But foraſmuch as the diſeaſes in the throate haue not onely afinity with the head, but alſo with the lungs and other inward parts, which are many times grieued by meanes of diſtillation comming from the head, and through the throat; I wil ſpeake of the diſeaſes, incident to the necke, withers, and backe of a Horſſe, to the intent that when I come to talke of ſuch diſeaſes, as rheumes and diſtillations doe cauſe, I may diſcourſe of them orderly without interruption.

Of the Cricke in the necke.

BEcauſe a Cricke is no other thing but a kind of conuulſion, and for that we haue ſpoken ſufficiently bofore of al kinds thereof in the chapter of conuulſion: I purpoſe not heere therefore to trouble you with many wordes, but onely ſhewe you *Ruſſius* opinion, and alſo *Martins* experience therein. The cricke then called of the Italians *Scima or Lucerdo* according to *Ruſſius*, and according to *Martin* is, when the Horſſe cannot turne his neck any maner of way, but hold it ſtil right forth, inſomuch as he cannot take his meate from the ground but by times, and that very ſlowly, *Ruſſius* ſaith it commeth by meanes of ſome great weight laid on the horſſes ſhoulders, or elſe by ouermuch drying vp of the ſinnewes of the necke. The cure whereof according to *Martin* is in this ſort. Draw him with a hot iron from the root of the eare on both ſides of the necke, through the midſt of the ſame euen down to the breaſt, a ſtraw deep, ſo as both ends may meet vpon the breaſt: then make a hole in his forehead, hard vnder the fore-top, and thruſt in a cornet vpwarde betwixt the skin and the fleſh a handfull deepe, then put in a Gooſe feather, doubled in the midſt and annointed with Hogs-greace to keepe the hole open, to the intent the matter may run out the ſpace of ten daies. But euery day during that time, the hole muſt be clenſed once, and the feather alſo clenſed and freſh annointed, and ſo put in again. And once a day let him ſtand vpon the bit one houre or two, or be ridden two or three miles abroad by ſuch a one as wil beare his head, and make him to bring it in. But if the Cricke be ſuch as the Horſſe cannot holde his necke ſtraite, but cleane awry, as I haue ſeene diuers my ſelfe: then I thinke it not good that the Horſſe be drawne with a hot iron on both ſides of the necke, but onely on the contrary ſide. As for example, if he bend his head toward the right ſide, then to draw him as is aforeſaid onely on the lefte ſide, and to vſe the reſt of the cure as is aboue ſaide, and if neede bee you may ſplent him alſo with handſome ſtaues meete for the purpoſe to make his necke ſtand right.

Of Wennes in the neck.

A Wen is a certaine kirnell like a tumor of ſwelling, the inſide whereof his hard like a griſtle, and ſpongious like a skin ful of wrets. Of Wens, ſome be great, and ſome be ſmall. Againe, ſome be very painefull, and ſome not paineful at all. The Phyſitians ſay, that they proceede of groſſe and vicious humors, but *Vegetius* ſaith that they chance

to

to a Horſſe by taking cold, or by drinking of waters that be extreame cold. The cure according to *Martin* is thus: take of Mallowes, Sage, and red nettles, of each one handful, boile them in running water, and put therunto a litle butter, and hony, and when the herbs be ſoft, take them out and all to bruiſe them, and put thereunto of oile of Bay two ounces, and two ounces of Hogs-greace, and warme them together ouer the fire, mingling them well together; that done, plaiſter it vpon a piece of leather ſo big as the Wen, and lay it to ſo hot as the Horſe may endure it, renewing it euery day in ſuch ſort, the ſpace of eight daies, and if you perceiue that it will come to no head, then lance it from the midſt of the Wen downward, ſo deep as the matter in the bottom may be diſcouered and let out, that doone, heale it vp with this ſalue: take of Turpentine a quarter, and waſh it nine times in faire new water, then put thereunto the yolk of an egge, and a little Engliſh Saffron beaten into powder, and make a taint or rowle of Flax, and dip it in that ointment, and lay it vnto the ſore, renewing the ſame euery day once vntil it be whole.

Of ſwelling in the necke after bloodletting.

THis may come of the fleame being ruſty, and ſo cauſing the vaine to rankle, or elſe by meanes of ſome cold wind ſtriking ſuddainely into the hole. The cure according to *Martin* is thus. Firſt annoint it with oyle of Camomell warmed, and then lay vpon it a litle hay wet in cold water, and bind it about it with a cloth, renewing it euery day the ſpace of fiue daies, to ſee whether it wil grow to a head, or elſe vaniſh away. If it grow to a head, then giue it a ſlit with a lancet, and open it with a Cornet that the matter may come out. Then heale it vp, by tainting it with Flax dipt in Turpentin and Hogs-greace molten together, dreſſing it ſo once a day vntil it be whole.

How to ſtaunch blood.

IF a Horſſe be let blood when the ſigne is in the necke, the vaine perhaps will not leaue bleeding ſo ſoone as a man would haue it, which if any ſuch thing chance, then *Ruſſius* ſaith, it is good to binde thereunto a little new Horſe dung tempered with chalke and ſtrong vineger, and not to remooue it from thence the ſpace of three daies, or elſe to lay thereunto burnt ſilke, felt, or cloath, for al ſuch things wil ſtaunch blood.

Of the falling of the Creſt.

THis commeth for the moſt part of pouerty, and ſpecially when a fat Horſe falleth away ſodainely. The cure according to Martin is thus. Draw his Creſt the deepnes a ſtraw, on the contrary ſide with a hot iron, the edge of which iron would be halfe an inch broad, and make your beginning and ending ſomewhat beyond the fall, ſo as the firſt draught may go all the way hard vppon the edge of the mane, euen vnderneath the rootes of the ſame, bearing your hand right downward, into the neckeward, then anſwer that with another draught beneath, & ſo far diſtant from the firſt as the fal is broad, compaſſing as it were al the fall, but ſtil on the contrary ſide: and betwixt thoſe two draughts right in the midſt, draw a third draught, then with a button iron of an inch about, burne at each end a hole, and alſo in the ſpaces betwixt the draughts, make diuers holes diſtant three fingers broade one from another: that done, to ſlake the fire annoint it euery day once, for the ſpace of nine daies with a feather dipt in freſh butter moulten. Then take Mallowes and Sage, of each one a handfull, boile them well in running water, and waſh the burning away vntill it be raw fleſh, then dry it vp with this powder. Take of hony halfe a pinte, and ſo much vnſlect lime as wil make that hony thicke like paaſt: then hold it in a fire-pan ouer the fire vntil it be baked ſo hard as it may be made in powder, and ſprinkle that vpon the ſore places. *Blundevile*

Of the falling of the Creſt.

Markham. THe falling of the Creſt is occaſioned moſt commonly through pouerty: yet ſomtimes I haue ſeen it chance through the il proportion of the creſt, which being hye, thicke and heauy, the necke thin and weake vnderneath, is not able to ſupport or ſuſtaine it vp, how euer it be there is remedy for both: if it proceede of pouerty, firſt try by good keeping to get it vp againe, but it it wil not riſe, or that the originall of the diſeaſe be in the il faſhion of the creſt, then let this be the cure: Firſt with your hand raiſe vp the Creſt as you would haue it ſtand, or rather more to that ſide from which it declineth, then take vp the skin betweene your fingers on that ſide from which the Creſt ſwarueth, and with a ſharpe knife cut away the breadth of very neere an inch, and the length of foure inches, which doone ſtitche vp the skinne together againe with three or foure ſtitches, and by meanes of ſtrings, weights, or other deuiſes, keepe the creſt perforce leaning on that ſide, applying thereunto a plaiſter of Deeres ſewet and Turpentine, boiled together, till the ſore bee healed: and at the ſelfe ſame inſtant that by this maner of inſition you draw together and ſtraiten the skin on that ſide, you ſhal in this ſort giue liberty to the other ſide, wherby the creſt may the eaſier attaine to his place: Take a hot yron made in faſhion of a knife, the edge being a quarter of an inch broad, and therewith from the vpper part of his creſt vnto the neather part of the ſame extending towardes his ſhoulder, draw three lines in this forme, | | | and the ſame anoint daily with freſh butter, vntil ſuch time as it be perfectly whole. | | | By this manner of cure, you may make any laue-eard Horſſe, to be as pricke eard | | | &comly, as any other Horſe whatſoeuer.

Of the mangineſſe of the maine.

Blundeuile THe mangineſſe proceedeth of rankeneſſe of blood, or of pouerty, of lowſines, or elſe of rubbing where a mangy Horſſe hath rubbed, or of filthy duſt lying in the mane for lacke of good dreſſing. The ſignes be apparant by the itching and rubbing of the Horſſe, and the ſcabbes, fretting both fleſh and skin. The cure according to *Martin*, is thus: take of freſh greaſe one pound, of quickſiluer halfe an ounce, of Brimſtone one ounce, of rape oyle halfe a pint, mingle them together, and ſtir them continually in a pot with a ſlice, vntill the quickſiluer be ſo wrought with the reſt, as youſh all perceiue no quickſiluer therein. That done, take a blunt knife, or an old Horſſecombe, and ſcratch all the mangy places therewith vntill it bee raw and bloody, and then annoint it with this ointment, in the ſunſhine if it may be, to the intent the ointment may ſinke in: or elſe hold before it a fire pan or ſome broad bar of iron made hot, to make the ointment to melt into the fleſh. And if you ſee that within the ſpace of three dayes after, with this once annointing, he leaue not rubbing, then marke in what place he rubbeth, and dreſſe that place againe, and you ſhall ſee it heale quickly.

Of the falling of the haire of the mane.

IT falleth for the moſt part, becauſe it is eaten with little Wormes, fretting the rootes in ſunder, which according to *Martin* you ſhall remedy in this ſort. Annoint the mane and Creſt with ſope, then make ſtrong lie and waſh all the mane and Creſt withall, and that wil kill the wormes, within twice or thrice waſhing.

Of griefes in the withers.

TO a horſſes withers and backe, do chance many griefes and ſorances, which as *Ruſſus* ſaith, do ſometime proceed of inward cauſes, as of the corruption of humors, and ſometime of outward cauſes, as through the galing and pinching of ſome naughty ſaddle, or by ſome heauy burthen laide on the horſſes-backe or ſuch like. And of ſuch griefes ſome be but ſuperficiall bliſters

bliſters, ſwellings, light gals or bruſings: and be eaſily cured. Some againe do pierce to the very bone, and be dangerous, and eſpecially if they bee nigh the backe bone; let vs firſt then ſhew you the cure of the ſmaller griefes, and then of the greater.

Another of bliſtrings, or ſmall ſwellings in the withers or backe and gallings.

WHenſoeuer you ſee any ſwelling riſe, then *Martin* woulde haue you to bind a litle hot horſe dung vnto it, and that will aſſwage it. If not, then to pricke it round about the ſwelling, either with a fleame, or els with a ſharpe pointed knife not too deepe, but ſo as it may pierce the skin, and make the blood to iſſue forth. That done, take of Mallowes or elſe of ſmallage, two or three handfuls, and boile them in running Water vntill they be ſo ſoft as pap: Then ſtraine the water from it, and bruſe the hearbs in a trean diſh, putting thereunto a little Hogges greace or els ſallet oile, or ſheepes ſewet, or any other freſh greace, boile them and ſtir them togither, not frying them hard, but ſo as it may be ſoft and ſupple, and then with a clout laie it warme vpon the ſore, renewing it euerie daie once vntill the ſwelling be gone. For this will either driue it awaie, or els bring it into his heade, which lightlie enaunceth not, vnleſſe there bee ſome griſtle or boane periſhed. *Blundeuile*

Ruſſus biddeth you, ſo ſoone as you ſee any ſwilling riſe, to ſhaue the place with a raſor and lay thereunto this plaiſter: take a little wheat flower and the white of an egge beaten togither, and ſpreade it on a little clout, which beeing laide vnto the ſwelling two or three daies and not remoued, wil bring it to a heade, and when you come to take it off, pull it away ſo ſoftly as you can poſſible, and whereas you see the corruption gathred togither, then in the loweſt place thereof, pierce it vpwarde with a ſharpe yron ſomewhat hot, that the corruption may come out, and annoint the ſore place euerie day once with freſh butter, or Hogges greace, but if the skinne be onely chafed off, without anie ſwelling, then waſh the place with water and salt, or els with warme Wine, and springle this pouder thereon: take of vnſlaect lime beaten into fine pouder, and mingle it with honie vntil it be as thicke as any paaſt, and make rolles or bals thereof, and bake them in a fire-pan ouer the fire, vntil they be ſo hard as they may be brought to pouder, for this is a verie good pouder to drie vp anie galling or ſore. The pouder of Mirre or burnt ſilke, ſealt, or cloath, or anie olde poſt, is alſo good for ſuch purpoſes, but whenſoeuer you vſe this pouder of lime and honie, let the place be waſhed, as is aforeſaide.

Of great ſwellings and inflammations in a Horſſes withers.

IF the ſwelling be verie great, then the cure according to *Martin* is thus. Firſt drawe round about the ſwelling with a hotte Iron, and then croſſe him with the same yron in maner of a checker, then take a rounde hot yron hauing a ſharpe point, and thruſte it into the swelling place on each ſide vp toward the point of the withers; to the intent the matter may iſſue downward at the holes.

That done, taint both the holes with a taint dipt in hogges greace to kil the fire, and alſo annoint al the othnr burnt places therewith, continuing ſo to doe vntil the ſwelling be aſſwaged, renewing it euery day once, vntil the fiery matter be clean fallen away, and then taint him againe with waſhed Turpentine mingled with yolkes of Egges and Saffron in ſuch manner as hath beene aforeſaide, renewing the taint euerie day once vntill it bee whole.

If you ſee that the ſwelling for all this goe not away, then it is a ſigne of ſome impoſtumation within, and therefore it ſhal be neceſſary to lance it, and to let out the corruption; then take of Hony halfe a pinte, of Verdigreaſe two ounces beaten to powder, and mingle it together with the Hony, then boyle them in a pot vntill it looke red, then being lukwarme, make either a taint or plaiſter, according as the wound ſhal require, renewing the

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ſame euery day once, vntil it be whole. But the ſore may be ſo vehement, that for lacke of looking in time, it will pierce downeward betwixt both ſhoulders toward the intrailes, which is very daungerous: yea, and as *Ruſſius* ſaith, mortall, becauſe the corruption of the ſore infecting the lungs and hart (which be the vitall partes and chiefe preſervers of life) the body muſt needs decay. And therefore Martin would haue you to fil the hole with the ſalue laſt mentioned, and to thruſt in afterwarde a peece of a ſpunge, as well to keepe the hole open, as alſo to ſucke out the corruption, renewing it euery day once, vntill it be whole.

Of the hornes or hard knobs growing vnder the ſaddle ſide.

THis is a dead skin like a peece of leather, called of the Italians *Corno*, that is to ſay, a horne, for that it is hard vnder hand, and commeth by meanes of ſome ſtraight ſaddle, pinching the horſſe more on the one ſide than on the other: or els on both ſides equally. The cure whereof according to Martin, is in this ſort: Annoint them with freſh butter or Hogges greace, vntil they be mollified and made ſo ſoft as you may either cut them, or pull them away, and then waſh the wound with mans ſtale, or with white wine, and dry it with powder of vnſleact lime mixt with hony.

Blundevile

Of Wennes or knobs growing about the ſaddle ſkirts.

THeſe be great harde knobs growing moſt commonly betwixt two ribs, apparant to the eie, which by their hardneſſe ſeeme to come of ſome old bruſe, and are called of Italians *le Curf*. The cure whereof, according to Martin is thus. Firſt mollifie them, by annointing them with Hogges greace euery day once or twice, the ſpace of eight daies, and if you perceiue that it will come to no head with this, then lance it from the middle downeward, that the matter may come out: then taint it with waſhed Turpentine, yolkes of Egges, and ſaffaron mingled togyther as is aforeſaid, renewing the taint euery daye once vntill it be whole.

Of the Nauill gall.

THe Nauill gal is a bruſe on the backe behind the ſaddle right againſt the Nauill of the horſſe, and thereof taketh his name. It commeth either by ſplitting of the ſaddle behind, or for lacke of ſtuffing, or by meanes of the hinder buckle fretting that place, or elſe by ſome great weight laid on his backe: you ſhal perceiue it by the puffed vppe, and ſpungy fleſh, looking like rotten lightes or lunges, and therefore is called of the Italians *Pulmone*, or *Pulmoncello*. The cure whereof according to Martin, is thus. Cut it round about with a ſharpe knife or raſor euen to the bone, leauing no rotten fleſh behinde: that done, take the white of an Egge and ſalt beaten togither, and lay that plaiſterwiſe to the ſore vpon a little towe, renewing it once a day the ſpace of two daies. Then take of hony a quarterne of a pint, and of Verdigreaſe an ounce beat into powder, and boile them togither in a pot, ſtirring it ſtill vntil it looke redde, and being luke warme, make a plaiſter with towe and clap it to the wound, waſhing and cleanſing well the wound firſt with a little warme Vineger or white wine, continuing it once a day, vntill it begin to heale and skin, then dry it vp, by ſprinkling thereon this pouder following. Take of hony a quarterne, and as much of vnſleact lime as will thicken the hony like vnto paaſt, and in a fire pan ouer the fire, ſtir it ſtil vntil it be hard baked, ſo as it may bee beaten into pouder, but before you throw on the powder, waſh the wound firſt with warme Vineger, continuing ſo to do vntill it be perfectly skinned and whole.

Of

Of the ſwaying of the backe.

THis is called of the Italians, *Malferuto*, and according to *Ruſſius* and *Martins* opinions, commeth either by ſome great ſtraine, or elſe by heauy burthens: you ſhal perceiue it by the reeling and roling of the horſſes hinder parts in his going, which will falter many times, and ſway ſometimes backward, and ſometime ſideling, and be ready to fall euen to the ground, and the horſſe being laide, is ſcant able to get vp. The cure according to *Martin* is thus. Couer his backe with a ſheeps skin, comming hot from the ſheepes backe, laying the fleſhy ſide next vnto his backe, and lay a howſing cloath vpon the ſame to keepe his backe as warme as may be, and ſo let it continue, vntil it beginne to ſmel: then take the old skin away, and lay a new vnto it, continuing ſo to do the ſpace of three weekes. And if he amend not with this, then draw his backe with a hot yron out on both ſides of the ridge of his backe, from the Pitch of the Buttockes, vnto a handful within the ſaddle, and let euery line be an inch diſtant one from another, and then againe ouerthwart checker-wiſe, but let not ſuch ſtroks be very deep, and ſo burned as euery one looke yellow, then lay on this charge following. Take pitch one pound, of Rozen halfe a pound, of bole Armony halfe a pound made in powder, and halfe a pinte of Tarre, and boile all theſe togither in a pot, ſtirring it vntill euery thing bee molten and thoroughlie mingled togither, then being luke warme, dawbe al the burning therewith very thicke, and thereupon clap as many flockes of the horſſes colour, as you can make to abide on, and remoue it not before it fal away it ſelfe, and if it be in Summer, you may turne him to graſſe. *Blundevile*

Of the weakeneſſe in the backe.

IT doth appeare by *Laurentius Ruſſius*, that there is an other kind of weakeneſſe in the backe, called in Italian *le gotte*, or *morſecatura de le reni*, that is to ſay, the fretting or biting of the reines, which as the ſaid *Ruſſius* ſaith, proceedeth of abundance of humors, reſorting to that place, whereby all the hinder partes of the horſe doe leeſe their feeling and ſtrength, and the horſſe falleth downe on the ground: yea, and ſuch humors reſorting to the hart, do ſuffocate the ſame, and in two or three houres do cauſe the horſſe to die. The remedie according to *Ruſſius*, is in this ſort: Let him blood abundantlie in the necke, and draw his backe with a hot yron, in ſuch ſort as is declared in the laſt Chapter. He ſaith alſo it is good to make him ſwim through a riuer, and to rowell him on his hanches, nigh the huckle bones; and to make the haire to growagaine, it is good as he ſaith to aynoint the place with hogges greace, and three leaued graſſe ſtamped together.

Of Hydebound.

HIdebound, is when the skinne cleaueth ſo faſt to the horſſes backe, that a man cannot pul it from the fleſh with his hand, which *Ruellius* calleth *Coriago*: it commeth for the moſt part of pouertie, or els when the horſſe after some great heate hath beene ſuffered to ſtand long in the raine or wet weather, for that wil cauſe the skinne to ſhrinke, and to cling to his ribs. It is knowne by the leanneſſe of the horſſe, and gantnes of his bely, and by faſt ſticking of the skin vnto the ribs when you pul at it with your hand. The cure according to *Martin* is thus. Let him blood on both ſides the bellie in the flanke vaines betwixt the flanke and the girding place: that done, giue him this drinke. Take a quart of white Wine, or els of good Ale, and put thereunto three ounces of good ſallet oyle, of Cummin one ounce, of Annis ſeedes two ounces, of Licoras two ounces, beaten al into fine powder, and giue it him luke warme with a horne. And when he hath drunk let one ſtanding at his huckle-bone, rub him hard with his hand along the back, and ouerthwart the ribbes the ſpace of halfe an houre: that done, ſet him in a warme ſtable, and let him ſtand in litter vp to the belly, and couer all his backe and ribs with a ſacke firſt thoroughly ſoked in a tub of cold water, and then well and hard wroung, and ouer that caſte

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another cloath, and girde it faſt with a ſurcingle, ſtuffing him well about the backe with freſh ſtraw, continuing thus to doe euery day once the ſpace of a weeke, during which time giue him no cold water but luke warme, and put therein a little ground mault. The wet ſacke wil cauſe the backe to gather heat it ſelfe, and the skin to looſen from the fleſh, and if you will beſtow more coſt, you may annoint all his body with wine and oile mingled togither, according to the opinion of the old writers, which no doubt is a very comfortable thing, and muſt needs ſupple the skinne, and looſen it from the fleſh.

Of the diſeaſes in the throat and lungs, and why the griefes of the ſhoulders and hippes be not mentioned before amongſt the griefes of the withers and backe.

Blundeuile SOme perhaps would looke heere, that for ſo much as I haue declared the diſeaſes of the necke, withers and backe, that I ſhould alſo follow on now with the griefes of the ſhoulders and hips. But ſith that ſvch griefes for the moſt part doth cauſe a horſe to halt, and that it requireth ſome skill to know when a horſe halteth, whether the fault be in his ſhoulder, hip, legge, ioynt, or foot, I thinke it is not good to ſeperate thoſe parts aſſunder, ſpecially ſith nature hath ioyned them togither, that is to ſay, the ſhoulders to the forelegs, and the hips to the hinder legges. And therefore according to natures order, I will treate of them in their proper place: that is to ſay, after that I haue ſhewed al the diſeaſes that be in the inward horſes body, not onely aboue the midriffe, as the diſeaſes of the throat, lungs, breaſt, and hart, but alſo vnder the midriffe, as thoſe of the ſtomacke, liuer, guts, and of all the reſt. And firſt, as touching the diſeaſes of the throat, the Glaunders, and Strangullion, to all horſes is moſt common.

Of the Glanders and Strangulion, ſo called according to the Italian name, Stranguiglion.

MOſt Ferrers do take the Glanders and Strangullion to bee all one diſeaſe, but it is not ſo, for the glanders is that which the Phyſitians call *Tronſillæ*, and the Strangullion is that which they call in Latine *Anginæ*, in Greeke *Synanchi*, and we commonly call it in Engliſh, the ſquinnancy, or Quinzie. *Tronſillæ*, is interpreted by them to be inflammations of the kirnels, called in Latine *Glandes* the Italian *Glandulæ*, which lie on both ſides of the throat, vnderneath the roote of the toongue, nigh vnto the ſwallowing place, of which word *Glandes*, or *Glandulæ*, I thinke we borrow this name glanders. For when the horſe is troubled with this diſeaſe, hee hath great kirnels vnderneath his iawes, eaſie to be ſeene or felt, paining him ſo, as he can not eaſily ſwallow down his meat, which commeth firſt of cold diſtilation out of the head: But if ſuch kirnels be not inflamed, they will perhaps goe away of themſelues, or elſe by laying a little hot horſe-dung and ſtrawe vnto them, the warmth thereof wil diſſolue them, and make them to vaniſh away. But if they be inflamed, they will not go away but encreaſe and wax greater and greater, and be more painful euery daie then other, and cauſe the horſſe to caſt continually filthie matter at his noſe: The cure whereof according to Martin is thus: Firſt ripe the kirnels with this plaiſter. Take of bran two handfuls, or as much as will thicken a quart of wine or Ale: then put thereunto halfe a pounde of hogges greace, and boile them togither, and lay it hot to the ſore with a cloath, renewing it euery day vntil it be ready to breake, then lance it, and let out al the matter, and taint it with a taint of flax dipt in this ſalue: Take of Turpentine, of hogs greace, of each like quantity, and a little waxe, and melt them togither, and renew the taint euerie daie vntil it be whole. *Laurentius Ruſſius* ſaith, that this diſeaſe is verie common to colts, becauſe in them doth abound flexible moiſture, apt to be diſſolued with euerie little heat, and to turne to putrifaction: and therefore if the horſe be not ouer young, he would haue you firſt to let him bloode in the necke vaine, and then to lay vnto the ſame ſore a ripening playſter, made of Mallowes, Linſeeds, Rew, Wormwood, ground Iuy, Oile of Baies, add Dialthea, and to annoint his throat alſo, and all the ſore place with freſh butter: and the ſore being ripe, to lance it, or els to rowel it, that the matter may come forth.

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But the kernels wil not decreaſe, then pul them away by the rootes, and to dry vp the vlcerous place with an ointment made of vnſlect lime, Pepper, Brimſtone, Nitrum, and oile Oliue. It ſhall be alſo good to purge his head by perfuming him euery day once, in ſuch ſort as hath beene before declared. And let the horſſe be kept warm about the head and ſtand in a warme ſtable, and let him drinke no cold water: but if you ſee that after you haue taken away the kirnels, the horſſe doth not for all that leaue caſting filthy matter at the noſe, then it is to be feared, that hee hath ſome ſpice of the mourning of the Chine, for both diſeaſes proceed of one cauſe, and therefore I thinke good to ſpeake of it heere preſently.

But firſt I will ſet downe a drinke which I haue ſeene prooued vppon a horſe that I thought could neuer haue bin recouered of the ſame diſeaſe, and yet it did recouer him in very ſhort ſpace, ſo as he trauelled immediately after many miles, without the helpe of any other medicine.

A drinke for the Strangullion or Glaunders.

TAke of warm milk as it commeth from the Cow a quart, or inſtead thereof a quart of new Beere or Ale warmed, and put thereunto of moulten Butter the quantity of an Egge: and then take one head of Garlicke, firſt clean pilled and then ſtamped ſmal, which you muſt put into the milke or drinke being made luke warme, and giue it the horſe with a horne, and immediately after the drinke be giuen, catch hold of his tongue with your hand, and hauing broken two raw Egges either vpon his foreteeth, or againſt the ſtaffe wherewith his head is holden vp, caſt thoſe broken Egges, ſhels and all into his throat, making him to ſwallow downe the ſame, that doone, ride him vp and downe till he beginne to ſweate, then ſet him vp couered warme with an old couerlet and ſtraw, not ſuffering him to eate nor drinke for the ſpace of two or three houres after, and let his drinke for the ſpace of two or three daies, bee ſomewhat warme, whereinto it is good to put a handfull or two of bran or ground malt, and in giuing the ſaid drinke, it ſhall not be amiſſe to poure ſome thereof into either noſtrill. *Blundeuile*

Of the mourning of the Chine.

THis word mourning of the Chine, is a corrupt name borrowed of the French toong, wherein it is cald *Mote deſchien*, that is to ſay, the death of the backe. Becauſe many do hold this opinion that this diſeaſe doth conſume the marrow of the backe: for remedy whereof, they vſe ſtrange kinds of cures. For ſome taking it to be a rheume, go about to ſtop it, by laying a ſtrictiue, or binding charges to the nape of the necke. Some againe, do twine out the pith of the backe with a long wire thruſt vp into the horſſes head, and ſo into his necke and backe, with what reaſon I know not. Well, I know that few horſſes do recouer that haue this diſeaſe. Some againe thinke that the lungs of the horſe be rotten, and that the horſe doth caſt them out at his noſe. But *Martin* ſaith, that he hath cut vp diuers horſſes which haue been iudged to haue dyed of the mourning of the chine, but he could find neuer either back or lungs to be periſhed, but onely the liuer, and moſt commonly that ſide of the liuer, which anſweareth the noſtrill whereat he caſteth, whereof we will talke in his proper place, when we come to ſpeake of the diſeaſes in the Liuer. The Italians do call this diſeaſe *Ciamorro*, the olde Authors do cal it the moiſt malady, whereof *Theomneſtus* maketh two differences. For in the one the matter which he doth caſt at the noſe is white, and doeth not ſmell at all: and in the other, that which he caſteth is filthy and ſticking corruption. They proceed both of cold humors congealed in the head, but more abounding in the one then in the other; by reaſon perhaps that the horſſe was not cured in time: for of colde firſt commeth the Poſe, and the cough, then the Glanders, and laſt of all the mourning of the chine. When the horſe caſteth matter at the noſe that is not ſtinking, he may eaſily be cured by ſuch remedyes as haue beene before declared in the chapter of the Poſe: but if the matter be very

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ry filthy and ſtincking, then it is very harde to cure. Notwithſtanding, it ſhall not grieue me to write vnto you heere, the experience of *Theomneſtus*, and of *Laurentius Ruſſius*. *Theomneſtus* cure is thus. Take of Water and hony called of the Phyſitians *Hydromel*, a quart, and put thereunto three ounces of oyle, and powre that into his noſtrill euerye morning the ſpace of three daies: and if that do not profit him, then let him drinke euery day, or once in two daies, a quart of olde wine, mingled with ſome of the medicine or rather the precious meate, called of the olde writers *Tetraphramacum*, and that will reſtore him to his former eſtate. *Laurentius Ruſſius* ſaith, that of al diſeaſes ther is non more perillous, nor more to be ſuſpected, than the rheume which commeth of cold, for horſes haue large Conduites, and are full of moiſture, and therefore if colde once enter, it findeth matter inough to worke on, to breede continuall diſtillation, as well outwardly at the noſe, as inwardly, deſcending downe to the vitall part in ſuch ſort, as it doth not ſuffocat the ſame.

The ſignes according to the ſaid *Ruſſius* be theſe, the horſe doth caſt matter continually at the noſe, ſometime thinne and ſometime thicke, his noſtrils, eares, and al his outward parts, wil be cold to the feeling, his eyes, head, and all his body heauy, and he will cough, and haue ſmal appetite to his meat, and leſſe to his drinke, and ſometime he will tremble and ſhake: his cure is in this ſort. Purge his head, partly by perfuming him, and partly by making him to neeze in ſuch ſort, as hath beene before taught in the chapter of the poſe, which waies of perfuming and purging his head as they bee good, ſo doeth *Ruſſius* praiſe theſe two heere following to be moſt excellent: the firſt is this: Take of the ſtalkes of *Vitis alba* otherwiſe called *Brioni*, or wilde Vine, two or three good handfuls, and being bruſed, put them into a linnen bagge, and faſten the bagge to the horſes head, ſo as he may receiue the ſcent vp into his noſtrils, without touching the hearb with his mouth, and this will cauſe the humors to run downe aboundantly. The ſecond medicine; Take of Euforbium beaten into fine powder, three ounces, of the iuice of Beres one pound, of Swines blood halfe a pound, boile al theſe togither vntil they bee thoroughly mingled togither, and liquide like an ointment, and then take it from the fire and put thereunto one ounce more of Euforbium and mingle them againe thoroughly togither, and preſerue the ſame in a box, to vſe at needefull times in this ſort: Make two ſtiffe long rowles or tampins of linnen clowtes, or ſuch like ſtuffe, ſharpe pointed like ſuger-loues: which tampins are called of the phyſitians in Latine *Peſſi*, and being annointed with the ointment aforeſaid, thruſt them vp into the horſſes noſtrils, and let them abide therein a pretty whilk, then pul them out, and you ſhal ſee ſuch abundance of matter come forth at his noſe, as is marueilous to behold: *Ruſſius* alſo praiſeth verye much this medicine heere following.

Take as much of the middle barke of an Elder tree, growing on the water ſide, as will fil a new earthen pot of a meane ſize, putting thereunto as much cleere water as a pot will hold, and let it boile vntil one halfe be conſumed: and then to be filled vppe againe with freſh water, continuing ſo to doe three times one after another, and at the laſt time that the one halfe is conſumed, take it from the fire, and ſtraine it throgh a linnen cloth. Then take two partes of that decoction, and one part of hogges greace, or Butter, and being warmed againe togither, giue the horſſe to drinke thereof one horneful, and poure another hornefull into his noſtril that caſteth, and whenſoeuer you giue him this medicine, let the horſe bee empty and faſting, and keepe him without meat alſo two or three hours after, for this is a very good drinke for anye ſickneſſe that commeth of cold. Moreouer, open the skinne of his foreheade, and of his temples, and alſo of his taile with a ſharpe hot yron, that the corrupt humours may yſſue outward. That done, take hot brickes, or elſe a pan of freſh burning coales, and hold it nigh vnto his belly and ſlankes, to the entent that they may bee thoroughly warmed, and being ſo warmed annoint them al ouer with oyle de Bay, or Dialthea, to defend his body from the cold, and let his head be well couered, and al his bely kept warme. Yea and it were good to bath his head ſometime, as *Ruſſius* ſaith, with a bath made of Rew, Wormewoode, Sage, Iuneper, Bay leaues, and Hyſop. And let his drinke be warme water mingled with Wheat meale; yea, and to make it the more comfortable, it were good as *Ruſſius* ſaith, to put thereunto ſome Cinamon,

Ginger,

Ginger, Galingale,& ſuch hot pieces. And his meat in Winter ſeaſon would bee no other but ſodden corne, or warme maſhes, made of ground Malt and wheat bran: in ſummer ſeaſon if he went to graſſe, I think it would do him moſt good, ſo that he go in a dry warm ground,for by feeding alwaies downeward, he ſhall purge his head the better as *Ruſſius* ſaith. Thus much of the Glanders,and mourning of the Chine. Now we wil ſpeake ſomwhat of the ſtrangullion, according to the opinion of the Authors, though not to the ſatiſfaction perhaps of our Engliſh Ferrers.

Of the ſtrangullion or Squinancy.

THe Strangullion, called of the Latines *Angina*,according to the Phyſitians, is an inflamation of the inward partes of the throate, and as I ſaide before, is called of the Greeks *Synanchi*, which is as much to ſay in Engliſh as ſtrangling, wherof this name ſtrangullion as I thinke is deriued for this diſeaſe doth ſtrangle euery man or beaſt, and therefore is numbred amongſt the perilous and ſharp diſeaſes called of the Latines *Morbi accuti*, of which ſtrangling the phyſitians in mans body make foure differences. The firſt and worſt is, when no part within the mouth nor without, appereth manifeſtly to be inflamed, and yet the patient is in great perill of ſtrangling. The ſecond is, when the inwarde parts of the throat onely be inflamed. The third is, when the inward and outward partes of the throat be both inflamed. The fourth is, when the muſcles of the necke are inflamed, or the inward ioynts thereof ſo looſened, as they ſtraiten thereby both the throat,or weſand, or wind-pipe: for ſhort breath is incident to all the foure kinds before recited, and they proceede all of one cauſe: that is to ſay, of ſome collerick or bloody-fluxion, which comes out of the branches of the throat-vaines into thoſe parts,and there breedeth ſome hot inflamation. But now to proue that a horſe is ſubiect to this diſeaſe,you ſhall hear what *Abſirtus*, *Hierocles*, *Vegetius*, and others doe ſay, *Abſirtus* writing to his friend a certaine Ferrer or horſe-leach, called *Aiſtoricus*, ſpeaketh in this manner. When a Horſe hath the ſtrangvllion it quickly killeth him,the ſignes whereof be theſe. His temples will be hollow, his tong will ſwell and hang out of his mouth, his eies alſo will be ſwollen, and the paſſage of his throat ſtopt ſo as he can neither eat nor drinke. All theſe ſignes be alſo confirmed by *Hierocles*.

Moreouer, *Vegetius* rendereth the cauſe of this diſeaſe, affirming that it proceedeth of aboundance of ſubtile blood, which after long trauell will inflame the inward or outward muſcles of the throat or wiſand,or ſuch affluence of blood may come,by vſe of hot meats after great trauell, being ſo alteratiue, as they cauſe thoſe parts to ſwell in ſuch ſort as the Horſe can neither eat nor drinke, nor draw his breath. The cure according to *vegetius*, is in this ſort.

Firſt bath his month and tongue well with hot water, and then annoint it with the gal of a Bull, that done giue him this drinke. Take of old oyle two pound, of olde wine a quart, nine figs, and nine Leekes heads well ſtamped and braied together. And after you haue boiled theſe a while before you ſtraine them, put therunto a little Nitrum Alexandrinum, and giue him a quarte of this euery morning and euening. *Abſirtus* and *Hierocles* would haue you to let him blood in the palate of his mouth, and alſo to pour wine and oile into his noſtrils and alſo giue him to drinke this decoction of Figs and Nitrum ſodden together,or elſe to anoint his throat within with nitre oyle and hony,or elſe with hony & hogs dung mingled together,which differeth not much from Galen his medicine, to be giuen vnto man. For he ſaith, that hony mingled with the powder of hogs dung that is white, and ſwallowed downe, doth remedy the ſquanancy preſently. *Abſirtus* alſo praiſeth the oyntment made of Bdellium, and when the inflamation beginneth ſomwhat to decreaſe, he ſaieth it is good to purge the horſe, by giuing him wild Cocumber, and Nitre to drink. Let his meat be graſſe if it may be gotten, or elſe wet hay, and ſprinkled with Nitre. Let his drinke alſo be lukewarme water, with ſome barly meale in it.

Of the Cough.

OF Coughes, ſome be outward and ſome be inwarde. Thoſe bee outward which doe come of outward cauſes, as by eating a feather, or by eating duſty or ſharpe

ſtraw and ſuch like things: which tickling his throate, cauſeth him to cough: you ſhal perceiue it by wagging and wrying his head in his coughing, and by ſtamping ſomtime with his foote, laboring to get out the thing that grieueth him, and cannot. The cure according to *Martin* is thus. Take a Willow wand, rowled throughout with a fine linnen clout, and then annoint it all ouer with hony, and thruſt it downe his throat, drawing your hand to and fro, to the intent it may either driue down the thing that grieueth him, or elſe bring it vp, and do this twice or thrice, annointing euery time the ſticke with freſh hony.

Of the inward and wet cough.

OF inward Coughs ſome be wet and ſome be dry. The wet cough is that commeth of cold, taken after ſome great heat giuen to the Horſſe, diſſoluing humors, which being afterward congealed, do cauſe obſtruction and ſtopping in the lungs. And I call it the wet cough, becauſe the Horſe in his coughing, will voide moiſt matter at his mouth after that it is once broken. The ſignes be theſe. The Horſſe will be heauy, and his eies wil run a water, and he wil forſake his meate, and when he cougheth, he thruſteth out his head, and reacheth with great paine at the firſt, as though hee had a dry cough, vntill the fleame be broken, and then hee will cough more hollow, which is a ſigne of amendment. And therfore, according to *Martins* experience, to the intent the fleam may breake the ſooner, it ſhal be neceſſary to keepe him warme, by clothing him with a double cloth, and by littering him vp to the belly with freſh ſtraw, and then to giue him this drinke: take of barly one peck, and boile it in 2. or 3. gallons of faire water, vntil the barly begin to burſt, and boile therewith of bruiſed Licoras, of Annis ſeedes, or Raiſins, of each one pound, then ſtraine it, and to that liquor put of hony a pinte, and a quarterne of Sugar candy, and keepe it cloſe in a pot to ſerue the horſe therwith foure ſeuerall mornings, and caſt not away the ſodden barly with the reſt of the ſtrainings, but make it hot euery day to perfume the horſe withal, being put in a bag, and tyed to his hed, and if the horſe will eat of it, it ſhal do him the more good. And this perfuming in winter ſeaſon would be vſed about ten of the clocke in the morning, when the Sun is of ſome height, to the intent the horſe may be walked abroad, if the Sun ſhine, to exerciſe him moderatly. And vntill his cough weare away, faile not to giue him warm water, with a little ground mault. And as his cough breaketh more and more, ſo let his water euery beleſſe warmed then other.

Of the dry cough.

THis ſeemeth to come of ſome groſſe and tough humor cleauing hard to the hollow places of the lungs which ſtoppeth the wind-pips, ſo as the horſe cannot eaſily draw his breath, and if it continue, it wil either grow to the purſick, or elſe breake his wind altogether. The ſigns be theſe. He wil cough both often, drily, and alſo vehemently, without, voiding at the noſe, or mouth. The cure, according to Martin, is in this ſort. Take a cloſe earthen pot, and put therein three pints of ſtrong vineger, and foure egs, ſhels and all vnbroken, and foure Garlike heads cleane pilled and bruiſed, and ſet the pot being very cloſe couered in ſome warme dunghill, and there let it ſtand a whole night: and the next morning with your hand take out the egges, which will be ſo ſoft as ſilke, and lay them by, vntill you haue ſtrained the Garlike and Vineger through a faire cloath, then put to that liquor, a quarterne of hony, and halfe a quarterne of Sugarcandy, and two ounces of Lycoras, and two ounces of Annis ſeedes, beaten al into fine powder. And then the Horſſe hauing faſted al the night before, in the morning betwixt ſeuen and eight of the clocke, open his mouth with a cord, and whorle therein one of the egges, ſo as he may ſwallow it downe, and then immediately poure in after it a horneful of the aforeſaide drinke, being firſt made lukewarme, and caſt in another egge, with another horne full af drinke, and ſo continue to do, vntill he hath ſwallowed vp all the egges, and drunke vp all the drinke: and then bridle him, and couer him with warmer cloathes then he had before, and bring him into the ſtable, and ther let him ſtand on the bit, at the bare rack, wel littered vp to the belly, the ſpace of two houres. Then vnbit him, and if it be in winter, offer him a handfull of

Whea-

wheaten ſtraw: if in ſummer giue him graſſe, and let him eat no hay, vnleſſe it be very wel dusted, and ſprinkled with water, and giue him not much thereof. And therefore you ſhal need to giue him the more prouender, which alſo moſt be wel clenſed of al filth and duſt, and giue him no water, the ſpace of 9. daies. And if you perceiue that the cough doth not weare away, then if it be in winter, purge him with theſe pilles. Take of lard two pound laid in water two houres: then take nothing but the cleane fat thereof, and ſtamp it in a morter, and thereto put of Licoras, of Annis-ſeeds, of Fenegreeke, of each beaten into powder three ounces, of Aloes in powder two ounces, of Agerick one ounce. Knead theſe together like paaſt, and make thereof ſix bals as big as an egge. Then the horſe hauing faſted ouer night, giue him the next morning theſe pilles one after another, anointed with hony and oile mingled together in a platter, and to the intent he may ſwallow them down whether he wil or not, when you haue opened his mouth catch hold of his tong, and hold it faſt while you whirle in one of the pils, that done, thruſt it into his throat with a roling-pin, & then let his tongue go vntill he hath ſwallowed it downe: then giue him in like manner all the reſt of the pilles, and let him ſtand on the bit warme cloathed and littered, the ſpace of three houres at the leaſt, and after that, giue him a little wet hay, and warme water with a little ground mault in it to drinke, and let him drinke no other but warme water the ſpace of a weeke. And now and then in a faire ſunny day, it ſhall be good to trot him one houre abroad to breath him. *Blundevil*

Of the fretized, broken and rotten lungs.

THis proceedeth as *Abſirtus* and *Theomneſtus* ſaith, either of an extreame cough, or of vehement running, or leaping, or of ouer greedy drinking after great thirſt for the lungs be incloſed in a very thin filme or skin, and therefore eaſie to be broken, which if it be not cured in time, doth grow to apoſtumation, and to corruption, oppreſſing all the lungs, which of old Authors is called *Vomica*, and *Suppuratio*. But *Theomneſtus* ſaith, that broken lungs, and rotten lungs, be two diuers diſeaſes, and haue diuers ſignes, and diuers cures. The ſignes of broken lungs be theſe. The Horſe draweth his wind ſhort, and by little at once, he will turne his head often toward the place grieued, and groneth in his breathing, he is afraid to cough, and yet coughet has though he had eaten ſmall bones. The ſame *Theomneſtus* healed a friends horſe of his, whoſe lunges were fretized, or rather broken as he ſaith, by continual eating ſalt, with this manner of cure here following. Let the Horſſe haue quiet and reſt, and then let him blood in the hanches, where the vaines appeare moſt: and giue him to drinke the ſpace of ſeuen daies barly or rather Otes ſodden in Goates milke: or if you can get no milke, boile it in water, and put therein ſome thicke collops of larde and of Deeres ſewet, and let him drinke that: and let his common drinke in winter ſeaſon be the decoction of wheat meale, and in ſummer time, the decoction of barly, and this as he ſayth wil binde his lungs againe together. *Vegetius* vtterly diſalloweth letting of blood in any ſuch diſeaſe as this is, & all maner of ſharp medicynes, for feare of prouoking the cough, by means whereof the broken places can neuer heale perfectly. And therfore neither his medicines nor meat would be harſh, but ſmooth, gentle and cooling. The beſt medicine that may be giuen him at all times is this: take of Fenegreeke, and of Linceede, of each halfe a pound, of Gum dragagant, of Maſtick, of Myrrhe, of Sugar, of Fitch flower, of each one ounce. Let all theſe things be beaten into fine powder, and then infuſed one whole night in a ſufficient quantity of warme Water, and the next day giue him a quarte of this lukewarme, putting thereunto two or three ounces of oile of Roſes, continuing ſo to do many dayes together, and if the diſeaſe be new, this wil heal him: yea and it will eaſe him very much although the diſeaſe be old, which is thought vncurable. And in winter ſeaſon ſo long as he ſtandeth in the ſtable, let him drink no cold water, and let his meat be cleane without duſt, but in ſummer ſeaſon it were beſt to let him runne to graſſe, for ſo long as he eateth graſſe, a man ſhal ſcantly perceiue this diſeaſe. Thus much of broken lungs.

Of putrified and rotten lungs.

THe ſignes to know whether a Horſſes lungs be putrified or rotten, according to *Theomneſtus* are theſe. The Horſſe will eat and drinke greedilyer then he was wont to do, he ſhal be oftner vexed with a cough, and in coughing he will caſt little lumps of matter out at his mouth. The cure whereof according to *Theomneſtus*, is thus. Giue him to drinke euery morning, the ſpace of ſeuen daies the iuyce of Purſlain mingled with Oyle of Roſes, and ad thereunto a little tragagantum that hath been layed before in ſteep in Goates milke, or elſe in Barly or Oten milke, ſtrained out of the corne. When the Apoſtume is broken, then a very ſtrong vile and euill ſauour will come out of his Noſtrils: for remedy whereof, it ſhall be good to giue him the ſpace of ſeuen daies this drink here following: take of the roote called Coſtus two ounces, and of Caſia or elſe of Cinamon three ounces beaten into fine powder, and a fewe Raiſins, and giue it him to drinke with wine. But *Vegetius* would haue him to be cured in this ſort and with leſſe coſt I aſſure you. Take of Frankincenſe and Ariſtoloch, of each two ounces, beaten into fine powder, and giue him that with wine, or elſe take of vnburnt Brimſtone two ounces, and of Ariſtoloch one ounce and a halfe beaten into powder, and giue him that with wine. And heo would haue you alſo to draw his breaſt with a hot iron, to the intent the humors may iſſue forth outwardly.

Of ſhortneſſe of breath.

A Horſſe may haue ſhortneſſe of breath, by haſty running after drinking, or vpon a full ſtomach, or by the diſcending of humors vnto his throat or lungs, after ſom extreame heate diſſoluing the ſaid humors, which ſo long as there is nothing broken, may in the beginning be eaſily holpen. The ſignes bee theſe. The Horſſe will continually pant, and fetch his breath ſhort, which wil come very hot out at his noſe, and in his breathing he will ſquiſe in the noſe, and his flanks will beate thicke: yea and ſome cannot fetch their breath vnleſſe they hold their neckes right out and ſtraight, which diſeaſe is called of the old writers by the Greeke name *Orthopnœa*. The cure. Let him blood in the neck, and giue him this drinke, take of wine, and oile, of each a pint, of Frankincenſe halfe an ounce, and of the iuyce of Horehound halfe a pinte. It is good alſo to poure into his throate hony, butter and Hogs-greace moulten together, and made lukewarme. *Tiberius* ſaith, it is good to giue him whole egges, ſhels and all, ſteeped and made ſoft in vineger: that is to ſay, the firſt day three, the ſecond day fiue, and the third day ſeuen, and to power wine and and oile into his noſtrils. I for my part would take nothing but Annis-ſeedes, Licoras, and Sugarcandy, beaten all into fine powder, giue him that to drinke, with wine and oile mingled together.

Of the Purſicke.

THis is a ſhortnes of breath, and the horſe that is ſo diſeaſed is called of the Italians, *Cauallo pulſiuo, or Bolſo*, which I thinke is deriued of the Latin word *Vulſus*, by changing *V.* into *B.* and I think differeth not much from him that hath broken lungs, called of *vegetius* and other old writers *vulſus*, for ſuch ſhortneſſe of breath coms either of the ſame cauſes, or elſe much like, as aboundance of groſſe humors, cleauing harde to the hollow places of the lungs, and ſtopping the wind-pips. And the wind being kept in, doth reſort downeward as *Ruſſius* ſaith, into the Horſſes guts, and ſo cauſeth his flanks to beat continually without order: that is to ſay, more ſwiftly and hier vp to the backe, then the flankes of any Horſſe that is ſound of wind. And if the diſeaſe be old, it is ſeldome or neuer cured, and though I finde many medicines, preſcribed by diuers Authors, fewe or none do content me, vnleſſe it be that of *Vegetius*, recited before in the Chapter of broken lungs. And if that preuaileth not, then I thinke it were not amiſſe according to *Ruſſius* to purge him with this drinke, heere following: take of Maiden haire, of Ireos, of Aſh, of Licoras,

coras, of Fenegreeke, of Raiſins, of each halfe an ounce, of Cardanum, of pepper, of bitter Almonds, of Baurach, of each, two ounces, of nettle ſeede, and of Ariſtoloch, of each three ounces, boile them al together in a ſufficient quantity of water, and in that decoction diſſolue halfe an ounce of Agarike, and two oun. of Coloquintida, together with two pound of Hony, and giue him of this a pinte or a quarte at diuers times: and if it be too thick make it thinner, by putting therunto water wherin Licoras hath beene ſodden, and if neede be you may alſo draw both his flankes croſſe-wiſe with a hot iron, to reſtraine the beating of them, and alſo ſlit his Noſtrils, to giue him more aire. And if it bee in ſummer turne him to graſſe, if in winter let him be kept warme, and giue him now and then a little ſodden wheat. *Ruſſius* would haue it to bee giuen him three daies together and alſo newe ſweet wine to drinke, or elſe other good wine mingled with Licoras water. *Blundevile*

Of a Conſumption.

A Conſumption is none other thing but an exulceration of the lunges, proceeding of ſome fretting or gnawing humor, deſcending out of the head into the lungs. And I take it to be that diſeaſe which the old writers are wont to cal the dry Malady: which perhaps ſome wold rather interpret to be the mourning of the chine, with whom I intend not to ſtriue. But thus much I muſt needes ſay, that euery Horſſe hauing the mourning of the Chine, doth continually caſt at the noſe, but in the dry Malady it is contrary. For all the Authors that write thereof affirme, that the Horſſe auoideth nothing at the Noſe. And the ſigns be to know the dry Malady, according to their doctrin, be theſe. His fleſh doth cleane conſume away, his belly is gaunt, and the skinne thereof ſo harde ſtretched, or rather ſhrunke vp, as if you ſtrike on him with your hand it will ſound like a Tabar, and he will be hollow backt, and forſake his meat, and though he eateth it, (as *Abſirtus* ſaith) yet he doth not digeſt it, nor proſpereth not withall, he would cough and cannot but hickingly, as though he had eaten ſmall bones. And this diſeaſe is iudged of all the Authors to be incurable. Notwithſtanding, they ſay, that it is good to purge his head with ſuch perfumes as haue beene ſhewed you before in the Chapter of the Glanders, and alſo to giue him alwaies Coleworts, chopt ſmall with his prouender. Some would haue him to drinke the warme blood of ſucking pigs new ſlaine, and ſome the iuyce of Leekes, with oile and wine mingling together. Others praiſe wine and Frankincenſe, ſome oyle and Rue, ſome would haue his body to be purged and ſet to graſſe.

Of the conſumption of the fleſh, and how to make a leane Horſe fat.

Martin ſaith that if a Horſe take a great cold after a heat it wil cauſe his fleſh to waſt, and his skin to wax hard and dry, and to cleaue faſt to his ſides, and hee ſhall haue no appetite vnto his meat, and the fillets of his backe wil fal away, and all the fleſh of his buttocks, and of his ſhoulders, will be conſumed. The cure whereof is thus. Take two ſheepes heads vnſ lead, boile them in three gallons of Ale, or faire running water, vntill the fleſh be conſumed from the bones, that done, ſtrain it through a fine cloth, and then put thereunto of Sugar one pound, of Cinamon two ounces, of conſerue of Roſes, of Barberries, of Cherries, of each two ounces, and mingle them together, and giue the Horſſe euery day in the morning, a quart thereof lukewarme, vntil all be ſpent: and after euery time he drinketh, let him be walked vp and downe in the ſtable, or elſe abroade if the weather be warme, and not windy, and let him neither eate nor drinke in two houres after, and let him drinke no cold water, but lukewarme, the ſpace of fifteene daies, and let him be fed by little and little, with ſuch meate as the Horſe hath moſt appetite vnto. But if the horſe be neſh and tender, & ſo wax lean without any apparant griefe or diſeaſe, then the old writers would haue him to be fed now and then with parched Wheat, and alſo to drinke Wine with his water, and eate continually wheate bran mingled with his prouender, vntill hee waxe ſtronge, and hee muſt be often dreſſed and trimmed, and lye ſofte,

without the which things his meat will do him but little good. And his meat muſtbe fine and cleane, and giuen him often and by litttle at once. *Ruſſius* ſaith,that if a Horſſe eating his meat with good appetite, doth not for al that proſper, but is ſtil leane: then it is good to giue him Sage, Sauin, Bay berries, Earth-nuttes, and Boares greace, to drinke with wine: or to giue him the intrals of a Barbell or Tench, with white Wine. He ſaith alſo that ſodden Beanes mingled with Branne and Salt, will make a leane Horſſe fat in very ſhort ſpace.

Of griefe in the breaſt.

Blundevile

Aurentius Ruſſius writeth of a diſeaſe called in Italian *Grauezza di petto*, which hath not beene in experience amongſt our Ferrers, that I can learn. It coms, as *Ruſſius* ſaith, of the ſuperfluity of blood, or other humors diſſolued by ſome extreame heat, and reſorting down the breaſt, paining the Horſſe, ſo as he cannot well go. The cure whereof according to *Ruſſius* is thus. Let him bloode on both ſides of the breaſt in the accoſtomed vaines, and rowell him vnder the breaſt, and twice a daye turne the rowells with your hand, to moouethe humours that they may yſſue forth, and let him goe ſo roweled the ſpace of fifteene daies.

Of the paine of the heart called Anticor, that is to ſay, Contrary to the heart.

THis proceedeth of aboundance of ranke blood bred with good feeding & ouermuch reſt: which blood reſorting to the inward parts doth ſuffocate the heart, and many times cauſeth ſwellinges to appeare before the breaſt, which will grow vpwarde to the necke, and then it killeth the Horſſe. The ſignes. The Horſe will hang downe his head in the manger, forſaking his meate, and is not able to lift vp his head. The cure according to *Martin* is thus. Let him blood on both ſides aboundantly in the plat vaines, and then giue him this drinke: take a quart of malmeſie, and put thereunto halfe a quarterne of Sugar, and two ounces of Cinamon, and giue it him lukewarme, then keepe him warme in the ſtable, ſtuffing him well about the ſtomach that the wind offend him no manner of way, and giue him warme water with mault alawies to drinke, and giue him ſuch meate as he will eate. And if the ſwelling do appeare, then beſides letting him blood, ſtrike the ſwelling in diuers places with your fleame that the corruption may goe forth: and annoint the place with warme Hogs greace, and that wil either make it to weare away or elſe to grow to a head, if it be couered and kept warme.

Of tired Horſſes.

BIcauſe we are in hand heere with the vitall partes, and that when the Horſſes be tyred with ouermuch labour, their vitall ſpirits wax feeble, I thinke it beſt to ſpeak of them euen heere, not with long diſcourſing as *Vegetius* vſeth, but briefely to ſhew you how to refreſh the poore Horſſe hauing neede thereof, which is doone chiefely by giuing him reſt, warmth and good feeding, as with warme maſhes and plenty of prouender. And to quicken his ſpirits, it ſhall be good to poure a little oyle and vineger into his Noſtrils, and to giue him the drinke of ſheeps heads recited before in the Chapter of conſumption of the fleſh, yea and alſo to bath his Legges with this bath: take of Mallowes, of Sage, of each two or three handfuls, and a Roſe-cake: boile theſe things together, and being boyled, then put vnto it a good quantity of butter or of Sallet-oyle. Or elſe make him this charge: take of Bole Armony and of Wheat-flower of each halfe a pound, and a little Rozen beaten into powder, and a quart of ſtrong vineger, and mingle them together, and couer all his Legs therewith, and if it be ſummer, turne him to graſſe.

Of

Of the diſeaſed parts vnder the midriffe, and firſt of the ſtomacke.

THe old Authors make mention of many diſeaſes incident to a horſes ſtomacke, as loathing of meat, ſpewing vp his drinke, ſurfetting of prouender, the hungry euil, and ſuch like, which few of our Ferrers haue obſerued: and therefore I wil breefely ſpeake of as many as I thinke neceſſary to bee knowne, and firſt of the loathing of meate. *Blundevile*

Of the loathing of meat.

A Horſſe may loath his meat through the imtemperature of his ſtomack, as for that it is too hot or too cold. If his ſtomacke be too hot, then moſt commonly it will either inflame his mouth and make it to breake out in bliſters, yea and perhaps cauſe ſome cancker to breed there. The cure of all which things hath beene taught before. But if he forſake his meat onely for very heat, which you ſhall perceiue by the hotneſſe of his breath and mouth, then coole his ſtomack by giuing him cold water mingled with a little Vineger and oile to drinke, or elſe giue him this drinke. Take of milke, and of wine, of each one pinte, and put thereunto three ounces of *Mel Roſatum*, and waſh al his mouth with Vineger and ſalt. If his ſtomacke be too colde, then his haire wil ſtare and ſtand right vp, which *Abſirtus* and others were wont to cure, by giuing the horſe good wine and oile to drinke, and ſome would ſeeth in wine Rew, or Sage, ſome would adde thereunto white Pepper and Mirre, ſome woulde giue him Onions and Rocket ſeed to drinke with wine, Againe there be other ſomewhich preſcribe the blood of a young Sow with old wine. *Abſirtus* would haue the horſe to eat the green blades of wheat, if the time of the yeare wil ſerue for it. *Columella* ſaith, that if a horſſe or anie other beaſte, do loath his meate it is good to giue him wine, and the ſeede of Gith, or elſe Wine and ſtampt garlicke.

Of caſting out his drinke.

Vegetius ſaith, that the horſe may haue ſuch a Paſſie proceeding of cold in his ſtomack as he is notable to keepe his drinke, but many times to caſt it out again at his mouth. The remedy whereof is to let him blood in the necke, and to giue him cordiall drinkes, that is to ſay, made of hotte and comfortable ſpices, and alſo to annoint al his breaſt and vnder his ſhoulders with hot oyles, and to purge his head, by blowing vp into his Noſtrils, pouders that prouoke neezing, ſuch as haue beene taught you before.

Of ſurfetting with glut of prouender.

THe glut of prouender or other meat not digeſted, doth cauſe a horſe to haue great paine in his body, ſo as hee is not able to ſtande on his feete, but lyeth downe, and waltereth as though he had the Bots. The cure whereof according to Martins experience, is in this ſort. Let him blood in the necke, then trot him vppe and downe for the ſpace of an houre, and if he cannot ſtale, draw out his yard, and waſh it with a little white wine, luke warme, and thruſt into his yard either a bruſed cloue of Garlicke, or elſe a little oile of Cammomile, with a wax candle. If he cannot dung, then rake his fundament, and giue him this gliſter. Take of Mallows two or three handfuls, and boile them in a pottle of faire running water, and when the mallows be ſodden, then ſtraine it, and put therevnto a quart of freſh Butter, and halfe a pinte of oile Oliue; and hauing receiued this gliſter, lead him vp and downe, vntill he hath emptied his belly, then ſet him vp, and keepe him hungry the ſpace of three or foure daies, and the hay that he eateth, let it be ſprinkeled with water, and let him drinke water, wherein ſhould be put a little bran, and when he hath drunke, giue him the bran to eate, and giue him little or no prouender at al, for the ſpace of eight or ten daies.

Of

Of another kind of ſurfetting with meat or drinke, called of vs, foundering in the body.

THis diſeaſe is called of the old writers in Greeke *Crithiaſis*, in Latine *Hordiatio*, it commeth as they ſay, by eating of much prouender ſuddainely after labour, whilſt the horſe is hot and panting, whereby his meate not being digeſted, breedeth euill humors, which by little and little do ſpread thoroughout his members, and at length do oppreſſe all his body, and doe cleane take away his ſtrength, and make him in ſuch a caſe, as he can neither goe, nor bow his ioyntes, nor being laide, he is not able to riſe againe, neither can he ſtale but with great paine. It may come alſo, as they ſaie, of drinking too much in trauelling by the waie when the horſe is hot, but then it is not ſo dangerous, as when it commeth of eating too much.

Blundevile

But howſoeuer it commeth, they ſaie all, that the humours will immediatelie reſorte downe into the horſes legges, and feet, and make him to caſt his hooues: and therfore I muſt needs iudge it to be no other thing but a plaine foundering, which word foundering is borrowed, as I take it, of the French word *Fundu*, that is to ſay, molten. For foundering is a melting or diſſolution of humors, which the Italians cal *Infuſione*. *Martin* maketh diuers kindes of foundering, as the foundering of the bodie, which the French men call moſt commonly *Morfundu*, and foundering in the legs and feet, alſo foundering before and behind, which ſome Authors doe denie, as *Magiſter Maurus*, and *Laurentius Ruſius*, affirming that there are fewer humors behind than before, and that they cannot eaſily be diſſolued or molten, being ſo far diſtant from the hart, & the other vital parts. Whereunto a man might antwere, that the natural heat of the hart doth not cauſe diſſolution of humors, but ſome vnnaturall and accidentall heate, ſpred throughout all the members, which is daily proued by good experience. For we ſee horſes foundered not only before or behind, but alſo of al foure legs at once, which moſt commonly chanceth either by taking cold ſodenly after a great heate, as by ſtanding ſtil vpon ſome cold pauement, or abroad in the cold wind, or els perhaps the horſe trauelling by the way, and being in a ſweat was ſuffred to ſtand in ſome cold water whilſt he did drinke, which was worſe then his drinking: for in the mean time the cold entering at his feet, aſcended vpward, and congealed the humors which the heat before had diſſolued, and thereby when he commeth once to reſt, he waxeth ſtiffe and lame of his legs But leauing to ſpeak of foundering in the legs, as wel before as behind, vntil we come to the griefs in the legs & feet, we intend to talk here only of foundring in the body, according to Martins experience. The ſignes to know if a horſe be foundered in the body, be theſe. His haire wil ſtare and he wil be chil, and ſhrug for cold, and forſake his meat, hanging down his head, and quiuer after cold water, and after 2. or 3. daies he wil begin to cough. The cure, according to Martin is thus. Firſt ſcour his belly with the gliſter laſt mentioned, and then giue him a comfortable drink made in this ſort. Take of Malmſie a quart, of Sugar halfe a quartern, of hony halfe a quarterne, of Sinamon halfe an ounce, of Licoras and Annis ſeedes, of each two ſpoonfuls, beaten into fine powder, which being put into the Malmſie, warme them togither at the fire, ſo as the hony may be molten, and then giue it him luke warm: that done, walke him vp and down in the warme ſtable the ſpace of halfe an houre, and then let him ſtand on the bit 2. or 3. houres without meat, but let him be warme couered, and wel littered, and giue him hay ſprinkled with a little water, and clean ſifted prouender by a little at once, and let his water be warmed with a little ground Malt therein. And if you ſee him ſomewhat cheered, then let him blood in the neck, and alſo perfume him once a day with a little Frankincenſe, and vſe to waike him abroad when the weather is faire and not windy, or els in the houſe if the weather be foule: and by thus vſing him you ſhal quickly recouer him.

Of the hungry euill.

THis is a verie great deſire to eat, following ſome great emptineſſe, or lacke of meate, and it is called of the olde Authorus by the Greeke name *Bulimos*, which is as much

to

to ſay, as a great hunger proceeding, as the Phyſitians ſay, at the firſt of ſome extreame outward cold, taken by long trauelling in cold barren places, and eſpecially where ſnow aboundeth, which outward cold cauſeth the ſtomacke to be cold, and the inward powers to be feeble. The cure according to *Abſyrtus* and *Hierocles*, is in the beginning to comfort the horſes ſtomacke, by giuing him bread ſopt in wine. And if you be in a place of reſt, to giue him wheat flower and wine to drinke, or to make him cakes or bals of flower and wine kneaded togither, and to feed him with that, or with wine and nuttes of pine trees. *Hierocles* ſaith, if any ſuch thing chaunce by the way whereas no flower is to be had, then it ſhall be beſt to giue him wine and earth wrought togither, either to drinke or elſe to eate in bals.

Of the diſeaſe in the liuer.

ALl the olde Authors ſpeake much of the paine in the liuer, but none of them do declare whereof it commeth, or by what meanes, ſauing that *Hippocrates* ſaith, that ſome horſes get it by violent running vpon ſome ſtony or hard ground. I for my part thinke that the liuer of a horſe is ſubiect to as many diſeaſes as the liuer of a man, and therefore may be pained diuerſly. As ſometime by the intemperatneſſe of the ſame, as for that it is perhaps too hot, or too cold, too moiſt, or too dry: ſometimes by meanes of euill humors, as choler, or flegme abounding in the ſame, according as the liuer is eyther hot or cold: for heat breedeth choler, and cold, flegme, by means of which intemperature proceedeth all the weakenes of the liuer. It may be pained alſo ſometime by obſtruction and ſtopping, and ſometime by hard knobs, inflammation, Apoſtume, or vlcer bred therein, ſometime by conſumption of the ſubſtance thereof. The ſignes of heate and hot humors, be theſe, loathing of meat, great thirſt, and looſenes of belly, voiding dung of ſtrong ſent, and leanneſſe of body. The ſignes of cold, and cold humors be theſe: appetite to meat without thirſt, a belly neither continually looſe nor ſtiptike, but betweene times, no ſtrong ſent of dung, nor leanneſſe of body, by which kind of ſignes, both firſte and laſt mentioned, and ſuch like, the weakeneſſe & greefe of the liuer is alſo to bee learned and ſought out. Obſtruction or ſtopping moſt commonly chanceth by trauelling or laboring vpon a full ſtomacke, whereby the meat not being perfectly digeſted, breedeth groſſe and tough humours, which humours by vehemency of the labour, are alſo driuen violently into the ſmall vaines, whereby the liuer ſhould receiue good nutriment, and ſo breedeth obſtruction and ſtopping. The ſignes whereof in mans body is heauineſſe and diſtenſion, or ſwelling, with ſome griefe in the right ſide vnder the ſhort ribs, and eſpecially when he laboureth imediately after meat, which things I beleeue if it were diligently obſerued, were eaſie enough to find in a horſe, by his heauie going at his ſetting forth and often turning his head to the ſide greeued. Of an olde obſtruction, and eſpecially if the humors be cholericke, breedeth many times a harde knob on the liuer, called of the Phyſitians *Schirrus*, which in mans body may be felt, if the body bee not ouer fat: and it is more eaſie for him to lie on the right ſide than on the lefte, becauſe that lying on the left ſide, the weight of the knob would oppreſſe the ſtomacke and vitall partes verye ſore, by which ſignes methinkes a dilligent Ferrer may learne, whether a horſe hath any ſuch diſeaſe or not. The inflammation of the liuer commeth by meanes that the blood either through the abundance, thinneſſe, boiling heat, or ſharpenes thereof, or elſe through the violence of ſome outwarde cauſe, breaketh out of the vaines, and floweth into the bodie of the liuer, and there being out of his proper veſſels doth immediatly putrifie and is inflamed, and therewith corrupteth ſo much fleſhie ſubſtaunce of the liuer as is imbrewed withall; and therefore for the moſt part, the hollow ſide of the liuer is conſumed: yea, and ſometime the full ſide.

This hotte bloody matter then is properlie called an inflammation, which by naturall heate is afterwarde turned into a plaine corruption, and then it is called an Impoſtume, which if it breake out and run, then it is called an Vlcer, or filthie ſore: Thus you ſee, of one euill Fountaine may ſpring diuers greefs, requiring diuers cures. And thogh none of mine Authours, nor anie other Ferrer that I know haue waded thus farre, yet I thought

good

Blundeuile good by writing thus much, to giue ſuch Ferrers as be wiſe, diſcreet and diligent, occaſion to ſeeke for more knowledge and vnderſtanding than is taught them, and methinkes that it is a great ſhame, that the Ferrers of this age ſhould not know much more than the Ferrers of old time, ſith that beſides that, the olde mens knowledge is not hidden from them, they haue alſo their own experience, and time alſo bringeth euery day new things to light. But now to proceede in diſcourſing of the liuer according to the Phyſitians doctrine as I haue begunne, I ſay then of an inflammation in the hollowe ſide of the liuer, the ſignes be theſe: loathing of meat, great thirſt, looſenes of belly, eaſie lyeng on the right ſide, and paineful lyeng on the left. But if the inflammation be on the full ſide or ſwelling ſide of the liuer, then the patient is troubled with difficulty of breathing, with a dry cough and greeuous paine, pulling and twitching the wind-pipe, and to lie vpon the right ſide is more painful than the left, and the ſwelling may be felt with a mans hande. But you muſt vnderſtand by the way, that al theſe things laſt mentioned be the ſignes of ſome great inflammation, for ſmal inflammations haue no ſuch ſignes, but are to be iudged onely by griefe vnder the ſhort ribs and fetching of the breath.

The ſignes of Apoſtumation is paineful and great heate. The ſignes of Vlcerations is decreaſe of the heat with feeblenes and fainting. For the filthy matter flowing abroad with euil vapours corrupteth the heart, and many times cauſeth death. The ſignes of the conſumption of the liuer, ſhal bee declared in the next chapter, and as for the curing of al other diſeaſes before mentioned, experience muſt firſt teach it ere I can write it. Notwithſtanding, I cannot thinke but that ſuch things as are good to heale the like diſeaſes in mans body are alſo good for a horſe, for his liuer is like in ſubſtaunce and ſhape to a mans liuer, differing in nothing but onely in greatneſſe. And therefore I would wiſh you to learne at the Phyſitians hands, who I am ſure firſt, as touching the weakenes of the Liuer, proceeding of the vntemperatenes thereof, wil bid you to heale euery ſuch vntemperatnes by his contrary; that is to ſay, heat, by colde, and drineſſe by moiſture: and ſo contrary: And therefore it ſhal bee verye neceſſiary for you to learne the qualities, natures, and vertues of hearbs, drugs, and al other ſimples, and how to apply them in time. And for to heale the obſtruction of the liuer, they wil counſel you perhaps to make the horſe drinkes of ſuch ſimples as theſe be, Agrimony, Fumitory, Camomile, Wormewood, Licoras, Annis ſeeds, Smallage, Perſly, Spiknard, Gentian, Succorie, Endiue, Sperage, Lupins, the vertues whereof you ſhall learne in the herbals: but amongeſt all ſimples, there is none more praiſed than the liuer of a Woolfe beaten into powder, and mingled in any medicine that is made for any diſeaſe in the liuer.

The cure of an inflammation conſiſteth in letting blood, and in bathing, or fomenting the ſore place with ſuch hearbes and oyles, as may mollifie and diſperſe humors abroad, wherewith ſome ſimples that be aſtrigent would be alwaies mingled: yea, and in al other medicines that be applyed to the liuer, for any manner of diſeaſes. Simples that mollifie and diſperſe be theſe: Linſeed, Fenegreeke: Camomel, Annis ſeedes, Meliot: and ſuch like things. Simples aſtringent be theſe: Red Roſe leaues, Bramble leaues, Wormwood, Plantaine, Mirrhe, Maſticke, Stirax, and ſuch like. Apoſtumes are to be ripend and voided. Vlcers muſt be clenſed, and ſcowred downward either by the belly or by Vrine: and therefore the vſe of ſuch ſimples as prouoke vrine in ſuch caſe is neceſſary: The olde writers of horſeleach craft do ſay, that when a horſe is greeued in his liuer, he wil forſake his meat, and his body wil waſte, his mouth wil be dry, his tongue rough and harſh: yea, and it wil ſmel, and he wil refuſe to lye on that ſide where his griefe is. The cure whereof according to *Abſirtus* is in this ſort. Let him drink ſtampt Ireos with wine alayed with water. Hee praiſeth alſo an hearbe much like vnto Calamint: called of Pliny, *Polymoria*, or let him drinke Sauerie with wine and oyle. I thinke that Agrimony or liuer-woort is as good as the beſt of them. *Abſirtus* would haue his body to be chafed with wine and oile mixt together: and to be wel littered that he may lie ſoft: and his prouender that ſhould be giuen him to be ſteeped firſt in warme water: and now and then ſome Nitrum to be put in his drinke.

Of the conſumption in the Liuer.

I Beleeue that no inward member of a horſe doth ſuffer ſo much as the lungs and liuer, and that not ſo much by continual as by vnordinate, and vntimely trauaile, labour, and

and exerciſe, whereby either the horſes lunges, or his liuer do moſt commonly periſh, and is conſumed: yea, and ſometime both. Of the conſumption of the lungs, we haue talked ſufficiently before: therefore let vs shew you heere the cauſes whereof the conſumption of the liuer proceedeth. The Phyſitians ſay, that it may come of anie humour, but chiefelie and moſt commonlie of cholericke matter, ſhed throughout the ſubſtance of the liuer, which putrifieng by little and little, and leiſurely, doeth at length corrupt and periſh all the ſubſtance of the liuer, which thing in mans body doth firſt proceede, as the phyſitians ſay, either by eating corrupt meates, or elſe by continuall drinking of ſweet wines.

But methinkes that the conſumption of a horſes liuer, ſhould come by ſome extream heat, inflaming the blood, which afterward being putrified, doeth corrupt and exulcerate the ſubſtance of the liuer. For after inflammation, as I ſaide before, commeth Apoſtumation, and then exulceration, which is very hard to cure, becauſe the ſubſtance of the liuer is ſpongeous like vnto the Lunges. And whilſt the liuer is ſo corrupted, there can bee no good digeſtion, for lacke whereof the body receiueth no good nutriment, and therefore muſt needes alſo languiſh and conſume. The ſignes according to Martin be theſe.

The horſe will forſake his meat, and wil ſtande ſtretching himſelfe in length, and neuer couet to lie downe, and his breath will be ſo ſtrong, as no man can abide it, and he wil continually caſt yellowiſh matter at the one noſtrill, or elſe at both, according as one or both ſides of the lyuer is corrupted, and on that ſide that he caſteth moſt, he will haue vnder his iaw, euen about the midſt thereof a knob or kirnell as much as a Walnut, which when Martin findeth, hee committeth his carcaſſe to the Crowes, taking him to bee paſt cure. But if he were let blood in time, and had ſuch drinkes giuen him, as are good to comfort and ſtrength the liuer, he thinketh that the horſe might be recouered. I neuer read any medicine for the waſting of the liuer, as I remember, but this onely diet, which I found in an olde Engliſh booke. Let him drinke for the ſpace of three daies no other thing but warme wort, and let him eate no other meat but Oates baked in an ouen, and let him ſtand meatleſſe the firſt night before you giue him the woort: But I thinke it were not amiſſe to put into the wort that he drinketh euery morning ſome good confection or powder made of Agrimony, red Roſe leaues, *Saccharum*, *Roſaceum*, *Diarchadon*, *Abbatis*, *Diaſantalon*, Licoras and of the liuer of a Woolfe, and ſuch other ſimples as doe comfort and ſtrengthen the liuer, or elſe to giue him the ſame things with Coates milke lukewarme.

Of the diſeaſes in the Gall.

IN my opinion the gall of a horſe is ſubiect to diuers diſeaſes, as wel as the gal of a man, as to obſtruction, whereof commeth the fulneſſe and emptines of the bladder and likewiſe the ſtone in the gall. But obſtruction may chaunce two manner of waies: Firſt, when the waie, whereby the choler ſhould proceede from the liuer vnto the bladder of the gall as vnto his receptacle, is ſtopped, and thereby the bladder remaineth empty, whereof may ſpring diuers euill accidents: as vomitting, the lax or bloody flix. Secondly, when the way whereby ſuch choler ſhould yſſue forth of the bladder of the Gall downe into the guts is ſhut vp, wherby the bladder is ouer full and aboundeth with too much choler, which cauſeth heauineſſe, ſuffocation, belching, heat, thirſt, and diſpoſition to angrineſſe. The ſignes of both kinds of obſtruction in the gall is coſtiuenes and yellowiſhnes of skin infected with the yellow Iaundis. The ſtone in the gall which is ſomewhat blackiſh proceedeth of the obſtruction of the conduites of the bladder, whereby the choler being long kept in, waxeth dry and turneth at length to harde grauell or ſtones, whereof becauſe there is neither ſignes nor any greeuous accident knowne to the Phyſitians, I leaue to talke anie farther thereof, and the rather for that none of mine Authors do make anie mention of the gall at all. Notwithſtanding to giue ſome light vnto the lerned Ferrers, and that they may the better vnderſtand the inward partes of a horſe, I thought good to write thus much, thinking it no time loſt while I may profit them anie way.

Of

Of the diſeaſes in the Spleene.

THe Splene, as I haue ſaid before in many places, is the receptacle of melancholy, and of the dregs of blood, and is ſubiect to the like diſeaſes that the liuer is, that is to ſay, to ſwelling, obſtruction, hard knobs, and inflamation: for the ſubſtance of the ſplene is ſpongeous, and therefort apt to ſucke in al filth and to dilate it ſelfe, wherefore being ful it muſt needs ſwel, which wil appeare in the left ſide vnder the ſhort ribs, and ſuch ſwelling cauſeth alſo ſhortneſſe of breath, and eſpecially when the body doth labour or trauel. It is painful alſo to lie on the right ſide, becauſe the ſplene being ſwollen ſo oppreſſeth the midriffe, and eſpecially when the ſtomacke is ful of meat, and the patient hath worſe diſgeſtion than appetite, and is troubled with much winde, both vpwarde and downeward. Moreouer the vapor of the humor doth offend the hart, making it faint and cauſeth al the body to be heauy and dul, and if ſuch ſwelling be ſuffered to go vncured, then if it be a melancholy humor, and abounding ouer-much, it waxeth euery day thicker and thicker, cauſing obſtruction not onely in the vaines and artires, which is to be perceiued by heauineſſe and greeſe on the left ſide, but alſo in the ſplene it ſelf, whereas by vertue of the heat it is hardned euery day more and more, and ſo by little and little waxeth to a hard knob, which doth not only occupy al the ſubſtance of the ſplene, but alſo many times al the left ſide of the wombe, and thereby maketh the euil accidents or griefes before recited much more than they were.

Now as touching the inflammation of the ſplene which chaunceth very ſildome, for ſo much as euery inflammation proceedeth of pure blood, which ſildome entereth into the ſplene: I ſhal not need to make many words, but refer you ouer to the chapter of the Liuer, for in ſuch caſe they differ not, but proceeding of like cauſe, haue alſo like ſignes, and do require like cure. The old writers ſay, that horſes be often greeued with griefe in the ſplene, and ſpecially in Summer ſeaſon with greedy eating of ſweet green meats, and they cal thoſe horſes *Lienoſos*, that is to ſay ſplenetike. The ſignes whereof (ſay they) are theſe, hard ſwelling on the left ſide, ſhort breath, often groning, and greedy appetite to meat. The remedie whereof according to *Abſirtus* is to make a horſe to ſweat once a day during a certaine time, by riding him or otherwiſe trauelling him, and to poure into his left noſtril euery day the iuyce of mirabolans mingled with wine and water, amounting in alto the quantity of a pint. But methinks it would do him more good, if he drank it as *Hierocles* would haue him to do. *Eumelius* praiſeth this drinke: take of Cummin ſeed and of hony, of each ſix ounces, and of Lacerpitium as much as a beane, of Vineger a pint, and put al theſe into three quartes of water, and let it ſtand ſo al night, and the next morning giue the horſe thereof to drinke, being kept ouer night faſting. *Theomneſtus* praiſeth the decoction of Capers, eſpecially if the barke of the roote thereof may be gotten ſodden in water to a ſirrop. Or elſe make him a drinke of Garlick, Nitrum, Hore-hound, and wormwood, ſodden in harſh wine: and he would haue the left ſide to be bathed in warme water and to be hard rubbed. And if al this wil not helpe, then to giue him the fire which *Abſirtus* doth not allow ſaying the ſplene lyeth ſo, as it cannot eaſily bee fired, to do him anye good. But for ſomuch as the liuer and ſplene are members much occupied in the ingendring and ſeperating of humors, many euil accidents and griefes doe take their firſt beginning of them, as the Iandis, called in a horſe, the yellowes, drineſſe of body, and conſumption of the fleſh, without any apparant cauſe why, which the Phiſitians call *Atrophia* alſo euill habite of the bodie, called of them *Chachexia*, and the Dropſie. But firſt wee will ſpeake of the Iaundis or Yellowes.

Of the Yellowes.

THe Phyſitians in a mans body do make two kinds of Iandis: that is to ſay, the Yellow proceeding of choler diſperſed throughout the whole body, and dieng the skin yellow, and the blacke proceeding of melancholie, diſperſed likewiſe throughout the whole bodie, and making al the skin blacke. And as the yellow Iaundis commeth for the

the moſt part, either by obſtruction or ſtopping of the cundits belonging to the bladder of the gall, which (as I ſaid before) is the receptable of Choler, or by ſome inflamation of the liuer, wherby the blood is conuerted into choler, & ſo ſpreadeth throughout the body: euen ſo the black Iandis cõmeth by meane of ſome obſtruction in the liuer-vain, that goeth to the ſplene, not ſuffering the ſpleene to do his office, in receiuing the dregs of the blood from the liuer, wherin they abound too much, or elſe for that the ſpleene is already too ful of dregs, and ſo ſheddeth them backe againe into the vaines. But as for the blacke Iandis they haue not bin obſerued to be in horſes as in mẽ, by any of our Ferrers in theſe daies that I can learn. And yet the old writers of horſeleach-craft, do ſeeme to make two kindes of Iandis, called of them *Cholera*, that is to ſay, the dry Choler, and alſo the moiſt choler. The ſigns of the dry choler, as *Abſirtus* ſaith, is great heat in the body, and coſtiueneſſe of the belly, wherof it is ſaid to be dry. Moreouer, the horſe wil not couet to lie down, becauſe he is ſo pained in his body, and his mouth will be hot and dry.

It commeth, as he ſaith, by obſtruction of the cundit, wherby the choler ſhould reſort into the bladder of the gal, and by obſtruction alſo of the vrin veſſels, ſo as he cannot ſtale. The cure according to his experience, is to giue him a gliſter made of oile, water and Nitrum, & to giue him no prouender, before that you haue raked his fundament, and to powre the decoction of Mallowes mingled with ſweet wine into his noſtrils and let his meate be graſſe, or elſe ſweet hay ſprinkled with Nitre and water, and he muſt reſt from labor, & be often rubbed. *Hierocles* would haue him to drinke the decoction of wild coleworts ſodden in wine. Again of the moiſt choler of Iandis, theſe are the ſignes. The horſes eies will looke yellow, and his noſtrils will open wide, his eares and his flanks wil ſweat, and his ſtale will be yellow and cholerick, and he wil grone when he lieth downe, which diſeaſe the ſaid *Abſirtus* was wont to heale, as he ſaith, by giuing the Horſſe a drinke made of Time and Cumin, of each like quantity ſtampt together, and mingled with wine, hony, and water, and alſo by letting him blood in the paſterns. This laſt diſeaſe ſeemeth to differ nothing at all from that which our Ferrers cal the yellowes. The ſigns wherof, according to Martin, be theſe. The Horſe will bee faint, and ſweat as hee ſtandeth in the ſtable, and forſake his meat: and his eies, and the inſide of his lips and all his mouth within will be yellow. The cure whereof according to him is in this ſort. Let him bloode in the Necke vaine, a good quantity, and then giue him this drinke: take of white wine, of Ale a quart, and put thereunto of Saffron, turmericke, of each halfe an ounce, and the iuyce that is wroong out of a handfull of Celendine, and being lukewarme, giue it the Horſe to drinke, and keepe him warme the ſpace of three or foure daies, giuing him warme water with a little bran in it.

Of the Yellowes

THe yellowes is a general diſeaſe in horſſes, and differ nothing from the yellow-iandiſe in men: it is mortall, and many horſes die thereof: the ſignes to know it is thus: pull downe the lids of the horſſes eies, and the white of the eie will bee yellow, the inſide of his lips wil be yellow, and gums, the cure followeth. Firſt let him bloode in the palat of the mouth, that he may ſuck vp the ſame, then giue him this drink: take of ſtrong Ale a quart, of the greene ordure of Geeſe ſtrained, three or foure ſpooneſuls: of the iuyce of Salendine as much, of ſaffron halfe an ounce, mix theſe together, and being warme, giue it the horſe to drinke. *Markham.*

Of the euill habit of the body, and of the dropſie.

AS touching the drines and conſumption of the fleſh, without any apparant cauſe why, called of the Phyſitians as I ſaid before *Atrophia*, I know not what to ſay more then I haue already before in the chap. of conſumption of the fleſh, and therefore reſort thither. And as for the euil habit of the body, which is to be euil colored, heauy, dul, & of no force, ſtrength, nor liuelines, commeth not for lack of nutriment, but for lack of good nutriment, for that the blood is corrupted with flegme, choler, or melancholy, proceeding either fro the ſpleene, or elſe through weakeneſſe of the ſtomach or Liuer, cauſing euill digeſtion, or it may come by foule feeding: yea, & alſo for lacke of moderate exerciſe. The euill habit of the body, is next coſin to the dropſie, whereof though our Ferrers haue had no experience, yet becauſe mine old Authors writing of horſeleach-craft do ſpeak much thereof: *Blundeuile*

I thinke it good heere briefely to ſhew you their experience therein, that is to ſay, how to know it, and alſo how to cure it. But ſith none of them do ſhew the cauſe whereof it proceedes, I thinke it meete firſt therefore to declare vnto you the cauſes therof, according to the doctrin of the learned Phyſitians, which in mans body do make three kinds of dropſies, calling the firſt *Anaſarca*, the ſecond *Aſcites*, and the third *Timpanias*. *Anaſarca*, is an vniuerſall ſweiling of the body through the aboundance of water, lying betwixt the skin and the fleſh, and differeth not from the diſeaſe laſt mentioned, called *Cachexia*, that is to ſay, euill habit of the bloode, ſauing that the body is more ſwoln in this then in *Cachexia*, albeit they proceede both of like cauſes as of coldneſſe and weakeneſſe of the liuer, or by meanes that the hart, ſpleene, ſtomack, and other members ſeruing to digeſtion, be grieued or diſeaſed. *Aſcites* is a ſwelling in the couering of the belly, called of the Phyſitians, *Abdomen* comprehending both the skin, the fat, eight muſcles, and the filme or panicle called *Peritoneum*, through the aboundance of ſome whayiſh humor entred into the ſame, which beſides the cauſes before alledged, proceedeth moſt chiefely by means that ſome of the veſſels within be broken or rather cracked, out of the which, though the blood being ſomewhat groſſe cannot yſſue forth, yet the whayiſh humor being ſubtil, may run out into the belly, like water diſtilling through a cracked pot.

Timpanias called of vs commonly the Timpany, is a ſwelling of the aforeſaid couering of the belly, through the aboundance of wind entred into the ſame, which wind is ingendered of crudity and euill digeſtion, and whileſt it aboundeth in the ſtomach, or other intrals finding no yſſue out, it breaketh in violently through the final cundits among the panicles of the aforeſaid couering, not without great paine to the patient, and ſo by toſſing to and fro, windeth at length into the ſpace of the couering it ſelfe. But ſurely ſuch wind cannot be altogether void of moiſture.

Notwithſtanding, the body ſwelleth not ſo much with this kinde of dropſie as with the other kind called *Aſcites*. The ſigns of the dropſie is ſhortnes of breath, ſwelling of the body, euil colour, lothing of meat, and great deſire to drinke, eſpecially in the dropſie called *Aſcites*, in which alſo the belly wil ſound like a bottle halfe ful of water: but in the *Timpanie* it wil ſound like a Tabar. But now though mine authors make not ſo many kinds of dropſies, yet they ſay al generally, that a horſe is much ſubiect to the dropſie. The ſigns according to *Abſirtus* and *Hierocles*, be theſe. His belly, legs, and ſtones, wil be ſwollen, but his back, buttocks, and flanks, wil be dryed and ſhrunke vp to the very bones.

Moreouer, the vaines of his face and temples, and alſo the vaines vnder his tong wil be ſo hidden, as you cannot ſee them, and if you thruſt your finger hard againſt his body, you ſhal leaue the print therof behind, for the fleſh lacking natural heat wil not returne again to his place, and when the horſe lyeth down he ſpreadeth himſelfe abroad, not being able to lie round together on his belly, and the haire of his back by rubbing wil fal away. *Pelagonius* in ſhewing the ſigns of the dropſie, not much differing from the Phyſitians firſt recited, ſeemeth to make two kinds therof, calling the one the *Timpany*, which for difference ſake may be called in Engliſh the wind dropſie, and the other the water dropſie. Notwithſtanding both haue one cure, ſo farre as I can perceiue, which is in this ſort. Let him bee warme couered, and walked a good while together in the ſun to prouoke ſweat, and let all his body be wel and often rubbed alongſt the haire, & let him feed vpon Colworts, ſmallage, and Elming boughs, and of al other thinges that may looſen the belly, or prouoke vrin, and let his common meat be graſſe if it may be gotten, if not, then hay ſprinkled with water and Nytrum. It is good alſo to giue him a kinde of pulſe called Cich, ſteeped a day and a night in water, and then taken out, and laid ſo as the water may drop away from it. *Pelagonius* would haue him to drink Parſly ſtampt with wine, or the root of the herb called in Latin *Panax*, with wine. But if the ſwelling of the belly wil not decreaſe for al this, then ſlit a litle hole vnder his belly a handful behind the nauil, & put into that hole a hollow reed or ſome other pipe, that the water or wind may go out, not al at once, but by litle and litle at diuers times, and beware that you make not the hole ouer wide, leaſt the caule of the belly fal downe thereunto, and when al the water is cleane run out, then heale vp the wound as you do al other wounds, and let the horſe drinke as little as is poſſible.

Of

Of the euill habit of the ſtomacke.

IF your horſe either by inward ſicknes, or by preſent ſurfet, grow to a loath of his meate, or by weakeneſſe of his ſtomak caſt vp his meat and drinke, this ſhall be the cure for the ſame: firſt, in all the drinke he drinks, let him haue the powder of hot ſpices, as namely of Ginger Annis-ſeeds, Lycoras, Sinamon, and Pepper, then blow vp into his Noſtrils the powder of *Tobacco* to occaſion him to neeſe, inſtantly after he hath eaten any meat, for an houre together after, let one ſtand by him, and hold at his Noſe a piece of ſower Leuen ſteept in vineger, then annoint all his breaſt ouer with the Oyle of Ginnuper and Pepper mixt together. *Markham.*

Of the diſeaſes of the guts of a Horſe, and firſt of the Colike.

THe guttes of a Horſe may be diſeaſed with diuers griefes as with the Collick, with coſtiueneſſe, with the Lax, with the bloody-flixe and wormes. The collick is a greeuous paine in the great gut, called of the Phyſitians *Colon*, whereof this diſeaſe taketh his name, which gut, becauſe it is very large and ample, and ful of corners, it is apt to receiue diuers matters, and ſo becommeth ſubiect to diuers griefes. For ſomtime it is tormented with the aboundance of groſſe humors gotten betwixt the panicle of the ſaid gut, and ſometime with winde hauing no yſſue out, ſometime with inflamration, and ſometime with ſharp fretting humors. But ſo far as I can learn, a horſe is moſt commonly troubled with the colike that commeth of wind, and therefore our Ferrers do tearm it the wind colike. The ſignes whereof be theſe. The Horſe will forſake his meat, and lie downe and wallow and walter vpon the ground, and ſtanding on his feet he will ſtamp for very paine with his fore-feet, and ſtrike on his belly with his hinder foot and looke often towards his belly, which alſo towards the flanks wil ſwell, and ſeeme greater to the eie then it was wont to be. The cure wherof according to Martin, is in this ſort: take a quart of Malmeſie, of cloues, pepper, Sinamon, of each halfe an ounce, of Sugar halfe a quarterne, and giue it the horſe lukewarme, and annoint his flanks with oyle of Bay, and then bridle him and trot him immediately vp and downe the ſpace of an houre, vntil he dung, and if he will not dung then rake him, and if neede be prouoke him to dung, by putting into his fundament an onyon pilled and iagged with a knife croſſe-wiſe, ſo as the iuyce thereof may tickle his fundament, and for the ſpace of three or foure daies let him drinke no cold water, and let him be kept warm. *Ruſſius* was wont to vſe this kind of cure: take a good big reede a ſpan long or more, and being annointed with oyle, thruſt it into the horſes fundament, faſtning the outward end therof vnto his taile, ſo as it cannot ſlip out, and then hauing firſt annointed & chafed al the horſes belly with ſome hot oyle, cauſe him to be ridden haſtily vp & down ſome hilly ground, and that will make him to voide the winde out of his belly through the reed: which done, let him be kept warm and fed with good prouender, and warm maſhes made of wheat meale, and fennell ſeed, and let him drink no cold water vntil he be whole. *Abſirtus* would haue you to giue him a gliſter made of wilde Cucumber, or elſe of hens dung, Nitrum, and ſtrong wine. *Blundeuile*

Of Coſtiueneſſe, or belly-bound.

COſtiueneſſe is when a horſe is bound in the belly and cannot dung, which may come by glut of prouender, or ouermuch feeding and reſt, whereof we haue talked ſufficient before, alſo by wind, groſſe humors, or cold cauſing obſtruction, and ſtopping in the guts. The cure whereof, according to Martin, is in this ſort. Take of the decoction of Mallowes a quarte, and put thereunto halfe a pinte of Oyle, or in ſtead thereof, halfe a pinte of freſh Butter, and one ounce of *Benedicte laxatiue*, and poure that into his fundament with a little Horne meete for the purpoſe, that doone, clappe his taile to his fundament, holding it ſtill with your hand, whileſt another doth leade him in his hand,

Blundevile and trot him vp and downe, that the medicine may worke the better, and hauing voyded all that in his belly, bring him vnto the ſtable, and there let him ſtand a while on the bitte wel couered, and warme littered, and then giue him a little hay, and let his drinke be warmed, it ſhall not be amiſſe alſo to giue him that night a warme maſh.

Of the Laxe.

THe Italians call this diſeaſe *Ragiatura*, and the Horſe that hath this diſeaſe *Caualło Arragiato, or Sforato.* It may come through the aboundance of cholerike humors diſcending from the Liuer or gall, downe to the guts. But *Ruſtius* ſaith, that it commeth moſt commonly by drinking ouermuch colde water immediately after prouender, or by ſudden trauelling vpon a ful ſtomach, before his meat be dygeſted, or by haſty running, or galloping immediately after water. If this diſeaſe continue long, it wil make the Horſe very weake and feeble, ſo as he ſhall not be able to ſtand on his legs. Notwithſtanding, ſith nature feeling her ſelfe oppreſſed, endeuoureth thus to eaſe her ſelfe by expelling thoſe humors that grieue her, I wold not wiſh you ſuddenly to ſtop it, leaſt ſom worſe inconuenience grow thereof. But if you ſee that the Horſe looſeth his fleſh, and waxeth more dul and feeble then he was wont to be, then giue him this drinke often experimented by *Martin*, and that ſhal ſtop him: take of beane-flower, and of bole Armony of each a quarterne, mingle theſe things together in a quart of red wine, and giue it him lukwarm, and let him reſt and be kept warme, and let him drinke no cold drinke but lukewarm, and put therein a little beane flower, and let him not drinke but once a day, and then not ouer much for the ſpece of three or foure daies.

Of the bloody-flixe.

IT ſeemeth by the old writers, that a horſe is alſo ſubiect to the bloody Flixe. For *Abſirtus*, *Hierocles*, and *Democritus*, ſay all with one voice, that the guts of a horſe may be ſo exulcerated, that he wil voide bloody matter at his fundament: yea, and his fundament therwith will fal out, which diſeaſe they cal *Diſenteria*, which is is as much to ſay, a painful exulceration of the guts, vnder the which, the old men as it ſeemeth by the wordes of *Hierocles*, and *Abſirtus*, would comprehend the diſeaſe called of the Phyſitians *Tenaſmus*, that is to ſay, a deſire to dung often, and to do but little, and that with great paine: And alſo another diſeaſe called *Procidentia ani*, that is to ſay, the falling out of the fundament, which the Phyſitians do account as ſeueral diſeaſes. Notwithſtanding, for ſomuch as *Dyſenteria*, and *Tenaſmus*, do ſpring both of like cauſes: yea, and alſo for that the falling out of the fundament hath ſome affinity with them, I wil follow mine Authors, in ioyning them altogether in this one chapter.

The Phyſitians make diuers kindes of bloody-flixe, for ſometime the fat of the ſlimy filth which is voided, is ſprinkled with a little blood, ſometime the matter that voydeth is mixt with the ſcraping of the guts, and ſometime it is wateriſh bloode, like water wherein fleſh hath beene waſhed, and ſometime blood mixt with melancholy, and ſometime pure blood, and by the mixture of the matter you ſhall know in mans body, whether the vlceration be in the inner ſmal guts or no, if it bee the matter and blood wil be perfectly mixt togither, but if it be in the outward guts, then they be not mingled together, but come out ſeuerall, the blood moſt commonly following the matter. Of this kind is that diſeaſe called before *Tenaſmus*, for that is an vlcer in the right gut ſeruing the fundament and doth proceede euen as the Flixe doth of ſome ſharpe humors, which being violently driuen, and hauing to paſſe through many crooked and narrow waies, do cleaue to the guts, and with their ſharpeneſſe fret them, cauſing exulceration and grieuous paine. The flixe alſo may come of ſome extreame cold, heat or moiſtneſſe, or by meane of receiuing ſome violent purgation, hauing therein ouer much Scamony, or ſuch like violent ſimple, or through weakeneſſe of the Liuer, or other members ſeruing to digeſtion. Now as touching the falling out of the fundament, the Phyſitians ſay, that it commeth through the reſolution or weakeneſſe of the muſcles, ſeruing to draw vp the fundament, which reſolution may come

part-

partly by ouer-much ſtraining, and partly they may be looſened by ouermuch moiſture, for which cauſe children being ful of moiſture are more ſubiect to this diſeaſe then men. And for the ſelfe ſame cauſe I thinke that Horſſes hauing very moyſt bodyes be ſubiect thereunto. Thus hauing ſhewed you the cauſes of the diſeaſes before recited, I wil ſhew you the cure preſcribed by the old writers. *Abſirtus* would haue the fundament on the outſide to be cut round about, but ſo as the inward ringe thereof be not touched, for that were dangerous and would kil the horſe, for ſo much as his fundament would neuer abide within his body, and that done, he would haue you to giue him to drinke the powder of vnripe Pomgranat ſhels, called in Latine *Malicorium*, together with wine and water, which indeede becauſe it is aſtringent is not to be miſliked: but as for cutting of the fundament, I aſſure you I cannot iudge what he ſhould meane thereby, vnleſſe it be to widen the fundament, by giuing it long ſlits or cuts on the outſide, but well I know that it may cauſe more paine, and greater inflamation. And therefore methinkes it were better in this caſe to follow the Phyſitians precepts, which is firſt to conſider whether the fundament being fallen out bee inflamed or not, for if it bee not inflamed, then it ſhall bee good to annoynt it firſt with Oyle of Roſes ſomewhat warmed, or elſe to waſh it with warme red wine.

But if it be inflamed, then to bath it wel, firſt with a ſpunge dipt in the decoction of Mallowes, Camomile, Lineſeede and Fenegreek, and alſo to annoint it wel with oyle of Camomile and Dill mingled together, to aſſwage the ſwelling, and then to thruſt it in againe faire and ſoftly, with a ſoft linnen cloth. That done, it ſhall be good to bathe all the place about with red wine wherein hath beene ſodden *Acatium*, Galles, Acorne cups, parings of Quinces, and ſuch like ſimples as be aſtringent, and then to throw on ſome aſtringent powder made of bole Armony, Frankincens, *Sanguis Draconis*, Myrrh, Acatium, and ſuch like: yea, and alſo to giue the Horſſe this drinke much praiſed of all the old writers. Take of Saffron one ounce, of Myrrh two ounces, of the hearb called in Latine *Abrotonum*, named in ſome of our Engliſh herbals Sothernwood, three ounces, of Parſly one ounce, of garden Rue, otherwiſe called herb Grace three ounces, of Piritheum, otherwiſe called of ſome people ſpittlewort, and of Iſope of each two ounces, of Caſſia which is like Cynamon, one ounce. Let al theſe things be beaten in fine powder & then mingled with chalk and ſtrong vineger wrought into paaſt, of which paaſt make little cakes, and dry them in the ſhadow, and being dryed, diſſolue ſome of them in a ſufficient quantity of barly milk, or iuyce called of the old writers, and alſo of the Phyſitians, *Cremor Ptiſane*, and giue to the Horſe to drinke thereof with a horne, for the medicine, as the Authors write, doth not onely heale the bloody-flixe and the other two diſeaſes before recited, but alſo if it be giuen with a quart of warme water it will heale al griefe and pain in the belly, and alſo of the bladder, that commeth for lacke of ſtaling. And being giuen with ſweete wine it will heale the biting of any Serpent or mad dog.

Of the Wormes.

IN a Horſſes guts do breed three kindes of wormes, euen as there doth in mans body, though they be not altogether like in ſhape. The firſt long and round, euen like to thoſe that children do moſt commonly voyde, and are called by the generall name wormes. The ſecond little worms hauing great heads and ſmall long tailes like a needle, and be called Bots. The 3. be ſhort and thick like the end of a mans little finger, and therefore be cald Troncheons: and though they haue diuers ſhapes according to the diuerſity of the place perhaps where they breed, or elſe according to the figure of the putrified matter whereby they breede: yet no doubt they proceede all of one cauſe, that is to ſay, of a raw, groſſe and flegmatike matter apt to putryfaction, ingendred moſt commonly by foule feeding, and as they proceede of one ſelfe cauſe, ſo alſo haue they like ſignes, and like cure. The ſignes be theſe. The Horſe wil forſake his meate, for the Troncheons and the Bots wil couet alwaies to the maw and paine him ſore. He will alſo lye downe and wallow, and ſtanding he will ſtamp and ſtrike at his belly with his hinder foote, and looke often toward his belly. *Blundevile*

The cure according to Martin is thus: take of ſweet milke a quart, of hony a quarterne,

and giue it him lukewarme, and walke him vppe and downe for the ſpace of an houre, and ſo let him reſt for that day, with as little meate or drinke as may bee, and ſuffer him not to lye downe. Then the next day giue him this drinke: take of berbe-Grace a handful, of Sauin as much, and being wel ſtampt, put therunto a little Brimſtone, and a little ſoote of a Chimny, beaten into fine powder, and put all theſe things together in a quart of wort or Ale, and there let them lye in ſteepe the ſpace of an houre or two, then ſtraine it well through a faire cloath, and giue it the Horſſe to drinke lukewarme, then bridle him and walke him vp and downe the ſpace of an houre: that done bring him into the ſtable, and let him ſtand on the bit two or three houres, and then giue him a little Hay. *Laurentius Ruſſius* ſaith, that it is good to giue the Horſe the warme guts of a young hen with a ſalt re three daies together in the morning, and not to let him drinke vntill it bee noone. Some ſay that it is good to ride him hauing his bit firſt annointed with dung comming hot from the man: ſome againe vſe to giue him a quantity of Brimſtone, and halfe as much Rozen beaten into powder and mingled together with his prouender, which he muſt eate a good while before he drinketh.

I haue found by often triall, that if you giue the horſe with a horne a good pretty diſh-full of ſalt brine, be it fleſh brine or cheeſe brine, it wil kil any of the three kinds of worms, and make the horſe to auoide them dead in ſhort time after.

Of Wormes in generall. 20

Markham. BEſides the Bottes, there are other Worms, which lie in the great paunch or belly of a Horſe, and they bee ſhining, of colour like a Snake, ſixe inches in length, great in the midſt and ſharpe at both endes, and as much as a ſpindle: they cauſe great paine in a Horſſes belly, as you ſhall perceiue by his continuall ſtriking of himſelfe on the belly with his foot, the cure is thus: Giue him two or three mornings together new Milke and Garlike boyled together, or chopt hay in his prouender either of both will ſerue: it killeth the wormes and maketh them to void.

Of the paine in the kidneynes. 30

Blundevile METhinkes that the Kidnies of a Horſe ſhould be ſubiect to as many griefes as the kidnies of a man, as to inflamation, obſtruction, Apoſtumes and Vlcers, and ſpecially to obſtruction that commeth by meanes of ſome ſtone or grauell gathered together in the kidnies, whereby the Horſe cannot ſtale but with paine, for I haue ſeene diuers horſſes my ſelfe that haue voided much grauell in their ſtale, which without doubt did come from the kidnies, but my Authors doe referre ſuch griefes to the bladder and vrine, and write of no diſeaſe but onely of the inflamation of the kidnies, which is called of them *Nephritis*, and ſo it is cald of the Phyſitians. It commeth as they ſay by ſome great ſtraine ouer ſome ditch, or elſe 40 by bearing ſome great burthen. The ſignes whereof be theſe. The Horſe will go rolling behinde and ſtaggering, his ſtones will ſhrinke vp, and his ſtale will be blackiſh and thick. I think this diſeaſe differeth not from that which we called before the ſwaying of the back when we talked of the griefes in the backe and loines, and therefore reſorte thither. The cure of this diſeaſe, according to the beſt of the old writers is in this ſort. Bath his backe and loines with wine, Oyle, and Nitrum warmed together, after that you haue ſo bathed him, let him be couered with warme cloathes, and ſtand littered vp to the belly with ſtraw, ſo as he may lye ſofte, and giue him ſuch drinkes as may prouoke Vrine, as thoſe that bee made with Dill, Fennell, Annis, Smallage, Parſly, Spikenard, Myrrhe and Caſſia. Some ſay it is good to giue him a kind of pulſe called Cich with Wine. Some againe doe praiſe 50 Ewes Milke or elſe Oyle and Deeres ſewet molten together and giuen him to drink, or the roote of the herbe called *Aſphodelus*, Engliſhed by ſome Daffadill, ſodden in wine.

Of the diſeaſes belonging to the bladder and vrine of a Horſe.

Hiero-

Hierocles ſaith, that a horſe is ſubiect to three kinds of diſeaſes incident to the bladder or vrine, the firſte is called *Stranguria*, the ſecond *Dyſuria*, the third *Iſcuria*. *Stranguria*, otherwiſe called in Latine *Stillicidium*, and of our old Ferrers, according to the French name *Chowdepis*, is when the horſe is prouoked to ſtale often, and voideth nothing but a few droppes, which commeth as the phyſitians ſay, either through the ſharpenes of the vrine, or by ſome exulceration of the bladder, or elſe by meanes of ſome Apoſtume in the liuer or kidnies, which Apoſtume being broken, the matter reſorteth downe into the bladder, and with the ſharpenes thereof cauſeth a continuall prouocation of piſſing.

Dyſuria is when a horſe cannot piſſe but with great labour and paine, which for difference ſake I wil cal from hence forth the paine-piſſe. It may come ſometime through the weakeneſſe of the bladder and colde intemperature thereof, and ſometime through the abundance of flegmatike and groſſe humours, ſtopping the necke of the bladder. *Iſchuria*, is when the horſſe cannot piſſe at all, and therefore may be called the piſſuppreſt, or ſuppreſſion of vrine, whether you will: methinkes alwaies that the ſhorter and the more proper the name is, the better and more eaſie it is to pronounce.

It may come as the Phiſitians ſay, by weakneſſe of the bladder, or for that the Water conduit is ſtopt with groſſe humors, or with matter diſcending from the liuer or kidnies, or with the ſtone: yea and ſometimes by meanes of ſome inflammation or hard knobbe growing at the mouth of the conduit, or for that the ſinnewes of the bladder is nummed, ſo as the bladder is without feeling: or it may come by retention, and long holding of the water, moſt of which cauſes *Hierocles* alſo reciteth, adding thereunto that it may chaunce to a horſe thorough ouer-much reſt and ydlenes, and alſo by meanes of ſome extreame cold, and eſpecially in winter ſeaſon, for the which warmth of the fire is a preſent remedy. But now mine Authors do not ſhew for euery one of theſe three kinds of diſeaſes ſeuerall ſignes, but onely ſay, that when a horſe cannot ſtale, he wil ſtand as thogh he would ſtale, and thruſt out his yard a little, and alſo for very paine, ſtand beating his tail betwixt his thighes.

Neither do they ſeeme to appoint ſeuerall cures, but do make a hochpoch, mingling them altogither, ſome of them praiſing one thing and ſome another: For ſome ſay it is good to mingle the iuice of leekes with ſweete ſmelling wine and oile together, and to his right noſtrill, and then to walke him vp and downe vpon it, and that will make him to ſtale. Some ſay it is good to giue him Swallage ſeed, or elſe the root of wilde Fennell ſodden with wine to drinke, or to put fine ſharpe Onions, cleane pilled, and ſomewhat bruſed into his fundament, and to chafe him immediately vppon it, either by riding him or otherwiſe, and that ſhall cauſe him to ſtale preſently. It is good alſo to bath al his back and loines with warme water.

The ſcraping of the inward parts of his owne hooues beaten into powder and mingled with wine and powred into his right noſtril will make him to ſtale, if you chafe him vpon it, and the rather as *Hierocles* ſaith, if you carry him to ſome ſheepes coat or other place where ſheepe are wont to ſtand, the ſmel of whoſe dung and piſſe, without any other medicine as he ſaith, will prouoke him to ſtale,

Some will giue the horſſe white Dogges dung dried and mingled with ſalt, wine, and *Amoniacum* to drinke, ſome hogges dunge onely with Wine, and ſome the dregges of horſe-piſſe with wine, and many other medicines which I leaue to rehearſe for feare of being too tedious, aud eſpecially, ſith Martins experience doeth follow heere at hand, agreeing in all points with *Laurentius Ruſſius* cure, which is in this ſort. Firſt draw out his yard and waſh it well in white wine, and ſcoure it well, becauſe it will be many times ſtopped with durt and other baggage togither, and hardned like a ſtone, and then put a little oile of Cammomile into the conduit with a wax candle and a bruſed cloue of Garlick, and that will prouoke him to ſtale. And if that will not helpe. Take of Parſly two handfuls, of Coriander one handfull, ſtampe them and ſtraine them with a quart of white wine, and diſſolue therein one ounce of cake-Sope, and giue it luke warme vnto the horſe to drinke and keepe him as warme as may be, and let him drinke no cold water for the ſpace of fiue or ſix dayes, and when you would haue him to ſtale, let it be eyther vpon plenty of ſtrawe,

or

or vpon ſome greene plot, or els in a ſheeps coat, the ſauor whereof wil greatly prouoke him to ſtale, as hath bin aforeſaid.

Of piſſing blood.

Pelagonius ſaith, that if a horſe be ouermuch laboured, or ouercharged with heauy burthen, or ouer fat, he will many times piſſe blood, and the rather as I thinke, for that ſome vaine is broken within the horſes body, and then cleere blood will come forth many times, as the Phyſitians ſay, without any piſſe at all. But if the blood be perfectly mingled togither with his ſtale, then it is a ſigne that it commeth from the kidnies hauing ſome ſtone therein, which through vehement labour, doeth fret the kidnies and vaines thereof, and ſo cauſe them to bleed, through which while the vrine paſſeth, muſt needs be infected and died with the blood. It may come alſo by ſome ſtripe, or from the muſcle that incloſeth the necke of the bladder. The cure, according to *Pelagonius*, *Abſirtus*, *Hierocles*, and the reſt, is thus. Let the horſe blood in the palate of the mouth, to conuert the blood the contrary way, then take of Tragagant that hath been ſteeped in wine, halfe an ounce, and of Poppy ſeede one dram and once ſcruple, and of Stirax as much, and twelue Pineaple kirnels: let all theſe things be beaten and mingled wel togither, and giue the horſe thereof euery morning, the ſpace of ſeauen daies, the quantity of a haſell-nut diſtempered in a quart of wine: methinkes that the quantity of a Walnut were too little for ſo much wine. Some write that it is good to make him a drinke with the root of the hearbe *Aſphopelus*, which ſome call Daffadil mingled with wheat flower and Sumach ſodden long in water, and ſo to bee giuen the horſe with ſome wine added thereunto, or make him a drinke of Goats milk and oile, ſtraining thereunto a little Fromenty: *Anatolius* ſaith that it good to giue the horſe three daies togither, ſodden beanes cleane pilled whereunto would be added ſome Deeres ſewet and a little wine.

Of the Colt euill.

Blundeuile THis name Colt euil, in my iudgement, doeth properly ſignifie that diſeaſe, which the phyſitians cal *Priapiſmus*, which is a continual ſtanding together, with an vnnatural ſwelling of the yarde proceeding of ſome winde, filling the artires and hollow ſinnew or pipe of the yard, or elſe through the abundance of ſeed, which do chance oftentimes to man, and I think ſometime to ſtoned horſes. Notwithſtanding Martin ſaith that the colt euil is a ſwelling of the ſheathe of the yard and part of the belly thereabout, cauſed of corrupt ſeed, comming out of the yard, and remaining within the ſheath where it putrifieth. And geldings moſt commonly are ſubiect to this diſeaſe, not being able for lacke of natural heat, to expel their ſeed any further. For horſes, as *Martin* ſaith, are ſeldome troubled with this diſeaſe becauſe of their heat, vnleſſe it be when they haue beene ouer trauailed, or otherwiſe weakened. The cure, according to him, is thus. Waſh the ſheath cleane within with Luke-warme Vineger, then draw out his yard and waſh that alſo: that done ride him into ſome running ſtreame vppe to the belly; toſſing him therein too and fro to alay the heat of the members, and vſe him thus two or three daies and hee ſhal be whole.

Another of the Colt euill.

Markham. THe Colt euill is a diſeaſe that commeth to ſtoned horſes, through rankenes of nature and want of vent, it appeareth in his cod and ſheathe, which wil ſwell exceedingly, the cure is nothing, for if you wil but euery day, twice or thrice driue him to the mid-ſide in ſome Pond or running riuer, the ſwelling will fall and the horſe wil doe wel. If the horſe be of yeeres, and troubled with this griefe, if you put him to a Mare it is not amiſſe, for ſtanding ſtil in a ſtable without exerciſe, is a great occaſion of this diſeaſe.

Of the mattering of the yard.

IT commeth at couering time, when the horſe and mare both are ouer-hot, and ſo perhaps burne themſelues. The cure according to Martin is thus. Take a pinte of white wine, and boile therein a quarterne of roche Alome, and ſquirt thereof into his yarde three or foure ſquirtfuls, one after another, and thruſt the ſquirt ſo far as the liquor may pierce to the bottome, to ſcowre away the bloody matter, continuing thus to do once a day vntil he be whole.

Of

Of the ſhedding of ſeed.

THis diſeaſe is called of the Phyſitians *Gonorrhea*, which may come ſometime thorough aboundance and rankeneſſe of ſeed, and ſometime by the weakenes of the ſtones and ſeed veſſels not able to retaine the ſeed vntill it be digeſted and thickned. *Vegetius* ſaith, that this diſeaſe will make the horſe very faint and weake, and eſpecially in Summer ſeaſon, For cure whereof, the ſaid *Vegetius* would haue the horſe to be ridden into ſome cold water, euen vp to the belly, ſo as his ſtones may bee couered in water, and then his fundament being firſt bathed with warme water and oile, he would haue you to thruſt in your hand and arme euen to the very bladder, and ſoftly to rubbe and claw the ſame, and the parts thereabouts, which be the ſeed veſſels: that done to couer him warm that he take no cold, and euery day he woulde haue you to giue the horſe hogges dung to drinke with red wine vntil he be whole. I for my part, if I thought it came of weakenes, as is aforeſaide, which I would iudge by the waterifnneſſe of the ſeed and vnluſtines of the horſe, would giue him red wine to drinke, and put therein a little *Acatium*, the iuyce of Plantaine, and a little Maſticke, and bath his backe with redde Wine and oyle of Roſes mingled togither. *Blundevile*

Of the falling of the yard.

IT commeth as I take it, through the weakenes of the member, by meanes of ſome reſolution in the muſcles and ſinnewes ſeruing the ſame, cauſed at the firſt (perhaps) by ſome great ſtraine or ſtripe on the backe. It may come alſo by wearines and tiring. For remedy whereof, *Abſirtus* was wont to waſh the yard with ſalt water from the ſea if it may be gotten, and if not with water and ſalt, and if that preuailed not, he would al to pricke the outmoſt skinne of the yard with a ſharpe needle but not deepe, and then waſh all the prickes with ſtrong Vineger, and that did make the horſe as he ſaith, to draw vp his yarde againe immediately; yea, and this alſo will remedy the falling out of the fundament. *Pelagonius* would haue you to put into the pipe of his yard, hony and ſalt boiled togither and made liquid, or elſe a quicke fly, or a graine of Frankencenſe or a cloue of Garlicke clean pilled, and ſomewhat bruſed, and alſo to powre on his back oile, wine, Nitre made warm and mingled togither. But Martins experience is in this ſort. Firſt waſh the yarde with warm white wine, and then anoint it with oyl of Roſes and hony mingled togither, and put it vp into the ſheath, and make him a cod-peece of Canvas to keepe it ſtill vp, and dreſſe him thus euery day once vntil it be whole. And in any caſe let his backe be kept warme, either with a dubble cloath, or elſe with a charge made of bole Armonie, Egges, wheate-flower, *Sanguis Draconis*, Turpentine, and Vineger, or els lay on a wet ſacke, which being couered with another dry cloath wil keepe his backe very warme.

Of the ſwelling of the Cod and ſtones.

Abſirtus ſaith, that the inflammation and ſwelling of the cod and ſtones, commeth by meanes of ſome wound, or by the ſtinging of ſome Serpent, or by fighting one horſe with another. For remedy whereof, hee was woont to bath the cod with water wherein hath beene ſodden the roots of wilde Cucumber and ſalt, and then to annoint it with an ointment made of Ceruſa oile, Goates greace, and the white of an Egge. Some againe would haue the cod to be bathed in warme Water, Nitrum and Vineger togither, and alſo to be annointed with an ointment made of chalke, or of potters earth, Oxe dung, cumin, Water and Vineger, or elſe to be annointed with the iuice of the herb *Solanum*, called of ſome night-ſhade, or with the iuyce of Hemblocke growing on dunghils: yea and alſo to be let bloud in the flankes. But Martin ſaith, that the ſwelling of the cods commeth for the moſt part after ſome ſickneſſe or ſurfetting with colde, and then it is a ſigne of amendment. The cure according to his experience is in this ſort. Firſt let him blood on both ſides the flanke veines. Then take of oile of Roſes, of Vineger of each halfe

a pinte, and halfe a quarterne of Bole Armony beaten to powder. Mingle them togither in a cruſe, and being luke-warme, annoint the cods therewith with two or three feathers bound togither, and the next day ride him into the water ſo as his coddes may be within the water, giuing him two or three turnes therein, and ſo returne faire and ſoftly to the ſtable, and when he is dry annoint him againe as before, continuing thus to do euery day once vntil they be whole. The ſaid Martin ſaith alſo, the cods may be ſwollen by meanes of ſome hurt or euil humors reſorting into the Cod, and then he would haue you couer the cods with a charge made of Bole Armony and Vineger wrought togither, renewing it euery day once vntil the ſwelling go away, or that it breake of it ſelfe, and if it breake then taint it with *Mel Roſatum*, and make him a breech of Canuas to keepe it in, renewing the taint euery day once vntil it be whole.

Of incording and bruſing.

Blundevile THis terme incording is borrowed of the Italian word *Incordato*, which in plain Engliſh is as much to ſay as burſten, and might be more rightly tearmed of vs vncodded. For when a horſe is burſten, his guts falleth downe into the cod making it to ſwell. The Italians as I take it did cal it *Incordato* becauſe the gut followes the ſtring of the ſtone called of them *Il cordone*, or *Lachorda*, whereof *Incordato* ſeemes to be deriued with ſome reaſon. According to which reaſon we ſhould cal it rather inſtringhed than inchorded, for *Chorda* doth ſignifie a ſtring or chord. Notwithſtanding, ſith that incording is already receiued in the ſtable, I for my part am very well content therewith, minding not to contend againſt it. But now you haue to note, that either man or beaſt may be burſten diuerſly, and according to the names of the partes greeued, the Phyſitians doe giue it diuers names: for you ſhall vnderſtande, that next vnto the thicke outward skinne of the belly, there is alſo another inward thin skin couering al the muſcles, the Caule, and the guts of the belly, called of the Anatomiſts *Peritoneum*, which skin commeth from both partes and ſides of the backe, and is faſtened to the midriffe aboue, and alſo to the bottome of the belly beneath, to keepe in al the contents of the neather belly. And therefore if the skin be broken, or ouer ſore ſtrained or ſtretched, then either ſome part of the caule or guts ſlippeth downe, ſometime into the cod, ſometime not ſo farre.

If the gut slip downe into the cod, then it is called of the Phyſitians by the Greek name *Enterocele*, that is to ſay, gut-burſten. But if the caule fall downe into the cod, then it is called of the Phyſitians *Epiplocele*, that is to ſay, Caule-burſten. But either of the diſeaſes is moſt properlie incident to the male kind, for the femal kind hath no cod. Notwithſtanding they may be ſo burſten, as either gut or caule may fal downe into their natures, hanging there like a bag: But if it fal not downe ſo lowe, but remaineth aboue nigh vnto the priuy members or flankes, which place is called of the Latines *Inguen*, then of that place the burſting is called of the phyſitians *Bubonocele*, whereunto I knowe not what Engliſh name to giue, vnleſſe I ſhould cal it flanke-burſten: Moreouer the cod or flanke may bee ſometime ſwollen, by meanes of ſome wateriſh humour gathered together in the ſame, which is called of the phyſitians *Hydrocele*, that is to ſay, water-burſten, and ſometime the cod may be ſwollen by meanes of ſome hard peece of fleſh cleauing to the thin skins or panicles of the ſtones, and then it is called of the phyſitians *Sarcocele*, that is to ſay, fleſh-burſten.

But foraſmuch as none of mine Authors, Martin nor anie other Ferrer in theſe daies that I knowe, haue intermedled with anie kind of burſting, but onely with that wherein the gut falleth downe into the cod: leauing all the reſt apart, I wil onely talke of this; and that according to Martins experience, which I aſſure you differeth not much from the precepts of the old writers: But firſt you ſhal vnderſtand, that the gut burſten, and flanke burſten, doth proceed both of one cauſe, that is to ſay, by meanes that the skinne, called before *Peritoneum*, is either ſore ſtrained, or elſe broken, either by ſome ſtripe of another horſe, or els by ſome ſtrain in leaping ouer an hedge, ditch, or pale, or otherwiſe: yea and many times in paſſing a carier, through the careleſnes of the rider ſtoping the horſe ſodenly without giuing warning, wherby the horſe is forced to caſt his hinder legs abroad,

and ſo

ſo ſtraineth or burſteth the skin aforeſaid, by meanes whereof the gut falleth downe into the cod. The ſignes be theſe. The horſe will forſake his meat, and ſtand ſhoring and leanning alwaies on that ſide that he is hurt: and on that ſide, if you ſearch with your hande, betwixt the ſtone and the thigh vpward to the body, and ſomewhat aboue the ſtone you ſhall find the gut it ſelfe big and hard in the feeling, whereas on the other ſide you ſhal find no ſuch thing. The cure according to Martin is thus. Bring the horſe into ſome houſe or place that hath ouer head a ſtrong balk or beame going ouerthwart, and ſtrew that place thicke with ſtrawe: then put on foure paſternes with foure ringes on his feete, and then faſten the one end of a long rope to one of thoſe Ringes, then thread all the other rings with the looſe end of the Rope, and ſo drawe all his foure feete togither, and caſt him on the ſtraw.

That done, caſt the rope ouer the baulke, and hoiſe the horſe ſo as he may lye flatte on his backe, with his legs vpward without ſtruggling. Then bath his ſtones well with warme Water and Butter molten togither, and the ſtones being ſomewhat warme, and wel mollified, raiſe them vp from the body with both your hands being cloſed by the fingers faſt togither, and holding the ſtones in your hands in ſuch manner, worke downe the gut into the body of the horſe, by ſtriking it downward continually with your two thumbs, one labouring immediately after another, vntill you perceiue that ſide of the ſtone to bee ſo ſo ſmal as the other, and hauing ſo diſcorded, that is to ſay, returnd the gut into his right place; take a liſt of two fingers broad throughly annointed with freſh butter, and tie his ſtones both togither with the ſame ſo nigh as may bee, not ouer hard, but ſo as you may put your finger betwixt. That done, take the horſe quietly down, and lead him faire and ſoftly into the ſtable, whereas he muſt ſtand warme, and not be ſtirred for the ſpace of 3. weekes. But forget not the next day after his diſcording to vnlooſen the liſt and to take it away, and as wel at that time as euery day once or twice after, to caſt a diſh or two of cold water vp into his cods and that wil cauſe him to ſhrinke vppe his ſtones and thereby reſtraine the gut from falling downe, and at the three weekes end be ſure, it were not amiſſe to geld the ſtone on that ſide away, ſo ſhall he neuer be encorded againe on that ſide. But let him not eat much nor drinke much, and let his drinke be alwayes warme.

Of the botch in the graines of a horſe.

IF a horſe be full of humours and then ſuddenly laboured, the humours will reſort into the weakeſt parts, and there gather together and breede a botch, and eſpecially in the hinder parts betwixt the thighes, not farre from the cods. The ſignes be theſe. The hinder legges wil be al ſwollen, and eſpecially from the houghes vpwarde, and if you feele with your hand you ſhal find a great kind of ſwelling, and if it be round and hard it wil gather to a head. The cure according to Martin is thus. Firſt ripe it with a plaiſter: take of Wheat-flower, of Turpentine, and of hony, of each like quantity, ſtirring it together to make a ſtiffe plaiſter, and with a cloth lay it vnto the ſore, renewing it euery day once vntil it breake or waxe ſoft, and then launce it as the matter may runne downeward: Then taint it with Turpentine and Hogges greace moulten togither, renewing it euery daye once, vntil it be whole.

Of the diſeaſes incident to the wombe of a Mare, and ſpecially of barrenneſſe.

IT ſeemeth by ſome writers, that the wombe of a Mare is ſubiect to certaine diſeaſes, though not ſo many as the wombe of a Woman, as to aſcent, deſcent, falling out, convulſion, barrenneſſe, aborſment, yea *Ariſtotle* and others do not let to write, that menſtrual blood doth naturally void from the Mare, as from the Woman, though it bee ſo little in quantity, as it cannot be well perceiued. But ſith none of mine Authors haue written thereof to any purpoſe, nor any Ferrer of this time that I knowe, haue had any experience in ſuch matters I wil paſſe them all ouer with ſilence, ſauing barrennes, whereof I promiſed before in his due place, to declare vnto you the cauſes and ſuch kind of cure for

for the ſame, as the old writers haue taught. A Mare then may be barren through the vntemperateneſſe of the wombe or matrix, aswell for that it is too hot and fiery, or elſe too cold and moiſt, or too dry, or elſe too ſhort, or too narrow, or hauing the necke thereof turned awry, or by meanes of ſome obſtruction or ſtopping in the matrix, or for that the mare is too fat or too leane, and many times mares goe barren, for that they be not well horſed. Wel, the cure of barrenneſſe that commeth through the fault of the matrixe or wombe according to the old writers is thus. Take a good handful of Leekes, ſtamp them in a morter with halfe a glaſſe ful of wine, then put thereunto twelue Flies, called of the Apothecaries *Cantharides*, of diuers colours, if they may be gotten, then ſtraine altogether with a ſufficient quantity of water to ſerue the mare therewith two daies together, by powring the ſame into her nature with a horn or gliſter-pipe made of purpoſe, and at the end of three daies next following offer the horſe vnto her that ſhould couer her, and immediately after that ſhe is couered, waſh her nature twice together with cold water.

Another receipt for the ſame purpoſe.

TAke of Nitrum, of ſparrowes dung, and Turpentine, of each a like quantitye well wrought together and made like a ſuppoſitory, and put that into her nature, and it wil cauſe her to deſire the horſe and alſo to conceiue. *Hippocrates* ſaith, that it is good alſo to put a nettle into the horſes mouth that ſhould couer her.

Of the Itch, Scabbe, and mangineſſe in the taile, and falling of the taile.

Blundevile

IN ſpringtime horſes many times are trobled with the troncheons in their fundament, and then they wil rubbe their taile, and breake the haire thereof, and yet in his taile perhaps, ſhal be neither itch, ſcurffe nor ſcabbe: whereforeif you rake the horſe wel with your hand annointed with Sope, and ſearch for thoſe tronchens and pul them cleane out, you ſhal cauſe him to leaue rubbing: and if you ſee that the haire doe fal awaie it ſelfe, then it is a ſigne, that it is either eaten with wormes, or that there is ſome ſcurffe or ſcab fretting the hair, and cauſing ſuch an itch in his taile as the horſe is alwaies rubbing the ſame. As touching the wormes, ſcurffe or ſcab, it ſhalbe good to annoint all the taile with ſope, and then to waſh it cleane euen to the ground with ſtronge lie, and that wil kil the wormes, and make the haire to growe againe. And if much of the taile be worne awaie, it ſhall bee needefull to keepe the taile continually wet, with a ſpunge dipt in faire water, and that will make the haire to growe very faſt. But if the horſes taile be maungy, then heale that like as you do the mangineſſe of the maine before rehearſed. Againe, if there breed any Canker in the taile (which wil conſume both fleſh and bone, and as *Laurentius Ruſſius* ſaith, make the ioyntes to fall away one by one) it ſhall be good as Martin ſaith, to waſh all his taile with *Aqua fortis*, or ſtrong water made in this ſort: take of greene Coporas, of Alum, of each one pounde, of white coporas, a quarterne. Boile al theſe things togither in three quartes of running water in a ſtrong earthen pot, vntil one halfe be conſumed, and then with a little of this water being made luke-warme, waſh his taile with a little clout, or Flax bound to the end of a ſticke, continuing ſo to do euery day once vntil it be whole.

Of the Scabbe.

THe Scab is a foule ſcurffe in diuers parts of a horſes body, & commeth of pouerty or il keeping, or many times by going amongſt woodes wherein they are infected with water boughes: it is moſt incident to olde horſes, which wil die thereof, and chiefely in the ſpring time when the newe blood appeares: the cure whereof I haue ſpoken before.

How to know when a horſe halteth before in what part his griefe is.

Being now come to talke of the griefes in the ſhoulders, legs, hips, houghes, ioyntes, and

and hooues, cauſing the horſe moſt commonly to halt: I thinke it good firſt to ſhew you the way how to find in what part of his legs the horſe is grieued when he halteth either before or behind. And firſt you haue to conſider that if a horſe halteth before, it muſt be eyther in his ſhoulders, in his legs, or in his feet. If it be in his ſhoulders and new hurt, the horſe wil not lift that leg, but traile it nigh the ground. If it be old hurt, he wil caſt that Leg further from him in his going then the other, and if he be turned on the foreſide, then he wil halt ſo much the more. If a horſe halteth in the leg, it is either in the knee, in the ſhank, or els in the paſtern ioynt, if it be either in the knee, or paſtern ioynt, he will not bow that leg in his going like the other, but go very ſtifly vpon it. If he halteth in the ſhank, then it is by means of ſome ſplent, wind-gal, or ſuch apparant griefe, apt to be ſeen or felt. If he halt in the foot, it is either in the cronet, heele, in the toe, in the quarters, or ſole of the foot. If it be in the cronet the griefe wil be apparant, the skin being broken or ſwolen ſome manner of way: if in the heele, as by ouerreach or otherwiſe, then he wil tread moſt on the toe: if vpon any of the quarters, then going on the edge of a bank or hilly ground, he will halt more then on the plain ground, and by the horſes comming toward you, and going from you vpon ſuch edge or banck, you ſhall eaſily perceiue whether his griefe be in the inward quarter or in the outward quarter: the quarter is to be vnderſtood, from the mid-hooue to the heele.

If he halt in the toe, which is not commonly ſeen, then he wil tred more vpon the heele. If the griefe be in the ſole of his foot, then he wil halt al after one ſort vpon any ground, vnleſſe it be vpon the ſtones. And to be ſure in what part of the foote the griefe is, it ſhall be good firſt to make him go vpon the plain ground, and then vpon a hard & ſtony ground: yea, and alſo a banky ground. Thus hauing declared vnto you in generall, how to know in what part a horſe is grieued when he halteth before: I thinke it meete firſt to ſhew you orderly all the particular griefes and ſorances, whereunto the fore-parts of a horſe is ſubiect, together with the cauſes, ſigns and cure thereof. That done, I will ſpeak of halting behind, and ſhew you firſt generally where the griefe is, and then particulary declare vnto you euery griefe incident to the hinder parts of a horſe. And laſtly, I will ſpeake of ſuch griefes and ſorances as are commonly in both parts, that is to ſay, as wel to the forelegs and forefeet, as to the hinder legs and hinder feet.

Of the griefe and pinching in the ſhoulder.

THis commeth either by laboring and ſtraining the Horſe too young, or elſe by ſome great burthen; you ſhal perceiue it by the narrownes of the breſt, and by conſuming fleſh of the ſhoulders, inſomuch as the forepart of the ſhoulder bone wil ſticke out, and be a great deal higher then the fleſh. And if it be of long continuance, he wil be very hollow in the brisket towards the armeholes, and he wil go wider beneath at the feet, then aboue at the knees. The cure according to Martin is thus. Giue him a ſlit of an inch long with a ſharp knife or raſor vpon both ſides an inch vnder the ſhoulder bones: then with a Swans quil put into the ſlit, blow vp firſt the one ſhoulder and then the other, as big as can poſſible, euen vp to the withers, & with your hand ſtrike the winde equally into euery place of the ſhoulders. And when they be both ful, then beat al the windy places with a good haſel wand or with both your hands, clapping vpon the places puffed vp with wind, ſo faſt as they can walke one after another ouer al the ſhoulder: then with a flat ſlice of iron, looſen the skin within from the fleſh: that done, rowel the two ſlits or cuts with two round rowels made of the vpper leather of an old ſhoo, with a hole in the middeſt that the matter may yſſue forth, and let ſuch rowles be 3. inches broad, and ſo put in as they may lie plain and flat within the cut: then make a charge to lay vpon the ſame in this ſort.

Take of Pitch, and roſen, of each one pound, of tar halfe a pinte, boile theſe things altogether in a pot, and when it is ſomwhat cooled, take a ſticke with a wollen clout bound faſt to the end thereof, and dip it into this charge, and couer or daube al the ſhoulder therewith. That done, clap thereunto a pounde of Floxe of ſuch colour as the Horſe is, or as nigh vnto the ſame as may be, euery other day clenſe both the woundes and rowels, and put them in againe, continuing thus to do the ſpace of fifteene daies.

Then take them out, and heale vp the wounds with two raints of Flax dipt in Turpentine, and hogs greaſe molten together, renewing the ſame euery day once, vntil the wounds be whole. But let the charge lye ſtil, vntill it fal away of it ſelfe, and let the horſe run to graſſe, vntill he hath had a froſt or two.

Of the wrinching of the ſhoulder.

THis commeth ſometime by a fal, and ſometime by turning too ſuddenly in ſome vneuen ground, or by raſh running out of ſome doore, or by ſome ſtripe of another horſe, or by ſome ſudden ſtop in paſſing a Cariere: you ſhal perceiue it in his going by trailing his legs vpon the ground, ſo cloſe vnto himſelfe as hee can poſſible. The cure, according to Martin is thus. Let him blood the quantity of three pintes, on the breaſt in the palat vaine, receiuing the blood in a pot, and thereunto put firſt a quart of ſtrong vineger, and halfe a doozen broken egges, ſhelles and all, and ſo much wheat-flower as will thicken all that liquor. That done, put thereunto bole Armony beaten into fine powder one pounde, *Sanguis Draconis* two ounces, and mingle them altogether, ſo as the flower may not be perceiued, and if it be too ſtiffe, you may make it more liquid or ſoft, with a little vineger. Then with your hand daube al the ſhoulder from the mane downward, and betwixt the fore-bowels all againſt the haire, and let not the horſe depart out of that place, vntill the charge be ſurely faſtned vnto the skin.

That done, carry him into the ſtable, and tie him vp to the racke, and ſuffer him not to lie down al that day, and giue him a little meat, dieting him moderatly the ſpace of fifteen daies: during which time, he may not ſtir out of his place, but onely to lye downe, and euery day once refreſh the ſhoulder point with this charge, laying ſtill new vpon the olde, and at the fifteene daies end, lead him abroad to ſee how he goeth, and if he be ſomewhat amended, then let him reſt without trauelling, the ſpace of one month, and that ſhal bring his ſhoulder to perfection. But if he be neuer the better for this that is done, than it ſhal be needeful to rowell him with a leather rowell vpon the ſhoulder point, and to keepe him rowelled the ſpace of fifteene daies, renewing the rowel, and clenſing the wound euery other day, and then walke him vp and downe faire and ſoftly, and turne him alwaies on the contrary ſide to the ſore, and when hee goeth vpright, pul out the rowell and heale the wound with a taint of flax dipt in Turpentine, and hogs greace molten together. And if al this will not ſerue, then it ſhal be needful to draw him checker wiſe with a hot iron ouer all the ſhoulder point, and alſo make him to draw in a plough euery day two houres at the leaſt, to ſettle his ioynts for the ſpace of three weekes or a month, and if any thing wil help him, theſe two laſt remedies wil help him, and make him to go vpright againe.

Of ſplaiting in the ſhoulder.

THis commeth by ſome dangerous ſliding or ſlipping, wherby the ſhoulder parteth from the breaſt, and ſo leaues an open rift, not in the skin, but in the fleſh and filme next vnder the skin, and ſo he halteth & is not able to goe, you ſhal perceiue it by trailing his legge after him in his going. The cure according to Martin is thus. Firſt put a paire of ſtrait paſternes on his fore-feet, keeping him ſtil in the ſtable without diſquieting him. Then take of Dialthea one pound, of ſallet-oyle one pinte, of oyle de bayes halfe a pound, of freſh butter halfe a pound, melt al theſe things together in a pipkin, and annoint the grieued place therwith, and alſo round about the inſide of the ſhoulder, and within two or three daies after, both that place and all the ſhoulder beſides wil ſwel.

Then either prick him with a lancet or fleame, in al the ſwelling places, or elſe with ſome other ſharp hot iron, the head whereof would be an inch long, to the intent that the corruption may run out, and vſe to annoint it ſtil with the ſame ointment. But if you ſee that it wil not go away but ſwel ſtil, and gather to a head, then lance it where the ſwelling doth gather moſt, and is ſoft vnder the finger, & then taint it with flax dipt in this ointment: take of Turpentine and of hogs greaſe of each two ounces, and melt them together, renewing the taint twice a day vntil it be whole.

Of

Of the ſhoulder pight.

THis is when the ſhoulder point or pitch of the ſhoulder is diſplaſed, which griefe is called of the Italians *Spallato*, and it commeth by reaſon of ſome great fal forward ruſh or ſtraine. The ſignes be theſe. That ſhoulder point wil ſticke out further then his fellow, and the Horſe will halt right downe. The cure according to Martin is thus. Firſt make him to ſwim in a deepe water vp and down a doozen turnes, and that ſhal make the ioynt to returne in his place. Then make two tough pins of aſhen wood as much as your little finger, ſharp at the poinꝛs, each one fiue inches long: that done, ſlit the skin an inch aboue the point, and an inch beneath the point of the ſhoulder, and thruſt in one of the pins from aboue downward, ſo as both ends may equally ſtick without the skin. And if the pin of wood wil not eaſily paſſe through, you may make it way firſt with an iron pin. That done, make other two holes croſſe to the firſt holes, ſo as the other pin may croſſe the firſt pin right in the midſt with a right croſſe, and the firſt pin would be ſomewhat flat in the mideſt, to the intent that the other being round, may paſſe the better without ſtop and cloſe the iuſter together. *Blundevile*

Then take a peece of a little line ſomwhat bigger then a whipcord, and at one end make a loope, which being put ouer one of the pins ends, wind the reſt of the line good & ſtraite about the pins ends, ſo as it may lye betwixt the pins ends and the skin, and faſten the laſt end with a pack needle and a pack thread, vnto the reſt of the cord, ſo as it may not ſlip: and to do well, both the prickes and the cord would be firſt annointed with a little hogs greace. Then bring him into the ſtable, and let him reſt the ſpace of 9. daies, but let him lye down as little as may be, and put on a paſterne on the ſore leg, ſo as it may be bound with a cord vnto the foot of the manger, to keepe that legge alwaies whileſt he ſtandeth in the ſtable more forward then the other. And at the nine daies end take out the prickes, and annoint the ſore places with a litle Dialthea, or with hogs greaſe, and then turn him out to graſſe.

Of the ſwelling of the forelegs after great labor.

GReat labor and heat cauſeth humors to reſort down into the legs making them ſwel, The cure whereof, according to Martin is thus. Bath them with buttered beere or els with this bath here following: take of Mallovves 3. handfuls, a roſe cake, Sage one handful: boile them together in a ſufficient quantity of vvater, and vvhen the Mallovves bee ſoft, put in halfe a pound of butter, and halfe a pinte of Sallet-oile, and then being ſomewhat vvarme, vvaſh the ſvvelling thervvith euery day once, the ſpace of three or 4. daies. And if the ſwelling wil not go away with this, then take Wine lees, and Cumin, and boile them together, and put thereunto a little wheate-flower, and charge al the ſwelling therewith, and walke him often: and if it will not ſerue, then take vp the great veine aboue the knee on the inſide, ſuffering him not to bleed from aboue, but al from beneath.

Of the Foundering in the forelegs.

THe cauſe of this griefe is declared before in the Chapter of foundering in the body, whereas I ſhewed you, that if a horſe be foundred in the body, the humors wil immediatly reſort downe into his legs, as Martin ſaith within the ſpace of 24. houres, and then the horſe wil go crovching al vpon the hinder legs, his forelegs being ſo ſtiffe, as he is not able to bow them. The cure whereof, according to Martin, is in this ſort. Garter each leg immediatly one handful aboue the knee, with a liſt good and hard, and then walke him or chafe him, and ſo put him in a heat, and being ſomewhat warmed, let him blood in both the breaſt vaines, reſeruing the blood to make a charge withal in this manner.

Take of that bloode two quartes, and of Wheate-flower halfe a pecke, and ſixe Egges, ſhelles and all, of bole Armony halfe a pounde, of *Sanguis Draconis* halfe a quarterne, and a quarte of ſtronge Vineger: mingle them altogether, and charge all his ſhoulders, Breaſt, Backe, Loynes, and Forelegges therewith, and then walke him

vpon ſome hard ground, ſuffering him not to ſtand ſtill, and when the charge is dry, refreſh it againe. And hauing walked him three or 4. houres together, lead him into the ſtable, and giue him a little warm water with ground mault in it, and then a litle hay and prouender, and then walke him againe, either in the houſe, or elſe abroad, and continue thus the ſpace of foure daies: and when all the charge is ſpent, couer him well with a houſing cloth, and let him both ſtand & lye warme, and eat but little meat during the foure daies. But if you ſee that at the foure daies end he mendeth not a whit, then it is a ſign that the humor lies in the foot, for the which you muſt ſearch with your butter, paring all the ſoles of the fore-feete ſo thin as you ſhall ſee the water yſſue through the ſole. That done, with your butter, let him blood at both the toes, and let him bleede well. Then ſtop the veine with a little hogs-greaſe, and then tacke on the ſhooes, and Turpentine molten together, and laid vpon a little Flax, and cram the place where you did let him blood hard with tow, to the intent it may be ſurely ſtopt. Then fil both his feet with hogs greaſe, and bran fried together in a ſtopping Pan, ſo hot as is poſſible. And vpon the ſtopping clap a piece of leather, or elſe two ſplents to keepe the ſtopping. And immediatly after this, take two Egges, beat them in a diſh, and put therto bole Armony, and bean-flower ſomuch as wil thicken the ſame, and mingle them wel together, & make therof two plaiſters, ſuch as may cloſe each foot round about, ſomwhat aboue the cronet, and bind it faſt with a liſt or roler, that it may not fall away, nor be remoued for the ſpace of three daies, but let the ſole be clenſed, and new ſtopped euery day once, and the cronets to be remoued euery two daies, continuing ſo to do vntill it be whole. During which time, let him reſt vnwalked, for feare of looſening his hooues. But if you ſee that he begin to amend, you may walke him faire and ſoftly once a day vpon ſome ſoft ground, to exerciſe his legs and feet, and let him not eat much, nor drink cold water. But if this fundering breake out aboue the hooue, which you ſhal perceiue by the looſeneſſe of the coffin, aboue by the cronet, then when you pare the ſole, you muſt take al the fore-part of the ſole cleane away, leauing the heeles whole, to the intent the humors may haue the freer paſſage downeward, and then ſtop him, and dreſſe him about the cronet as is before ſaid.

Of Foundring.

Markham. OF all other ſorances, Foundering is ſooneſt got, and hardlyeſt cured: yet if it may be perceiued in twenty and foure houres, and taken in hand by this meanes heereafter preſcribed, it ſhal be cured in other twenty and foure houres: notwithſtanding, the ſame receit, hath cured a horſe that hath bin foundred a year & more, but then it was longer in bringing it to paſſe. Foundering commeth when a horſe is heated, being in his greaſe and very fat, and taketh thereon a ſuddaine cold which ſtriketh downe into his legs, and taking away the vſe and feeling thereof. The ſigne to know it is, the horſe cannot go, but wil ſtand cripling with al his foure legs together: if you offer to turne him, he wil couch his buttocks to the ground, and ſome Horſes haue I ſeene ſit on their buttocks to feede.

The cure is thus: Let him blood of his two breaſt vaines, of his two ſhackle vains, and of his two vaines aboue the cronets of his hinder hooues: if the vaines wil bleed, take from them 3. pints at leaſt, if they wil not bleed, then open his neck vain and take ſo much from thence. Saue the blood, and let one ſtand by and ſtir it as he bleeds leſt it grow into lumps, when he hath don bleeding, take as much wheat-flower as wil thicken the blood, the whits of 20. Egges, and three or foure yolkes, then take a good quantity of *Bole armacke*, and a pinte of ſtrong vineger, incorporate al theſe wel together, and withal charge his backe, necke, head, and eares: then take two long rags of cloath and dip in the ſame charge, and withal garter him ſo ſtraite as may be aboue both his knees of his forelegs, then let his keeper take him out to ſome ſtony cauſie, or high-way paued with ſtone, and there one following him with a cudgel, let him trot vp and down for the ſpace of an hour or two or more that don, ſet him vp and giue him ſome meat and for his drinke let him haue a warm maſh: ſome three or foure houres after this, take off his garters, and ſet him in ſome pond of water vp to the mid-ſide, and ſo let him ſtand for two houres, then take him out and ſet him

vp

vp, the next day pul off his ſhooes, and pare his feet very thin, and let him blood both of his heeles and toes, then ſet on his ſhooes again and ſtop them with hogs greaſe and bran boiling hot, and ſplint them vp, and ſo turne him out to run, and he ſhall be ſound.

Of the ſplent as well in the inſide or outſide of the knee, as other where in the Legges.

THis ſorance to any mans feeling is a very griſtle ſometime as big as a Walnut, and ſometime no more then a Haſel nut, which is called of the Italians, *Spinella*, and it commeth, as *Laurentius Ruſſius* ſaith, by trauelling the horſe too younge, or by oppreſſing him with heauy burthens offending his tender ſinnewes, and ſo cauſeth him to halt. It is eaſie to know becauſe it is apparant to the eye, and if you pinch it with your thumbe and finger, the horſe will ſhrinke vp his leg. The cure whereof according to Martin, is in this ſort. *Blundevile*

Waſh it wel with warm water, and ſhaue off the haire, and lightly ſcarifie al the ſore places with the point of a raſor, ſo as the bloode may yſſue forth. Then take of Cantharides halfe a ſpoonefull, and of Euforbium as much, beaten into fine powder, and mingle them together with a ſpoonefull of oile de bay, and then melt them in a little pan, ſtirring them well together, ſo as they may not boile ouer, and being ſo boiling hot, take two or 3. feathers, and annoint all the ſore place therewith. That done, let not the Horſe ſtir from the place where you ſo dreſſe him for one houre after, to the intent he ſhake not off the ointment. Then carry him fair and ſoftly into the ſtable, and tye him as he may not reach with his head beneath the manger, for otherwiſe hee wil couet to bite away the ſmarting and pricking medicine, which if it ſhould touch his lips, would quickly fetch of the skin. And alſo let him ſtand without litter all that day and night.

The next day annoint the ſore place with freſh butter, continuing ſo to do euery day once for the ſpace of 9. daies, for this ſhal allay the heate of the medicine, and cauſe both that, and the cruſt to fall away of it ſelfe, and therewith either cleane take away the ſplent, or at the leaſt remoue it out of the knee into the leg, and ſo much diminiſh it, as the Horſe ſhal goe right vp, and halte no more through occaſion thereof. *Laurentius Ruſſius* would haue the ſplent to be cured by fiering it longſt wiſe and ouerthwart. I haue ſeen the ſplent to be cleane taken away thus, firſt hauing clipt away the haire growing vpon the hard place, you muſt beat it with a good big ſtick of haſill almoſt a foot long, in which ſticke ſomwhat diſtant from the one end thereof would be ſet faſt a ſharp pricke of a little piece of ſteele, to pricke the ſore place therewith, once or twice to make the bloode yſſue out, neuer leauing to beat it firſt ſoftly, and then harder and harder vntil it waxeth ſoft in euery place to the feeling, and to thruſt out the bloud, partly with the ſticke, leaning on it with both your hands, and partly with your thumbs: that done, wind about the ſore place with a piece of double red wollen cloth, holding it ſo as it may lye cloſe thereunto, then ſeare it vpon the cloth with the flat ſide of your ſearing iron, made hot, and not red-hot, but ſo as it may not burne through the cloth, that done, take away the cloth, and lay vpon the ſore a peece of ſhoomakers wax, made like a little cake, ſo broad as is the ſore place, and then ſear that into his Legs with your ſearing iron, vntill the wax be throughly molten, dryed, and ſunken into the ſore: that don, ſeare another piece of waxe in like manner into the ſore, vntill it be dryed vp, and then you may trauell your horſe immediatly vpon it if you will, for he will not halt no more.

Of the ſplent.

A Splent is a ſorance of the leaſt moment, vnleſſe it bee on the knee, or elſe a through Splent, both which cannot bee cured: A Splent is a ſpungy harde griſſell or bone, growing faſt on the inſide of the ſhin-bone of a Horſſe, where a little making ſtark the ſinnewes compels a Horſſe ſomewhat to ſtumble: the cures are diuers and thus they be. If the ſplent be young, tender, and but new in breeding, then caſt the horſe, and take a ſpoonefull of that Oyle called Petrolium, and with that Oyle rubbe the Splent till you make it ſoft, then take a fleame, ſuch as you let a horſe bloud withall, and ſtrike the ſplent *Markham.*

in two or three places, then with your two thombes thruſt it hard, and you ſhal ſee cruſht matter & blood come out, which is the very Splent, then ſet him vp and let him reſt, or run at graſſe for a weeke or more: others for a young Spleent do thus: take a haſell ſticke and cut it ſquare, and therewithall beate the ſplint till it be ſoft, then take a blew cloath and lay vppon the ſplent, and take a Taylors preſſing yron made hot and rub it vp and downe vpon the cloath ouer the ſplent and it ſhall take it cleane away. But if the ſplent be old & great and growne to the perfection of hardneſſe; then you muſt caſt the Horſe and with a ſharp knife ſlit down the ſplent, then take Cantharides and Euforbium, of each like quantity, and boyle them in Oyle debay, and with that fill vp the ſlit, and renewe it for three daies together, then take it away, & anoint the place with Oyle debay, Oyle of Roſes or Tar, vntill it be whole.

Of a Malander.

Blundeville A Malander is a kinde of ſcab growing in the forme of lines, or ſtrokes, ouerthwart the bent of the knee, and hath long haires with ſtubborne rootes, like the briſtles of a Bore which corrupteth and cankereth the fleſh, like the rootes of a childas ſcabbed head: and if it bee great it will make the Horſe to go ſtiffe at the ſetting forth, and alſo to halt. This diſeaſe proceedeth ſometime of corrupt bloode, but moſt commonly for lacke of cleane keeping, and good rubbing. The cure according to Martin, is thus. Firſt waſh it well with warm water, then ſhaue both haire and ſcab clean away, leauing nothing but the bare fleſh, whereunto lay this plaiſter. Take a ſpoonefull of Sope, and as much of lime: mingle them together, that it may be like paaſt, and ſpread as much on a clout as will couer the ſore, and binde it faſt on with a liſt, renewing it euery day once the ſpace of two or three daies, and at the three dayes end, take away the plaiſter and annoint the ſore with oyle of Roſes made lukewarme, and that ſhall fetch away the cruſt ſcurfe, bred by meanes of the plaiſter, which being taken away, waſh the ſore place well euery day once with his owne ſtale, or elſe with mans vrine, and then immediately ſtraw vpon it the powder of burnt oyſterſhels, continuing thus to do euery day once, vntill it be whole.

Another of the Mallander.

Markham. A Mallander is a peeuiſh ſorance and commeth of ill keeping, it is on the fore-legs, iuſt on the inſide, at the bending of the kne, it will make a horſe go ſtark, & ſtumble much the cure is in this ſorte. Caſt the Horſe, and with ſome inſtrument pluck off the dry ſcab that wil ſticke thereon, and rub it till it bleede, then take and bind it thereto for three daies, in which ſpace you ſhall ſee a white asker on the ſore, then take that off, and annoint it with oyle of Roſes or freſh butter, vntill it be throughly cured.

Of an vpper attaint or ouerreach vpon the backe ſinnew of the ſhanke, ſomewhat aboue the ioynt.

THe Italians call this ſorance *Atrincto*, which is a painefull ſwelling of the maiſter ſinnew, by meanes that the Horſe doth ſometime ouerreach, and ſtrike that ſinnew with the toe of his hinder foote, which cauſeth him to halt. The ſignes be apparant by the ſwelling of the place, and by the horſes halting. The cure, according to Martin, is thus: waſh the place with warme water, and ſhaue all the haire ſo farre as the ſwelling goeth, and ſcarifie euery part of the ſore place lightly with the point of a raſor, that the bloode may yſſue forth. Then take of *Cantharides* and of *Euforbium*, of each halfe an ounce, mingle them together with halfe a quarterne of Sope, and with a ſlice ſpread ſome of this oyntment ouer al the ſore, ſuffering him to reſt there as you dreſſe him for one halfe houre after, and then you may carry him into the ſtable, and there let him ſtand without litter, and tyed as hath beene ſaid before in the Chapter of the ſpleene, and the next day dreſſe him with the ſame oint-

ment

ointment once againe, euen as you did before. And the thirde daye annoint the place with freſh Butter, continuing ſo to do the ſpace of nine daies, and at the nine daies end make him this bath. Take of Mallowes three handfuls, a Roſe-cake, of Sage an handfull. Boile them togither in a ſufficient quantity of water. And when the Mallowes be ſoft, put in halfe a pounde of Butter, and halfe a pinte of Sallet oyle, and then being ſomewhat warme, waſh the ſore place therewith euery day once, the ſpace of three or foure dayes.

Of a nether taint.

THis is a little bladder ful of ielly, much like vnto a wind-gal, not apparant to the eie, but to the feeling, growing in the midſt of the paſterne, ſomewhat aboue the fruſh. *Blundevile* It commeth by a ſtraine, or elſe by ſome wrench, or by any ouer-reach, and maketh the horſe to halt. The ſignes be theſe. The neather-ioynt toward the Fewterlocke will be hot in feeling, and ſomewhat ſwollen. The cure, according to Martin is in this ſort. Tie him aboue the ioynt with a liſt ſomewhat harde, and that will cauſe the bladder to appeare to the eye. Then lance it with a ſharpe pointed knife, and thruſt out al the ielly. That doone, lay vnto it the white of an Egge, and a little ſalt beaten together, and laid vppon Flaxe or Towe, and binde it faſt vnto the ſore, renewing it once a day the ſpace of foure or fiue daies, during which time let him reſt, and then you may boldly labour him.

Of an Ataint.

AN Attaint is a griefe that commeth by an ouer-reach, as clapping one legge vppon another, or by ſome other horſes treading vpon his heels, the cure is: take a ſharp *Markham.* knife and cut out the ouer-reach, that is, if it be neuer ſo deepe like a hole, cut it plain and ſmooth, howe broade ſoeuer you make it, then waſh it with Beere and Salt, and lay to it Hogges greaſe, Wax, Turpentine, and Rozen, of each like quantity boiled and mingled togither, and this wil in few daies heale him, be it neuer ſo ſore.

Of an ouer-reach vpon the heele.

THis is a cut, ſo as the skinne hangcs downe at the heele, made with the toe of the hinder foot, and is apparant to the eie, and it wil cauſe the horſe ſomewhat to halt. The cure whereof according to Martin is thus. Cut away the skinne that hangeth downe, and binde a little Flaxe dipt in the white of an Egge, mingled with a little bole Armony, renewing it euery day once the ſpace of three or foure daies, and that will heale it.

Of falſe quarters.

THis is a rifte ſometime in the out ſide, but moſt commonly in the inſide of the hooue, becauſe the inſide is euer the weaker part, which ſides are commonly cald quarters, and therof this ſorance taketh his name, and is called a falſe quarter, that is to ſay, a craſed or vnſound quarter, which name indeed is borrowed of the Italians, calling it in their toong *Falſo quarto*. It commeth by euil ſhooing, and partly by euil paring. The ſignes be theſe. The horſe wil for the moſt part halt, and the rift wil bleed, and is apparant to the eye. The cure according to Martin is thus. If the horſe halt, then pul off the ſhooe, and cut ſo much away on that ſide of the ſhooe where the griefe is, as the ſnooe being immediately put on againe, the rift may be vncouered. Then open the rift with a Roſenet or drawer, and fil the rift with a role of Towe dipt in Turpentine, Waxe, and Sheepes ſewet molten, renewing it euery day once, vntil it be whole: And the rift being cloſed in the top, draw him betwixt the haire and the hooue with a hot yron ouerthwart that place, to the intent that the hooue may ſhoote al whole downeward, and when the horſe goeth vpright, ride him with no other ſhooe, vntil his hooue be throughly hardened againe.

Of

in two or three places, then with your two thombes thruſt it hard, and you ſhal ſee cruſht matter & blood come out, which is the very Splent, then ſet him vp and let him reſt, or run at graſſe for a weeke or more: others for a young Spleent do thus: take a haſell ſticke and cut it ſquare, and therewithall beate the ſplint till it be ſoft, then take a blew cloath and lay vppon the ſplent, and take a Taylors preſſing yron made hot and rub it vp and downe vpon the cloath ouer the ſplent and it ſhall take it cleane away. But if the ſplent be old & great and growne to the perfection of hardneſſe, then you muſt caſt the Horſe and with a ſharp knife ſlit down the ſplent, then take Cantharides and Euforbium, of each like quantity, and boyle them in Oyle debay, and with that fill vp the ſlit, and renewe it for three daies together, then take it away, & anoint the place with Oyle debay, Oyle of Roſes or Tar, vntill it be whole.

Of a Malander.

Blunderuile A Malander is a kinde of ſcab growing in the forme of lines, or ſtrokes, ouerthwart the bent of the knee, and hath long haires with ſtubborne rootes, like the briſtles of a Bore which corrupteth and cankereth the fleſh, like the rootes of a childas ſcabbed head: and if it bee great it will make the Horſe to go ſtiffe at the ſetting forth, and alſo to halt. This diſeaſe proceedeth ſometime of corrupt bloode, but moſt commonly for lacke of cleane keeping, and good rubbing. The cure according to Martin, is thus. Firſt waſh it well with warm water, then ſhaue both haire and ſcab clean away, leauing nothing but the bare fleſh, whereunto lay this plaiſter. Take a ſpoonefull of Sope, and as much of lime: mingle them together, that it may be like paaſt, and ſpread as much on a clout as will couer the ſore, and binde it faſt on with a liſt, renewing it euery day once the ſpace of two or three daies, and at the three dayes end, take away the plaiſter and annoint the ſore with oyle of Roſes made lukewarme, and that ſhall fetch away the cruſt ſcurfe, bred by meanes of the plaiſter, which being taken away, waſh the ſore place well euery day once with his owne ſtale, or elſe with mans vrine, and then immediately ſtraw vpon it the powder of burnt oyſterſhels, continuing thus to do euery day once, vntill it be whole.

Another of the Mallander.

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Of

Of halting behind, and where the griefe is.

Blundevile IF a horſe halt behind, the griefe muſt either be in the hip, in the ſtiffle, in the hough, in the hamme, in the legge, in the neather ioynt, paſterne or foot. If he halt in the hippe of a new hurt, the horſe wil go ſideling, and not followe ſo well with that legge as with the other. But if it be old hurt, the ſore hippe wil ſhrink and be lower then the other. And is beſt ſeene, when hee goeth vp a hil, or vpon the edge of ſome banke, ſo as the woorſte legge may go on the higher ſide, for then he wil halt ſo much more, becauſe it is paineful vnto him to go ſo vneuenly wrinching his legge. If the griefe bee in the ſtiffle, then the horſe in his going wil caſt the ſtiffle ioynt outward, and the bone on the inſide wil be farre bigger than the other.

If the griefe bee in the hough, then it is by meanes of ſome Spauen, or ſome other hurt apparant to the eie. And the like may be ſaid of the ham, wherein may be ſeene the Selander, or ſuch like apparant ſorance, cauſing the horſe to halt: If the griefe be eyther in the leg, paſterne or foot, then you ſhal finde it by ſuch ſignes as haue bin taught you before. And therefore let vs now ſpeake of thoſe ſorances, that are properly incident to the hinder legs.

Of the String-halt.

THe String-hault is a diſeaſe that maketh a horſe twitch vp his legge ſodenly, and ſo hault much, it commeth ſometimes naturally, and ſometimes cauſually, by means of ſome great cold whereby the ſinnewes are ſtrained: the beſt cure thereof, is to dig a pit in ſome dunghil, as deepe as the horſe is hie, and ſet the horſe in, & couer him with warme dung, and ſo let him ſtande the ſpace of two houres, then take him out and make him cleane, and then bath him al ouer with Traine-oile made warme, and it wil help him.

Markham.

Of a horſe that is hipped, or hurt in the hippes.

THe horſe is ſaid to be hipt, when the hip-bone is remooued out of his right place, which griefe is called of the Italians *Mal del ancha*. It cummeth moſt commonly by ſome great ſtripe or ſtraine, ſlipping, ſliding, or falling. The ſignes be theſe. The horſe wil halt, and in his going he wil go ſideling, and the ſore hip wil fal lower than the other, and the fleſh in proceſſe of time will conſume cleane away. And if it be ſuffred to run ſo long, it wil neuer be reſtored vnto his preſtine eſtate. The beſt way as Martin ſayth to make him go vpright, is to charge his hip and backe with Pitch and Rozen molten togither, and laid on warme, and then ſome ſlox of his owne colour to be clapped vppon the ſame, and ſo let him run to graſſe, vntil he go vpright. But the ſore hip wil neuer riſe againe ſo high as the other. If the horſe be not hipped, but onely hurt in the hip, and that newly, then firſt take of oile de Bay, of Dialthea, of Nerual, of Swines-greace, melt them altogither, ſtirring them continually vntil they be throughly mingled togither, and annoint the ſore place againſt the haire with this ointment euery day once, the ſpace of a fortnight, and make the ointment to ſinke wel into the fleſh, by holding a hot broad barre ouer the place annointed, weauing your hand too and fro, vntil the ointment be entred into the skin. And if at the fortnights end, you ſee that the horſe amendeth no whitte for this, then ſlit a hole downward in his skin, and an inch beneath the hip-bone, making the hole ſo wide, as you may eaſily thruſte in a rowel with your finger, and then with a little broade slice or yron, loſen the skin from the fleſh aboue the bone, and round about the ſame, ſo broad as the rowel may lye flat and plaine betwixt the skin and the fleſh, which rowel would be made of ſoft Calues-leather, with a hole in the midſt like a ring, hauing a thred tied vnto it, to pul it out when you would cleanſe the hole, and if the rowel be rowled about with flax faſt tied on, & anointed with the ointment vnder written, it wil draw ſo much the more: and thruſt in the rowel firſt double, and then ſpred it abroad with your finger. That done, taint it with a good long taint of flax or tow dipt in a little Turpentine and hogs-greace molten togither and made warme, and cleanſe the hole and the rowel euery day once, and alſo renew the taint euery day for the ſpace of a fornight.

And before you dreſſe him, cauſe him euery day to be ledde vp and downe a foot pace a quarter of an houre, to make the humors come downe, and at the fortnights end pul out the rowel, and heale vp the wound with the ſame ſalue, making the taint euery day leſſer, and leſſer vntil it be whole. And ſo ſoone as it is whole, draw with a hot yron croſſe lines, of eight or nine inches long, right ouer the hip-bone, ſo as the rowelled place may bee in the very midſt thereof, and burne him no deeper, but ſo as the skin may looke yellow and then charge al that place, and ouer al his buttocks with this charge. Take of pitch one pound, of Rozen halfe a pounde, of Tarre halfe a pinte: Boile them together, and then being good and warme, ſpred it on with a clout tied in a riuen ſticke: and then clap on a few flockes of the horſes colour. And if it be in Summer, let the horſe runne to graſſe a while, for the more he trauelleth at his owne wil, the better it is for him.

Of ſtiffling, and hurts in the ſtiffle.

THe horſe is ſaid to be ſtiffled, when the ſtiffling bone is remoued from the place: but if it be not remoued nor looſened, and yet the horſe halteth by meanes of ſome griefe there, then we ſay that the horſe is hurt in the ſtiffle, and not ſtiffled. The ſtiffle commeth by means of ſome blow, or ſome great ſtraine, ſlipping or ſliding. Theſignes be theſe. If he be ſtiffled, the one bone wil ſticke out farther than the other, and is apparant to the eie. *Martin* woulde haue you to cure the ſtiffle in al points like vnto the ſhoulder-pight, ſauing that the pins need not bee ſo long, becauſe the ſtifling place is not ſo broad as the ſhoulder, and ſtanding in the ſtable, let him haue a paſterne with a Ring on his forelegge, and therunto faſtena cord, which cord muſt go about his necke, and let it be ſo much ſtrained, as it may bring his fore legge more forward than the other to keepe the bone from ſtarting out. But if the horſe bee but hurt in the ſtiffle with ſome ſtripe or ſtraine, then the bone wil not ſtand out, but perhaps the place may be ſwollen. The cure according to Martin is thus. Firſt annoint the place with the ointment mentioned before, euery day once the ſpace of a fortnight, and if the horſe amend not with this, then rowel him with a hearen rowel, or elſe with a quil, and let the neather hole be ſomwhat before the ſore place, and clenſe the hole euery daye, by turning the rowel, continuing ſtil to annoint the place with the ointment aforeſaid, and that wil make him whole.

Of foundering behind.

THis happes moſt commonly when a horſe is very fat, and hath his greace moulten within him, which is ſoone done with euery little heate. You ſhal perceiue it by his going, for he wil be afraide to ſet his hinder feet to the grounde, and he wil bee ſo weake behind, as he wil ſtand quiuering and ſhaking and couet alwaies to lie downe. The cure, according to Martin is thus. Firſt garter him aboue the houghes, and then force him to go awhile to put him in a heat, and being ſomewhat warme, let him bloode in the thigh vaines, reſeruing of that blood a pottle, to make him a charge in this ſort. Put vnto that blood, of Wheat-flower and of Beane-flower, of each a quarter of a pecke, of Bole Armony one pound, of *Sanguis Draconis* two ounces, ſix Egges, ſhels and al, of Turpentine halfe a pound, of Vineger a quart. Mingle al theſe thinges togither, and therewith charge both his hinder Legges, his Reynes, and Flankes, al againſt the haire. And if the horſe cannot dung, lette him be raked, and giue him this gliſter: take of Mallowes three handfuls, and boile them wel in faire Water from a pottle to a quart. Then ſtraine it and put thereunto halfe a pounde of Butter, and of Sallet Oyle a quarter of a pinte, and hauing emptied his belly, giue him alſo this drinke to comforte him; take of Malmeſie a quart, and put thereunto a little Cinamon, Mace, and Pepper, beaten into fine powder and of Oyle a quarter of a pinte, and giue the horſe to drinke of that Luke-warme with a horne.

That don, let him be walked vp and downe a good while togither if he be able to go: if not, then tie him vp to the racke, and let him be hanged with Canuas and ropes, ſo as he

may

may ſtand vppon the ground with his feet: For the leſſe he lieth the better, and pare his hinder feet thin, vntill the deaw come out, and tacking on the ſhooes againe, ſtoppe the hooues with bran and hogs greace boiled togither, and let both his feet hauing this geere in it, be wrapped vp in a cloath euen to his paſternes, and there tie the clout faſt. Let his diet be thinne and let him drinke no colde water, and giue him in winter wet hay, and in Summer graſſe.

Of the dry Spauen.

Blundeuile THe dry Spauin called of the Italians *Spauano* or *Sparauagno*, is a great hard knob as big as a Walnut growing in the inſide of the hough, hard vnder the ioynt, nigh vnto the maiſter vaine, and cauſeth the horſe to halt, which ſorance commeth by kind becauſe the horſes parents perhaps had the like diſeaſe at the time of his generation, and ſometime by extreame labour and heat diſſoluing humors which do deſcend thorough the maiſter vaine, continually feeding that place with euil nutriment, and cauſeth that place to ſwel. Which ſwelling in continuance of time becommeth ſo hard as a bone, and therefore is called of ſome the bone-Spauen. It needeth no ſignes or tokens to knowe it becauſe it is very much apparant to the eie, and therefore moſt Ferrers doe take it to be incurable.

Notwithſtanding, Martin ſaith, that it may bee made leſſe with theſe remedies heere following. Waſh it with warme water, and ſhaue off the haire ſo farre as the ſwelling extendeth and ſcarifie the place, ſo as it may bleed. Then take of *Cantharides* one dozen, of *Euforbium* halfe a ſpoonefull, breake them into powder, and boile them togither with a little oile de Bay, and with two or three feathers bound togither, put it boiling hot vpon the ſore, and let his taile be tyed vp for wiping away the medicine; and then within halfe an houre after, ſet him vp in the ſtable, and tie him ſo as he may not lie downe al the night for feare of rubbing off the medicine, and the next day annoint it with freſh butter, continuing thus to do euery day once the ſpace of fiue or ſixe daies, and when the haire is growne againe, draw the ſore place with a hot yron. Then take anorher hot ſharpe yron like a Bodkin, ſomewhat bowing at the point, and thruſte it in at the neather end of the middle-line, and ſo vppeward betwixt the skinne and the fleſh to the compaſſe of an inch and a halfe.

And then taint it with a little Turpentine and Hogges-greace moulten together and made warme, renewing it euery day once the ſpace of nine daies. But remember firſt immediately after his burning to take vppe the maiſter vaine, ſuffering him to bleed a little from aboue, and tie vp the vper end of the vaine, and leaue the neather end open, to the intent that hee may bleede from beneath vntil it ceaſe it ſelfe, and that ſhal diminiſh the Spauen, or elſe nothing wil do it.

Of the Spauen, both bone and blood.

Markham. DOubtleſſe a Spauen is an euil ſorance, and cauſeth a horſe to hault principally in the beginning of his griefe, it appeareth on the hinder Legges within, and againſt the ioynt, and it will bee a little ſwolne, and ſome horſes haue a thorough Spauen, which appeareth both within and without. Of the Spauen there are two kindes, the one hard the other ſoft: That is: a bone-Spauen, and a blood-Spauen, for the bone-Spauen I holde it harde to cure, and therefore the leſſe neceſſary to be dealt withal, except very great occaſion vrge, and thus it may be holpen.

Caſt the horſe and with a hot yron ſlitte the fleſh that couereth the Spauen, and then lay vpon the Spauen, *Cantharides* and *Euforbium* boyled together in oile de Bay, and annoint his legges round about, either with the oile of Roſes, and with *Vnguentum album camphiratum*. Dreſſe him thus for three daies togither, then afterwarde take it awaye and for three daies more lay vnto it onely vpon Flaxe and vnſleact lime, then afterward dreſſe it with Tarre vntil it be whole.

The

The *Cantharides* and *Euforbium*, wil eat & kil the ſpungy bone, the lime wil bring it clean away, and the Tarre wil ſucke out the poiſon, and heale al vp ſound: but this cure is dangerous, for if the inciſion be done by an vnskilful man, and he either by ignorance or by the ſwarting of his hand, burne in twaine the great vaine that runnes croſſe the Spauen, then the horſe is ſpoiled.

Now for the blood Spauen that is eaſily helpt, for I haue knowne diuers which haue beene but newly beginning, helpt onely by taking vppe the Spauen vaine, and letting it bleed wel beneath, and then ſtop the wound with Sage, and Salt, but if it be a great blood Spauen, then with a ſharpe knife, cut it as you burnt the bone Spauen, and take the Spauen away, then heale it vp with Hogges-greace and Turpentine onely.

Of the wet Spauen, or through Spauen.

THis is a ſoft ſwelling growing on both ſides of the hough and ſeemes to goe cleane through the hough, and therefore may bee called a through Spauen. But for the moſt part the ſwelling is on the inſide, becauſe it is continually fed of the maſter vain, & is greater than the ſwelling on the outſide. The Italians cal this ſorance *Laierda*, or *Gierdone*, which ſeemeth to come of a more fluxible humor, and not ſo viſcous or ſlimy as the other Spauen doeth, and therefore this waxeth not ſo harde, nor groweth to the nature of a bone as the other doeth, and this is more curable then the other. It needes no ſignes, becauſe it is apparant to the eie, and eaſie to know by the deſcription thereof before made: The cure according to Martin is thus. Firſte waſh, ſhaue, and ſcarifie the place as before. Then take of *Cantharides* halfe an ounce, of Euforbium an ounce broken to powder, & Oyle de Bay one ounce, mingle them wel together colde, without boiling them, and dreſſe the ſore therewith two daies togither, and euery day after, vntil the haire be growne againe, annoint it with freſh Butter. Then fire him both without and within, as before, without tainting him, and immediately take vp the maiſter veine, as before: and then for the ſpace of nine daies, annoint him euery daye once with Butter, vntil the fiered place beginne to ſcale, and then waſh it with this bath. Take of Mallowes three handfuls, of Sage one handful, and as much of red nettles, boile them in water vntil they be ſoft, and put thereunto a litle freſh butter, and bath the place euery day once for the ſpace of three or foure daies, and vntil the burning be whole, let the horſe come in no wet.

Of the Selander.

THis is a kind of ſcab breeding in the ham, which is the bent of the hough, and is like in al points, to the Malander, proceeding of like cauſes, and requireth like cure, and therefore reſort to the Malander.

Of the hough boonie, or hard knob.

THis is a round ſwelling boony, like a *Paris* bal, growing vpon the tippe or elbow of the hough, and therefore I thought good to cal it the hough-boonie. This ſorance commeth of ſome ſtripe or bruſe, and as Martin ſaith, is cured thus. Take a round hot yron ſomewhat ſharpe at the ende like a good bigge bodkin, and let it be ſomewhat bending at the point. Then holding the ſore with your left hande, pulling it ſomewhat from the ſinnewes, pierce it with the yron, being firſt made red hot, thruſting it beneath in the bottome, and ſo vpward into the belly, to the intent that the ſame ielly may yſſue downeward out at the hole, and hauing thruſt out al the ielly, taint the hole with a tainte of Flaxe dipt in Turpentine, and Hogges greace moulten together, and alſo annointe the out-ſide with Hogges greace made warme, renewing it euery daye once vntill the hole be ready to ſhut vp, making the taint euery day leſſer and leſſer, to the intent it may heale vp.

Of

Of the Curbe.

Blundeuile THis is a long ſwelling beneath the Elbow of the hough, in the great ſinnewe behind, and cauſeth the horſe to halt, after that he hath been a while laboured and thereby ſomewhat heated. For the more the ſinnew is ſtrained, the greater griefe, which againe by his reſt is eaſed. This commeth by bearing ſome great weight when the horſe is younge, or elſe by ſome ſtraine or wrinch, whereby the tender ſinnewes are greeued, or rather bowed (as *Ruſſius* ſaith (whereof it is called in Italian *Curba a Curuando*, that is to ſay, of bowing, for anguiſh whereof it doth ſwel, which ſwelling is apparant to the eie, and maketh that legge to ſhew bigger than the other. The cure according to Martin is thus: Take of wine-Leeze a pinte, a porringer ful of Wheat flower, of Cumin halfe an ounce, and ſtirre them well togither, and being made warme charge the ſore 3. or 4. daies, and when the ſwelling is almoſt gone, then draw it with a hot yron, and couer the burning with Pitch and Rozen moulten together, and lay it on good and warme, and clap thereon ſome ſlockes of his owne colour, or ſo nigh as may be gotten, and remoue them not, vntil they fal away of themſelues. And for the ſpace of nine daies let the horſſe reſt, and come in no wet.

Another of the Curbe.

Markham. A Curbe is a ſorance that maketh a horſe to halt much, and it appeares vpon his hinder legges, ſtraight behind vpon the cambrell place, and a little beneath the Spauen, and it wil be ſwolne as big as halfe a Walnut, the cure followeth: Take a ſmall cord and bind his legges hard aboue it, and beneath it, then beat it, and rub it with a heauy ſticke til it growe ſoft, then with a fleame ſtrike it in three or foure places, and with your thumbes cruſh out the filthy bruſed matter, then looſe the corde, and annoint it with Butter vntil it be whole.

Of the paines.

Blundeuile THis is a kinde of ſcabbe, called in Italian, *Crappe*, which is full of fretting matteriſh water, and it breedeth in the paſternes for lacke of cleane keeping and good rubbing after the horſe hath beene iournied, by means wherof the ſand & dirt remaining in the haire, fretteth the skin and fleſh, and ſo breedeth a ſcab. And therefore thoſe horſes that haue long haire, and are rough about the feet, are ſooneſt troubled with this diſeaſe, if they be not the cleanlier kept. The ſignes be theſe. His legs wil bee ſwollen and hot, and water wil yſſue out of the ſcab, which water his hot and fretting, as it wil ſcalde off the haire and breed ſcabs, ſo farre as it goeth. The cure, according to Martin is thus, Firſt waſh wel al the paſternes with Beere and Butter warmed togither, and his legs being ſomewhat dried with a cloth: clip away al the haire, ſauing the fewter lockes. Then take of Turpentine, of Hogges-greace, of hony of each like quantity, mingle them togither in a pot, and put thereunto a little Bole Armony, the yelkes of two Egges, and as much Wheat-flower as wil thicken the things aforeſaid, and make it plaiſter-like, and for that cauſe it had need to be very wel wrought and ſtirred togither. Then with a ſlice ſtrike ſome of the plaiſter vpon ſuch a peece of linnen cloath as wil ſerue to go round about the paſterne, and bind it faſt on with a rowler, renewing it once a day, vntil it be whole, and let not the horſe be trauelled nor ſtand wet.

Another of the paines.

Markham. PAines is a ſorance that commeth of hot ill humors of il keeping: it appeareth in the Fetlockes, and wil ſwel in the Winter time, and wil ſend foorth a ſharpe water: the haire wil ſtare, and the cure is thus: Waſh them euery day twice or thrice with gunpouder and Vineger, and they wil be whole in one weeke at the moſt.

Of

Of Mules or kibed heeles, called of the Italians Mule.

THis is a kind of ſcab breedi ng behind, ſomewhat aboue the neather ioynt, growing ouerthwat the fewterlock, which commeth moſt commonly for being bred in cold ground, or elſe for lack of good dreſſing, after that he hath bin labored in foule mire and dirty waies, which durt lying ſtil in his legs, fretteth the skin, and maketh ſcabby rifts, which are ſoone bred, but not ſo ſoone gotten away. The anguiſh wherof maketh his legs ſomtime to ſwell, and ſpecially in winter and ſpring time, and then the horſe goeth very ſtifly, and with great pain. The ſorance is apparant to the eie, and is cured according to Martin in this ſort. Take a piece of linnen cloth, and with the ſalue recited in the laſt chap. make ſucha plaiſter as may couer al the ſore place, and binde it faſt on that it may not fall off, renewing it euery day once vntil the ſore leaue running, and beginneth to wax dry, then waſh it euery day once with ſtrong water, vntill it be cleane dryed vp, but if this ſorance be but in breeding, & there is no raw fleſh, then it ſhal ſuffice to anoint it with Sope two or three daies, and at the three daies end to waſh them with a little Beefe broath or diſh water.

Of Frettiſhing.

FRettiſhing is a ſorance that commeth of riding a horſe, til he ſweat, and then to ſet him vp without litter, wher he taketh ſuddenly cold in his feet, & chiefely before: it appears vnder the heele in the hart of the foot: for it will grow dun, and wax white and crumbly like a Pomys, & alſo in time it wil ſhow, by the wrinckles on his hoofe, and the hoofe wil grow thicke and brickle, he wil not be able to tread, on ſtones or hard ground, nor well to trauel but ſtumble and fal: the cure is thus: Take and pare his feet ſo thin as may be, then roſt two or three Egs, in the Embers very hard, & being extream hot taken out of fire, cruſh them in his foot, and then clap a piece of leather theron, and ſplint it that the Egges may not fal out, and ſo let him run and he will be ſound. *Markham.*

Of ſorances or griefes that be common to all foure feet.

HItherto we haue declared vnto you the cauſes, ſigns and cure of all ſuch griefes as are properly incident, either to the forelegs, or hinder legs: now therefore we ſpeake of thoſe griefes that be common to them both, and firſt of windgals.

Of Windgalles.

THe windgall called of the Italians *Galla*, is a bladder full of corrupt ielly, whereof ſome be great and ſome bee ſmall, and do grow on each ſide of the ioynt, and is ſo painfull, and eſpecially in ſummer ſeaſon when the wether is hot and the waies hard, as the horſe is not able to trauell but halteth downe right. They come for the moſt part through extreame labor and heat, whereby the humors being diſſolued, doe flow and reſort into the hollow places about the neather ioynts, and there be congealed and couered with a thin skin like a bladder. They bee apparant to the eie and therefore neede no other ſignes to know them. The cure whereof according to Martin is thus. Waſh them with water and ſhaue off the haire, ſcarifie them with the point of a raſor, and dreſſe them with Cantharides in the ſelfe ſame manner as the ſplent in the knee was taught before, and annoint them afterward with butter vntil the skin be whole. And if this will not heale it, then draw them with a hot iron like a ragged ſtaffe. That done ſlit the middle line which paſſeth right downe through the windgall with a ſharpe knife, beginning beneath and ſo vpward the length of halfe an inch, to the intent you may thruſt the ielly out at that hole, then lay vnto it a little pitch and rozen molten together, and made lukewarme, and put a few ſloxe on it, and that will heale him. And you may dry vp the windgall in ſuch manner as heere followeth. Firſt chop off the haire ſo far as the windgall extendeth, and hauing ſtriken it with a fleame, thruſt out the ielly with your finger. Then take a peece of red wollen cloath and clap it to the place, and with a hot broad ſearing iron ſeare it, ſo as the iron may not burne through the cloth, which is don to dry vp the humors. *Blundevile*

Then hauing taken away the cloth, lay vnto the place a peece of ſhoomakers waxe made like a flat cake, about the breadth of a teſtorn, and with your iron not made ouer hot, ſtreek ſoftly vpon it too and fro, vntill the ſaid wax be throughly melted into the ſore. Wherupon lay a few flox, and let him go. Which flocks will afterward fall away of their owne accord.

Of Windgals.

WIngals are eaſie to cure, they be little ſwellings like blebs or bladders, on either ſide the ioint next vnto the feuter-locks, as wel before as behind, and they come through the occaſion of great trauell, in hard, grauelly, or ſandy waies. The cure is. Take Pitch, Rozen, and Maſtick, of each like quantity, melt them together, and with a ſtick lay it round about the horſes legs, and whileſt it is hot lay flocks theron: the nature of this plaiſter, is neuer to come away whilſt there is any windgall on the Horſes legs, but when they are dried vp, then it will fall away of it ſelfe.

Markham.

Of wrinching the neather ioynt.

THis commeth many times by treading awry in ſome cart root or otherwiſe. The ſigns be theſe. The ioynt will be ſwollen and ſore, and the horſe will halt. The cure whereof according to Martin is thus: take of Dialthea halfe a pounde, and as much of Neruall. Mingle them together and anoint the ſore place therewith, chafing it well with both your hands that the oyntment may enter, continuing ſo to do euery day once, vntill the oyntment be all ſpent, and let the horſe reſt. But if this will not preuaile, then waſh it with warm water and ſhaue away all the haire ſauing the fewter-lock. Scarifie it and lay to it Cantharides, and heale it as you do each ſplent in the knee.

Of enterfering.

BIcauſe enterfering is to be holpen by ſhooing, wee purpoſe not to ſpeake of it, vntill we come to talke of the order of paring and ſhooing all manner of hooues.

Another of Enterfering.

ENterfering is a griefe that commeth ſometimes by ill ſhooing, and ſomtimes naturally, when a horſe trots ſo narrow that he hewes on leg vpon another, it appeareth both before and behind, betweene the feete againſt the fet-lockes, and there is no remedy but ſhooing him with ſhooes made thin and flat on the outſide, and narrow and thicke within.

Of the ſhakell gall.

IF a horſe be galled in the paſterns, with ſhakell, locke paſterne, or halter, anoint the ſore place with a little Hony and Verdigreaſe boiled together, vntill it looke red which is a good ointment for all gallings on the withers and immediatly ſtrow vpon the ointment, being firſt laid vpon the leg, a little chopt flax or tow and that will ſtick faſt, continuing ſo to do euery day once vntill it be whole.

Of hurts in the legs, that commeth by caſting in the halter or collar.

Gaſkoigne de vile

IT chanceth many times, that a Horſſe hauing ſome itch vnder his eares, is deſirous to ſcratch the ſame with his hinder foote which whileſt he reacheth too and fro, doth faſten in the coller or halter, wherewith the more that he ſtriueth the more he galleth his Legges, and many times it chanceth for that he is tyed ſo long, by means wherof being laid, and the halter ſlack about his feet, riſing perhaps or turning he ſnarleth himſelfe ſo as he is not able to get vp, but hangeth either by the neck or Legges, vvhich ſometimes are galled euen to the hard bone.

Ruſſius calleth ſuch kinde of galling *Capiſtratura*, which he was wont to heale with this oint-

ointment heere following, praiſing it to be excellent good for the cratches, or any ſcab, bruiſe, or wound: take of oile Oliue one ounce, of Turpentine two or three ounces, melt them together ouer the fire, and then put thereunto a little wax, and work them well togither, and annoint the ſore place therwith. Martin ſaith it is good to annoint the ſore place with the white of an egge and ſallet-oile beaten together, and when it commeth to a ſcab, annoint it with butter being molten, vntill it looke browne.

Of the Cratches or Rats tailes, called of the Italians Crepaccie.

THis is a kind of long ſcabby rifts growing right vp and down in the hinder part, from the fewterlock vp to the Curb, and commeth for lacke of cleane keeping, and is eaſily ſeene if you take vp the horſes foot, and lift vp the haire. The cure according to Martin is thus. Take of Turpentine halfe a pound, of hony a pint, of hogs-greaſe a quarterne, and 3. yolks of Egs, and of bole Armony a quartern, beaten into fine powder, of bean flower halfe a pinte, mingle all theſe well together, and make a ſalue thereof, and with your finger annoint all the ſore places, ſheading the haire as you go, to the intent you may the eaſier find them, and alſo to make the ſalue enter into the skin, and let the horſe come in no wet, vntill he be whole.

Of the Scratches.

SCratches will cauſe a horſe to halt ſore, and they come only by naughty keeping, and they appeare in the paſterns vnder the Fetlocks, as if the skin were cut ouerthwart, that a man may lay in a wheat-ſtraw: the cure is thus: bind vnto thē (the haire being cut cleane away) black Sope and Lime kned together, for three daies, then lay that by, and annoynt the place with butter, and heale the ſore with Bores greace and Tar mixt well together. *Markham.*

Of the Ring-bone.

THis is a hard griſle growing vpon the cronet, and ſometime goeth round about the cronet, and is called in Italian *Soproſſo*. *Laurentius Ruſsius* ſaith, that it may grow in any other place of the Leg, but then we cal it not a Ring-bone, but a knot or knob. It commeth at the firſt either by ſome blow of another Horſe, or by ſtriking his owne foote againſt ſome ſtub, or ſtone, or ſuch like caſualty. The paine whereof breederh a viſcous and ſlimy humor, which reſorting to the bones, that are of their owne nature colde and dry, waxeth hard, cleaueth to ſome bone, and in proceſſe of time becommeth a bone. The ſignes be theſe.

The Horſe will halt, and the hard ſwelling is apparant to the eie, being higher then any place of the cronet. The cure according to Martin is thus. Firſt waſh it well with warme water, and ſhaue away all the haire, ſo as the ſore place may be all diſcouered. Then ſcarifie it lightly with the point of a raſor, ſo as the bloude may yſſue forth. Then if the ſore be broad, take of Euforbium one ounce, of Cantharides halfe an ounce, broken into fine powder, and of Oyle de Bay one ounce, and if the ſore bee but little, the one halfe of this may ſerue. Boile theſe things together, ſtirring them continually leaſt it run ouer, and with two or three feathers, lay it boiling hot vnto the ſore, & let not the horſe ſtir from that place for halfe an houre after, then carry him into the ſtable, both vſing and curing him for the ſpace of nine daies, in ſuch order as hath been ſaid before in the chapter of the ſplent. But when the haire beginneth to grow again, then fire the ſore place with right lines from the paſterne downe to the coffin of the hooue, and let the edge of the drawing iron be as thick as the backe of a meat knife, and burne him ſo deepe as the skinne may looke yellow: that done, couer the burning with pitch and rozen molten together, and clap thereon flox of the Horſſes owne colour, or ſomewhat nigh the ſame, and about three daies after, lay againe ſome of the laſt mentioned plaiſter, or oyntment, and alſo new floxe vpon the olde, and there let them remaine, vntill they fall away of themſelues.

But if theſe ring-bones, or knobs, breede in any other place, then in the cronet, you ſhal cure them, as is before ſaid, without firing them.

Of the Ring-bone.

Markham. THe Ring-bone is an il diſeaſe, and apeareth before on the foot aboue the hoofe, aſwell before as behind, and will be ſwolne 3. inches broad, and a quarter of an inch or more of height, and the haire will ſtare and wax thin, and will make a Horſe halt much, the cure is. Caſt the Horſe, and with an iron made flat and thin, burne away that griſtle which annoies him, then take wax, Turpentine, Rozen, Tar, and hogs-greaſe, of each like quantity, mingle them together plaiſter-wiſe, and with it cure the ſore: this plaiſter wil alſo cure any other wound or vlcer whatſoeuer.

Of the Crowne-ſcab.

Blundevile THis is a kind of filthy and ſtinking ſcab, breeding round about the feete vpon the cronets, and is an eluiſh and painful diſeaſe, called in Italian *Criſaria*. It ſeemeth to come by meanes that the Horſe hath bin bred in ſome colde wet ſoile, ſtriking corrupt humors vp to his feet, and therefore the horſe that hath this griefe is worſe troubled in winter then in ſummer. The ſigns be theſe. The haire of the cronets wil be thin and ſtaring like briſtles, and the cronets wil be alwaies mattering, and run on a water. The cure according to Martin is thus. Take of ſope, of hogs-greaſe, of each halfe a pound, of bole Armony a little, of Turpentine a quartern, and mingle them all together, and make a plaiſter and bind it faſt on renewing it euery day once, vntill it leaue running, and then waſh it with ſtrong vineger being lukewarme euery day once vntill the ſore be cleane dryed vp, and let him come in no wet, vntill it be whole.

Of hurts vpon the cronet croſsing one foot ouer another, which the Italians call Supraposte.

MArt. ſaith waſh it wel with white wine, or with a little ſtale, & then lay vnto it the white of an Egge mingled with a little chimny ſoot and ſalt, and that will dry it vp in three or foure daies, if it be renewed euery day once.

Of the quitterbone.

THis is a hard round ſwelling vpon the cronet, betwixt the heele and the quarter, and groweth moſt commonly on the inſide of the foot, and is commonly called of the Italians *Setula, or Seta*. It commeth by meanes of grauell gathered vnderneath the ſhooe, which frerteth the heele, or elſe by the cloying or pricking of ſome naile euell dryuen, the anguiſh whereof looſeneth the griſtle, and ſo breedeth euill humors, wherof the quitterbone ſpringeth. The ſignes be theſe. The horſe will halt, and the ſwelling is apparant to the eie, which in foure or fiue daies comming to a head, wil breake out with matter at a little deep hole like a Fiſtula. The cure acording to Martin is thus. Firſt burn about the quitterbone with a hot iron, in manner of halfe a circle, and then with the ſame yron draw another right ſtrike through the midſt thereof. Then take of Arſenicke the quantity of a Bean beaten into fine powder, and put it into the hole, thruſting it downe to the bottom with a quil, and ſtop the mouth of the hole with a little towe, and bind it ſo faſt with a cloth, and cord, as the Horſe may not come at it with his mouth, and ſo let it reſt for that day. And the next day, if you ſee that the ſore looketh blacke within, then it is a ſigne that the Arſenicke hath wrought well and done his part.

Then to allay the burning thereof, taint the hole with flax dipt in hogs greaſe, and turpentine, molten and mingled together, and couer the taint with a bolſter of tow dipt alſo in the ointment aforeſaid, continuing ſo to do euery day once, vntil you haue gotten out the core. Then ſhall you ſee whether the looſe griſtle in the bottom be vncouered or not, and if it be vncouered, then feele with your finger, or with a quil, whether you be nigh it

or

or not. And if you be, then raiſe the griſtle with a litle crooked inſtrument, & pul it clean out with a paire of ſmall nippers, meete for the purpoſe. That done, taint it againe with a full taint dipt it the aforeſaid oiintment, to aſſwage the anguiſh of the laſt dreſſing, and ſtop it hard, to the intent that the hole may not ſhrinke together or cloſe vp, and the next day take out that taint, and taint it anew with the ſalue or ointment taught in the chap. of the ſhakell gall, renewing it euery day once vntil it be whole keeping alwaies the mouth of the ſore as open as you may, to the intent that it heale not vppe too faſt, and let not the horſe in any wet, nor trauell, vntill he be perfectly whole.

Of the Quitter-bone.

QVitter-bone is a round hard ſwelling vpon the cronet of the hoofe, betwixt the hoofe and the quarter, and for the moſt part, groweth on the inſide of the foot: the origynall effect therof is the fretting of grauell vnderneath the ſhooe, which bruiſeth the heele, or elſe by meanes of ſome ſtub, or the pricking of ſome naile, through the paine whereof the griſſell is looſened, breeding euill humors, which be indeede the ground of the Quitter-bone: it is to be known by the horſſes halting, and by the apparant ſwelling to the eie of that part, which in 3. or 4. daies will grow vnto a head and breake, euacuating great aboundance of filthy matter at a little hole, the cure is thus. Take a hot yron, made in faſhion of a knife, and with it burne out the fleſh, in compaſſe of a Moone till you come to feele the griſſell, then burne it out too: then take Vardigreaſe, freſh Butter, and Tar molten together, and dippe fine Tow therein, ſtop vp the hole, then lay thereon a Sear-cloth of Deere-ſewet and wax, and ſo let him reſt for the firſt day: the next day, take of Melroſarum, oyle of roſes, wax, and Turpentine, of each like quantity, infuſe them al on the fire together, and with the ſalue dreſſe the ſore morning and euening, till it be whole. But if you find any proud fleſh to grow, then forget not to lay thereon ſome red lead, or Vardigreaſe: and withall, haue an eſpeciall regard, that the vpper part of the wound, heale not faſter then the bottom, for feare of fiſtulating. *Markham.*

Of the Grauelling.

THis is a fretting vnder the foot, moſt commonly in the inſide, and ſometime in the outſide, and ſometime in both ſides together of the heele. It commeth by meanes of little grauell ſtones getting betwixt the hooue, or calking, or ſpunge of the ſhooe, which by continuall labor and treading of the Horſe, doth eat into the quicke, and the rather, if his heele be ſoft and weake, or that the ſhooe doe lye flat to his foot, ſo as the grauell being once gotten in, cannot get out. The ſignes be theſe. The horſe will halt, and couet to tread all vppon the toe, to fauour his heele. The cure according to Martin is thus. Firſt pare the hooue, and get out the grauel with a cornet, or drawer, leauing none behind for if you doe, it will breede to a quitterbone. That done, ſtop him with Turpentine and hogs-greaſe molten together, and layd on with a Towe or flax, and then clap on the ſhooe to keepe in the ſtopping, renewing it euery day once vntill it bee whole. And ſuffer the horſe to come in no wet, vntill he be throughly whole. If a grauelling be not well ſtopt to keepe downe the fleſh, it will riſe higher then the hooue, and not onely require more buſineſſe in bolſtering it, but alſo put the horſe to more paine. *Blundevile*

Of grauelling.

GRavelling is a hurt will make a horſe to halt, and commeth of grauell and little ſtones, that goeth betweene the ſhooe and the hearte of the foote, the cure is: take off the ſhooe, and let him be well pared, then ſet on the ſhooe againe, and ſtop it with Pitch, Rozen, and Tallow, and this ſhall help. *Markham.*

Of Surbating.

THis is a beating of the Hooue againſt the ground, called of the Italians *Sobatitura*, it commeth ſomtime by means of euill ſhooing, lying too flat to his foote, or by going long bare-

bareſoote, and ſometime by the hardneſſe of the grounde, and high lifting of the Horſe. And thoſe Horſſes that bee flat footed, the coffins whereof are tender and weake, are moſt commonly ſubiect to this ſorance. The ſignes be theſe: the Horſe will halt on both his forelegs, and goe ſtifely and creeping, as though he were halfe foundered. The cure, according to Martin is thus: take off his ſhooes, pare him as little as may bee, and if the ſhooes be not eaſie, that is to ſay, long, large, and hollow inough, then make them ſo, and then tacke them on againe with foure or fiue Nailes. That done, ſtop his feete with branne, and Hogs-greace boyled together, ſo hot as may be, and alſo couer all the coffin round about with the ſame, binding all in together with a cloath, and a liſt faſtened about the ioynt, renewing it euery day once, vntill it bee whole, and giue the Horſſe during that while warme water, and let him ſtand dry and warme, and not be trauelled, vntil he be whole.

Of a pricke in the ſole of the foote, by treading on a naile, or any other ſharpe thing that doth enter into the foote.

Blundevile THe ſignes be theſe. If a man be on his backe when he treadeth on any ſuch thing, he ſhall feele that the Horſſe will lift vp his foot, and couet to ſtand ſtill to haue helpe. And if it chaunce at any other time, the halting of the Horſe, and the hurt it ſelfe will ſhew. The cure according to Martin is thus. Pull off the ſhooe, and pare the foote, and with a drawer vncouer the hole, making the mouth ſo broade as a two penny peece, then tacke on the ſhooe againe. That done, ſtop it, by powring into the hole Turpentine and Hogs-greace molten together, and lay ſome flaxe, or Towe vpon it, and then ſtop all the Horſſes foote with Horſe-dung, or rather with Cow-dung, if you can get it, and ſplent it either with ſtickes, or elſe with an old ſhooe ſole, ſo as the ſtopping may abide in, renewing it euery day once vntill it be whole, and let the Horſſe come in no wet. If this be not well cured, or looked to in time it will cauſe the hooue to breake aboue, and to looſen round about, and perhaps to fall cleane away. But if you ſee that it begins to break aboue, then make a greater yſſue beneath by opening the hole wider, and taking more of the ſole away, that the fleſh may haue the more liberty. Then take of bole Armony halfe a quarterne, Beane-flower, and two Egges. Beate them, and mingle them well together, and make a plaiſter thereof vpon Towe, and lay it round about the cronet, bind it faſt on, and ſo let it remaine the ſpace of two daies, and then renew it againe, not failing ſo to do euery two daies vntill you ſee it waxe hard and firme aboue. For this plaiſter being reſtrictiue, will force the humors to reſort all downeward, which muſt be drawne out with Turpentin and Hogs greace as before, vntill it leaue mattering, and then dry it vp with burnt Alum, beaten to powder, and ſtrowed vpon it, with a little Flaxe laid againe vpon that, continuing ſo to do euery day once, vntil it be hardened, and let not the Horſe come in any wet, vntil he be whole.

Of accloyd or prickt.

Markham. ACcloyd is a hurt that commeth of ſhooing, when a Smith driueth a Naile in the quicke, which will make him to halt, and the cure is, to take off the ſhoo, and to cut the hoofe away, to lay the ſore bare: then lay to it wax, Turpentine, and Deere-ſewet which wil heale it.

Of the Figge.

IF a Horſe hauing receiued any hurt, as before is ſaid by nail, bone, ſplent, or ſtone, or otherwiſe in the ſole of his foot, and not be well dreſſed and perfectly cured, there will grow in that place a certaine ſuperfluous piece of fleſh, like a Figge: and it will haue little grains in it like a fig, and therefore is rightly called of the Italians *Vn fico*, that is to ſay a fig. The cure whereof according to Martin is thus. Cutte it cleane away with a hot iron, and keepe the fleſh downe with Turpentine, hogs greace, and a little wax laid on with Towe or flax, and ſtop the hole hard, that the fleſh riſe not, renewing it once a day, vntil it be whole.

Of

Of a Retreat.

THis is the pricking of a naile, not wel driuen in the ſhooing, and therefore pulled out againe by the Smith, and is called of the Italians, *Tratta meſſa.* The cauſe of the pricking may be partly, the raſh driuing of the Smith, and partly the weakenes of the naile, or the hollownes of the naile in the ſhank. For if it be too weake, the point many times bendeth awry into the quicke when it ſhould go right forth. It flatteth and ſhiuereth in the driuing into two parts, whereof one part raceth the quick in pulling out, or elſe perhaps breaketh cleane aſſunder, and ſo remaineth ſtil behind, and this kinde of pricking is worſe than the cloyeng becauſe it wil ranckle worſe, by reaſon of the flaw of yron remaining in the fleſh. The ſignes bee theſe. If the Smith that driueth ſuch a naile be ſo lewd, as he wil not looke vnto it before the horſe depart, then there is no way to know it, but by the halting of the horſe, and ſerching the hooue firſt with a hammer by knocking vpon euery clinging. For when you knock vpon that naile, where the greeſe is. The horſe wil ſhrinke vp his foote. And if that wil not ſeru, then pinch or gripe the hooue with a paire of pinſons round about vntil you haue found the place greeued. The cure according to Martin is thus. Firſt pul off the ſhooe, and then open the place greeued with a butter or drawer, ſo as you may perceiue by feeling or ſeeing, whether there be any peece of naile or not, if there be, to pul it out, and to ſtop the hole with Turpentine, Wax, and Sheepes ſewet moulten together, and ſo poured hot into the hole, and then lay a little Towe vppon it, and clap on the ſhooe againe, renewing it thus euery day, vntil it be whole, during which time, let not the horſe come in any wet, and it muſt be ſo ſtopped, though it be but prickt without any peece of naile remaining. And if for lack of loking to it in time, this retreat cauſe the houe to break aboue, then cure it with the plaiſter reſtrictiue in ſuch order as is mentioned in the laſte place ſauing one before this,

Of Cloying.

CLoying is the pricking of a whole naile called of the Italians *Inchiodatura*, paſſinge through the quicke, and remaining ſtil in the ſame, and is clenched as other nailes be, and ſo cauſeth the horſe to halt. The greeued place is knowne, by ſearching with the hammer and pinſons, as is before ſaid: If the horſe halt immediately, then pul off his ſhooe, and open the hole, vntil it begin to bleed, aud ſtop it with the ointment aforeſaid, in the ſame page of the Retreat, and clap on the ſhooe againe, and the hooue may be ſo good, and the harme ſo little, as you may tranel him immediately vppon it: but if it bee ranckled, then renew the ſtopping euery day once, let him come in no wet, vntil it bee whole.

Of looſening the hooue.

THis is a parting of the hooue from the cronet, called of the Italians, *Diſſolatura del vnghia*, which if it be round about, it commeth by meanes of foundering, if in part, then by the anguiſh cauſed by the pricking of the canel naile, piercing the ſole of the foot, or by ſome quitterbone, Retreat, Grauelling, or Cloying, or ſuch like thing: The ſignes be theſe. When it is looſened by foundering, then it will breake firſt in the fore-part of the Cronet, right againſt the toes, becauſe the humor doth couet alwaies to deſcend towards the toe. Againe when the pricking of a canel naile or ſuch like cankered thing is the cauſe, then the hooue wil looſen round about, equally euen at the firſt. But when it proceedeth of any of the other hurts laſt mentioned: then the hooue wil breake right aboue the place that is offended, and moſt commonly wil proceed no further. The cure, according to Martin, is thus. Firſt, of which ſoeuer of theſe cauſes it proceeds, be ſure to open the hoofe in the ſole of the foot, ſo as the humor may haue free paſſage downeward, aud then reſtraine it aboue with the plaiſter reſtrictiue before mentioned, and in ſuch order as is there writ-

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ten, and alſo heale vp the wound, as is before taught in the chap. of a pricke in the ſole of the foot.

Of caſting the hooue.

THis is when the coffin falleth clean away from the foot, which commeth by ſuch cauſes as were laſt rehearſed, and is ſo aparant to the eie, as it needeth no ſignes to know it. The cure, according to Martin is thus. Take of Turpentine one pound, of Tarre halfe a pinte, of vnwrought Wax halfe a pinte. Boile all theſe thinges together, and ſtirre them continually vntil they be throughly mingled, and compact together. Then make a booce of leather with a good ſtrong ſole meete for the horſes feet, to be laced or buckled about the paſterne, and dreſſe his foot with the ſalue aforeſaid laid vpon flaxe or Tow, and bolſter or ſtuffe his foot with ſoft flaxe, ſo as the boot may greeue him no manner of waye, renewing it euery day once vntill it be whole, and then put him to graſſe.

Of the hooue bound.

Blundevile

THis is a ſhrinking of all the whole hooue. It commeth by drought, for the hoous perhaps are kept to dry, when the horſe ſtandeth in the ſtable, and ſometime by meanes of heate, or of ouerſtraight ſhooing. The Italians call the horſe thus greeued *Incaſtellado*. The ſignes be theſe, The horſe wil hault, and the hooues be hotte, and if you knocke on them with a hammer, they wil ſound hollow like an empty bottle, and if both the feet be not hooue-bound, the ſore foot will be leſſer than the other indeed, and appeare ſo to the eie. The cure according to Martin is thus. Pull off the ſhooes, and ſhooe him with halfe moone-ſhooes called *Lunette*, the order and ſhape wherof you ſhall find among the Ferrers, and raſe both the quarters of the hooue with a drawer, from the coronet vnto the ſole of the foot, ſo deepe as you ſhall ſee the dew it ſelfe come forth. And if you make two raſes on each ſide, it ſhall be ſo much the better, and inlarge the hooue the more. That done, annoint all the hooue about, next vnto the coronet round about, with the ointment preſcribed before in the chapter of caſting the hooue continuing ſo to do euery day once vntil he begin to amend for the ſpace of a moneth, and if he goeth not well at the months ende, then take off the halfe ſhooes and pare all the ſoles, and fruſhes, and all ſo thinne as you may ſee the deaw come forth, and tacke on a whole ſhoo, and ſtop al the foot within with hogs greace and bran boiled together, and laide hot to the foot, renewing it daily once the ſpace of nine daies, to the intent the ſole may riſe. But if this will do no good then take away the ſole cleane and clap on a whole ſhoe, and ſtop the foot with nettles and ſalt brayed together, renewing it once a day but not ouer hard, to the intent the ſole may haue liberty to riſe, and being growne againe, let him be ſhod with the lunets, and ſent to graſſe.

Of the running Fruſh.

THe Fruſh is the tendereſt part of the hooue towardes the heele, called of the Italians *Fettone*, and becauſe it is faſhioned like a forked head, the French men cal it *Furchette*, which word our Ferrers, either for not knowing rightly how to pronounce it, or elſe perhaps for eaſineſſe ſake of pronuntiation, do make it a monaſillable, & pronounce it the Fruſh, in which Fruſh breedeth many times a rotenneſſe or corruption proceeding of humours that commeth out of the legge, whereby the legge is kept cleane from the windgals and all other humours and ſwellings by meanes that the humors haue paſſage that way. Notwithſtanding the diſcommodity of the ſorance is greater than the commodity, becauſe it maketh the horſes feet ſo weak and tender, as he is not able to tred vpon any hard ground The ſignes be theſe.

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The horſe wil hauk, and ſpecially when the paſſage of the humour is ſtopt with anye grauel gathered in the Fruſh, and not being ſtopt it wil continually runne, the ſauour whereof wil bee ſo ſtrong as a man is not able to abide it, and in ſome places it wil looke raw. The cure according to Martin is thus. Firſt take off the ſhooe and pare away all the corrupt places and make them raw, ſo as you may ſee the water yſſue out of the raw places, then tack on the ſhooe againe, being firſt made wide and large inough. That done, take of ſoote one handfull, of ſalte as much, bruſe them well togither in a diſh, and putte thereunto the white of three Egges, and temper them togither, and with a little Towe dipt therein, ſtop all the foote and eſpecially the Fruſh, and ſplent is ſo as it may not fall out, renewing it once a day the ſpace of ſeuen daies, and then he will bee whole. During which time let the horſe reſt, and come in no wet, at the ſeauen daies end leaue ſtopping him, and ride him abroad, and alwaies when he commeth in, let his ſore foote be cleane waſhed, that no grauell remaine therein, without doing any more vnto him.

Of the Fruſh.

THe Fruſh is the tendreſt part of the ſole of the foot, which by humors diſtilling many times downe from the legges, occaſion inflamations in that part, which may eaſily be perceiued by the impoſtumation of the ſame: the cure is, firſt hauing taken off the ſhooe, pare away all the corrupted and naughty matter, vntil the ſore looke rawe, then naile on a hollow ſhooe made for the ſame purpoſe, and take of ſoote a handeful, of the iuyce of Houſe-licke and of Creame with the white of an Egge or two, as much as wil thicken the ſame: with this ſtop vp the ſore, and ſplint it, ſo as it may not fal out, renewing it vntil it be whole: but during the cure, haue regard that the ſore foot touch not any wet, for that is very much hurtfull. *Markham.*

Of diſeaſes or griefes indifferently incident to any part of the body, but firſt of the Leproſie or vniuerſall mangineſſe, called of the old writers
Elephantia.

THis is a cankered mangineſſe, ſpreading ouer all the body, which commeth of abundance of melancholy, corrupt and filthy blood. The ſignes be theſe, The horſe will be al maungy and ſcuruy, ful of ſcabs, and rawe plots about the necke, and euil fauoured to looke on, and alwayes rubbing and ſcratching. The cure according to Martin is thus. Let him blood the firſt day in the one ſide of the necke, and within 2. daies after that, in the flanke vaines, and laſt of all, in the vaine vnder the taile. Then waſh all the ſore places with ſalt brine, and rubbing them hard with a wiſpe of ſtrawe hard twiſted, ſo as they may bleed well, and be all raw. That doue, annoint the place with this ointment: take of Quicke-ſiluer one ounce, of Hogges-greace one pound, of Brimſtone beaten into powder a quarterne, of Rape oyle a pinte. Mingle theſe thinges well together, vntill the Quicke-ſiluer be throughly incorporated with the reſt, and hauing annointed all the raw places with this ointment, make it to ſinke into the fleſh, by holding and weauing vp and downe ouer it, a hot broad barre of yron, and then touch him no more againe, the ſpace of two or three daies, during which time, if you ſee that he rubbeth ſtill in any place, then rub that place againe with an old horſe-combe, to make it raw, and annoint it with freſh ointment. But if all this will not helpe, then with a hot yron and blunt at the point, ſo big as a mans little finger, burne all the mangy places, making round holes, paſſing only thorough the skin, and no further. For which intent it ſhall be needefull to pull the skinne firſt from the fleſh, with your left hand, holding it ſtill vntil you haue thruſt the hot yron thorough it, and let euery hole bee a ſpanne off one from another, and if neede be, you may annoint thoſe holes with a little ſope, and let the horſe be thinne dieted, during his curing time.

Of the Farcin, called in Italian of ſome, Il verme, and of ſome Farcina.

THis is a kind of creeping vlcer growing in knots, following along ſome veine, and it proceedeth of corrupt blood ingendred in the body, or elſe of ſome outward hurt, as

of

of ſpurgalling, or the biting of ſome other horſe, or of biting of ticks, or of hogs lice, or ſuch like cauſualties: Or if it be in the legges, it may come by interferring. It is eaſilye knowne, partly by the former deſcription, and alſo it is apparant to the eie. The cure, according to Martin is thus. Let him bloud in that vaine where it commeth, as nigh the ſore place as may be, and let him bleed well, then fire euery knot one by one, taking the knot in your left hand, and pulling it ſo hard as you can from his body to the intent you maye the better pierce the knot, with a blunt hot yron, of the bigneſſe of a mans fore-finger, without doing the body any hurt, & let out the mater, leauing none vnburnd, be it little or much. That done, annoint euery knot ſo burned with Hogges-greace warmed euery day once, vntill the coares be ready to fall away, and in the meane time prepare a good quantity of old Vrine, and when you ſee the coares ready to fal, boile the vrine, and put therein a little Coporas and ſalt, and a few ſtrong nettles, and with that water being warm, waſh out all the coares and the corruption.

That done, fill euery hole immediately with the powder of flect lime, continuing thus to do euery day once, vntill the holes be cloſed vp, and if any be more ranker than other, fill thoſe with Verdigreaſe, and during this cure, let the horſe be thinly dieted, that is to ſay with ſtraw and water onely, vnleſſe it be nowe and then to giue him a loafe of breade. For the lower he be kept, the ſooner he will be whole. And in any wiſe let his necke be yoked in an olde bottomeleſſe paile, or elſe with ſhort ſtaues to keepe him from licking the ſores, and the leſſe reſt he hath the better. Or do thus. Take a good great Dock-root clean ſcraped, and cutte thereof fiue little rundels or cakes to be vſed as followeth. Firſt with a knife make a ſlit right down in the horſes forhed three inches longe, then with a Cornet looſen the skinne within the fleſh, ſo as you may eaſily put therein fiue rundels of Docke, that is to ſay, two on each ſide of the ſlit one aboue another, and put the fift rundle in the very midſt betwixt the other foure: that done, faſten to each of the ſlits two ſhort ſhoomakers ends, to ſerue as laces to tie in the foreſaide rundles, ſo as they may not fall out, and cleanſe the ſore euery day once, for the vertue of the root is ſuch, as it will draw al the filthy matter from any part of the body: yea, though the Farcin be in the hinder Legges, which matter is to be wiped away from time to time, and new rootes to be thruſt into the the ſlit according as you ſee it neede full.

Of the Farcion.

Markham. THe Farcion is a vilde diſeaſe, ingendred of ill bloud, flegmaticke matter, and vnkindly feeding, it appeareth in a horſe like vnto little knottes in the fleſh, as bigge as a Haſell Nutte, the knottes will encreaſe daily and inflame, impoſtume, and breake and when the knots amount to threeſcore, they wil euery night after breed ſo many more till they haue ouer-runne the horſes bodye, and with the poiſon, which is mighty and alſo ſtrong, ſoone bring gim to his death: This diſeaſe is very infectious and dangerous for ſome horſes, yet if it be taken in any time it is eaſie to be holpen: the cure thereof is in this manner. Take a ſharpe Bodkin and thruſt it through the neather part of his noſe, that he may bleede: or if you will to let him bloude in the necke-vaine ſhall not be amiſſe: then feele the knots, and as many as are ſoft launce them and let them runne, then take ſtrong Lye, Lime, and Allum, and with the ſame bath all his ſores, and it ſhall in ſhort ſpace cure him. There is alſo another manner of curing this diſeaſe, and that is thus: Take a ſharpe launce-knife, and in the top of the horſes forehead, iuſt betweene his eies, make a long ſlit euen to the ſcull: then with a blunt inſtrument for the purpoſe loſe the fleſh from the ſcalp a pretty compaſſe: then take Carret-rootes cut into little thinne round pieces, and putte them betweene the skinne and the ſcull, as many as you can, then cloſe vp the wound, and once a daie annoint it with freſh Butter: This is a moſt ſure and approued way to cure the Farcion, for looke how this wound thus made, ſhall rot, waſte, and grow ſound, ſo ſhall the Farcion breake, drie vp, and be healed, becauſe all the poiſon that feedeth the diſeaſe ſhall be altogether drawne into the fore-head, where it ſhall die and waſte away. The onely fault of this cure is, it will be ſomwhat long, and it is a foule eie-ſore vntil it be whole. Some vſe to burne this ſorance, but that is naught and dangerous, as who ſo proues it ſhal find.

A moſt approued medicine to cure the Farcion.

TAke of *Aqua-vitæ* two ſpoonfuls, of the iuyce of hearbe of grace as much, mingle them together, then take of plegants or Bals of Flax or Toe and ſteepe them therein, and ſtop them hard into the Horſes eares, then take a needle and a thread, and ſtitch the tips of his two eares together, by meanes whereof he cannot ſhake out the medicine, and vſe him thus but three ſeuerall mornings, and it will kill any Farcion whatſoeuer, for it hath bin often approued. *Markham.*

Another medicine of the ſame.

SLit euery hard kernell with a ſharpe knife, and fill the hole with an ointment made of old Lard, Sope, and gray Salt, for that will eat out the coare, and cauſe it to rot, and ſo fall out of the one accord.

Of the Canker, called of the Italian Il Cancro.

A Canker is a filthy creeping vlcer, fretting and gnawing the fleſh in gret breadth. In the beginning it is knotty, much like a Farcine, and ſpreadeth it ſelfe into diuers places, and being exulcerated, gathereth togither in length into a wound or ſore. This proceedeth of a melancholy and filthy blood ingendered in the body, which if it be mixt with Salt humors, it cauſeth the more painefull and greeuous exulceration, and ſometime it commeth of ſome filthy wound that is not cleanly kept, the corrupt matter whereof cankereth other clean parts of the body. It is eaſie to be knowne by the deſcription before. The cure whereof, according to Martin is thus. Frſt let him blood in thoſe vaines that be next the ſore, and take inough of him. Then take of Alum halfe a pound of greene Coporas and of white Coporas of each one quarterne, and a good handfull of Salt: boile all theſe things togither in faire running water, from a pottle to a quart. And this water being warme, waſh the ſore with a cloath, and then ſprinkle thereon the powder of vnſlecked lime, continuing ſo to do euery day once the ſpace of fifteen daies: and if you ſee that the lime do not mortifie the ranke fleſh, and keepe it from ſpreading any further then take of blacke Sope halfe a pounde, of Quicke-ſiluer halfe an ounce, and beate them together in a pot, vntill the Quicke-ſiluer be ſo well mingled with the Sope, as you can perceiue none of the Quicke-ſiluer in it. And with an yron ſlice, after that you haue waſhed the ſore with the ſtronge water aforeſaide, couer the wound with this ointment, continuing thus to do euery day once, vntill the Canker leaue ſpreading abroad. And if it leaue ſpreading, and that you ſee the ranke fleſh is mortified, and that the edges begin to gather a skin, then after the waſhing, dreſſe it with the lime as before, continuiug ſo to vntil it be whole. And in the dreſſing, ſuffer no filth that commeth out of the ſore, to remaine vppon any whole place about, but wipe it cleane away, or elſe waſh it away with warme water. And let the horſe during this cure, be as thinly dieted as may be, and thoroughly exerciſed. *Blundevile*

Of the Fiſtula called of the Italians Fiſtula.

A Fiſtula is a deepe hollowe crooking vlcer, and for the moſt part ſpringes of maligne humors, ingendered in ſome wound, ſore, or canker, not throughly healed. It is eaſie to know by the deſcription before. The cure according to Martin is thus. Firſte, ſearch the depth of it with a quill, or with ſome other inſtrument of lead, that may be bowed euery way, meet for the purpoſe. For vnleſſe you find the bottome of it, it wil be very hard to cure: And hauing found the bottome, if it be in ſuch a place as you may boldely cut and make the way open with a launcet or raſor, then make a ſlit right againſt the bottome, ſo as you may thruſte in your finger, to feele whether there be any bone or griſtle periſned, or ſpungy or looſe fleſh, which muſt be gotten out, and then taint it with a taint

of

of flaxe dipt in this ointment. Take of hony a quarterne, and of Verdigreaſe one ounce beaten into powder. Boile them together, vntill it looke redde, ſtirring it continually, leaſt it runne ouer, and being luke warme, dreſſe the taint wherewith, and bolſter the taint with a bolſter of flax. And if it be in ſuch a place, as the taint cannot conueniently be kept in with a band, then faſten on each ſide of the hole, two ends of Shoomakers thread right ouer the bolſter to keepe in the taint, which ends may hang there as two laces, to tye and vntie at your pleaſure, renewing the taint euery day once vntill the ſore leaue mattering. And then make the taint euery day leſſer and leſſer, vntill it be whole. And cloſe it vp in the end, by ſprinckling thereon a little fleet lime. But if the Fiſtula be in ſuch a place as a man can neither cut right againſt the bottome, or nigh the ſame: then there is no remedy, but to poure in ſome ſtrong water, through ſome quill, or ſuch like thing, ſo as it may goe to the very bottome, and dry vp all the filthy matter, dreſſing him ſo twice a day, vntill the horſe be whole.

Of an Aubury.

THis is a great ſpungy Wart full of blood, called of the Italians, *Moro*, or *Selſo*, which may grow in any place of the body, and it hath a root like a Cocks ſtone. The cure according to Martin is thus. Tie it with a thred, ſo hard as you can pull it, the thred will eate by little and little in ſuch ſort, as within ſeauen or eight daies, it will fall away by it ſelfe. And if it be ſo flat as you can binde nothing about it, then take it away with a ſharpe hotte yron, cutting it round about, and ſo deepe as you may leaue none of the root behind, and dry it with Verdigreace. *Ruſſius* ſaith, that if it grow in a place full of ſinnewes, ſo as it cannot be conueniently cut away with a hot yron, then it is good to eat out the core with the powder of *Reſalgar*, and then to ſtop the hole with flax dipt in the white of an Egge for a day or two, and laſtly, to drie it vp with the powder of vnſlect lime and hony, as before is taught.

Of Wounds.

VVOunds commeth by meanes of ſome ſtripe or pricke, and they are properly called wounds, when ſome whole part is cut or broken. For a wound according to the Phiſitians, is defined to be a ſolution diuiſion, or parting, of the whole; For if there be no ſolution or parting, then methinkes it ought rather to be called a bruſe then a wound. And therfore wounds are moſt commonly made with ſharpe or piercing weapons, and bruſes with blunt weapons. Notwithſtanding, if by ſuch blunt weapons, anie part of the whole be euidently broken, then it ought to be called a wound as wel as the other: Of wounds ſome be ſhallow, and ſome be deepe and hollow: Againe, ſome chance in the fleſhy partes, and ſome in the bonye and ſinnewie places: And thoſe that chaunce in the fleſhy parts, though they be verie deepe, yet they be not ſo dangerous as the other, and therefore we will ſpeak firſt of the moſt dangerous: If a horſe haue a wound newly made, either in his heade, or in any other place that is full of ſinnewes, bones, or griſtles: firſt Martin would haue you to waſh the wounde well with white wine warmed: That done to ſearch the bottome of the wound with ſome inſtrument meete for the purpoſe, ſuffering it to take as little winde in the meane while as may be.

Then hauing found the depth, ſtop the hole cloſe with a clout, vntill your ſalue be readie: Then take of Turpentine of *Mel Roſatum*, of Oile of Roſes, of each a quarterne, and a little vnwrought Waxe, and melt them together, and if it be a cut, make a handſome rol of cleane picked Towe, ſo long and ſo bigge as may fill the bottome of the wound, which for the moſt part is not ſo wide as the mouth of the wound: then make another role greater than that to fill vp the reſt of the wounde, euen to the harde mouth, and let both theſe rolles be annointed with the ointment aforeſaid Luke-warm. But if the hurt be like a hole made with ſome pricke, then make a ſtiffe taint, ſuch a one as may reach the bottome, annointed with the aforeſaid ointment, and bolſter the ſame with a little Towe: And if the mouth be not wide inough, ſo as the matter may eaſily runne forth, if it be in ſuch place you may do it without hurting anie ſinnew, then giue it a pretie ſlit from the mouth downward, that the matter may haue the freer paſſage, and in anie wiſe haue a ſpeciall regarde,

that

that the taint may be continually kept in by one meanes or other, as by binding or ſtaying the ſame with the ends of ſhoomakers thread as is aforeſaid. And if the hole be deep, & in ſuch place as you may not cut it, then make your taint of a ſpunge, and ſo long as it may reach to the bottom, and the taint being made ſomewhat full, with continuall turning and wrying of it, you ſhall eaſily get it downe, and then dreſſe the wound with this twice a day, cleanſing the wound euery time with a little white wine lukewarm. For this ſpunge, anointed with the ointment aforeſaid, will both draw and ſuck vp all the filthy matter, and make it ſo faire within as is poſſible: and as it beginneth to heale, ſo make your taint euery day leſſer and leſſer, vntill it be ready to cloſe vp, and neuer leaue tainting it, ſo long as it will receiue a taint, be it neuer ſo ſhort. For haſty healing of woundes breedeth Fiſtulas, which properly be old wounds, and therefore muſt be cured like Fiſtulas.

Of wounds in the fleſhy parts.

VSe the ſame ointment and maner of proceeding as before. And if the wound be large then to keep in the taint or roles, you ſhal be fain to put two or 3. ſhoomakers ends on each ſide of the ſore, leauing them ſo long as you may tye them together, and looſen them when you will like laces.

Of old Vlcers or wounds.

TO cure an old Vlcer, as Fiſtula, Gall, or Botch or any new receiued wound, theſe are the beſt ſalues and moſt approued in mine experience: take of hony halfe a pinte, of Deereſewet two ounces, of Vardigreaſe beaten into powder as much, boyle al theſe exceeding wel vpon the fire, then with the ſame lukewarme, taint or plaiſter any venemous ſore, and it wil recure it. If you take of wax, Turpentine, oyle of Roſes, of hogs-greaſe, of each like quantity, and halfe ſo much Tar as any one of the other ſimples, melt al theſe together, and being well incorporated together, either taint or plaiſter any wound, and it will heale it. Alſo, if you take the greene leaues of Tobacco bruiſed, and put them into a greene wound, they will heale it: the aſhes of Tobacco burnt, if they be ſtrewed vpon anye ſore that is neere skinning, it will alſo skin it perfectly, and it will incarnate well, if the vlcer be not too deepe and dangerous. There bee many other ſalues, plaiſters, and vnguents which I could ſet downe, but ſince I haue experienced theſe for moſt effectuall I omit the others as ſuperfluous.

Of an hurt with an arrow.

IF the horſe be hurt with an arrow, taint the hole with hogs greaſe and Turpentine molten together, renewing it euery day once vntil it be whole.

Of pulling out ſhiuers or thornes.

MArtin ſaith, that if it bee not very deepe, ſope being laid vnto it al night will make it to appear, ſo as you may pul it out with a paire of nippers. But if it be very deep then you muſt open the place with a knife or lancet, and get it out, and afterward heale vp the wound as hath beene taught you before. *Ruſſius* ſaith, that the rootes of reed being ſtampt and mingled with hony will draw out any thorne, or ſhiuer: and ſo will ſnailes, as he ſaith, being ſtampt and wrought with freſh butter, and if the place be ſwollen, he ſaith it is good to mollifie it with Hogs-greaſe and hony, which wil aſſwage any new ſwelling, that commeth by ſtripe or otherwiſe.

Of bruiſings or ſwellings.

MArtin ſaith. Firſt prick it with a fleame. Then take of wine lees a pint, as much wheat-flower as will thicken it, and an ounce of cumin. Boile them together, and lay this ſomewhat warme vnto it renewing it euery day once vntill the ſwelling either departe or elſe come to a head. And if it do, then lance it, and heale it vp as a wound.

Of ſinnewes cut, prickt, or bruiſed.

Blundeuile TAke of Tar, and Bean-flower, and a little oile of Roſes, and lay it hot vnto the place. And if this do no good, then take Wormes and fallet-oile fryed together, or elſe the ointment of worms, which you ſhall haue at the Apothecaries, and one of theſe will knit it againe, if it be not cleane aſunder.

How to cure a wound made with harquebuſh-ſhot.

MArtin ſaith. Firſt ſeeke with an inſtrument whether the pellet remain within or not, and if it do, you muſt get it out with an inſtrument meete for the purpoſe. Then to kill the fire. Take a little verniſh, and thruſt it into the wound with a feather, annointing it well within with the feather, and after that, ſtop the mouth faire and ſoftly with a little ſoft flax, to keepe the wind out, and on the outſide, charge all the ſwelling with this charge: take of bole Armony a quarterne, of Lineſeede beaten into fine powder halfe a pound, of beane flower as much, and three or 4. broken egges, ſhels and all, and of Turpentine a quarterne, and a quart of vineger, and mingle them well together ouer the fire, and being ſomewhat warme, charge all the ſore place with part thereof, and immediatly clap a cloth, or a piece of leather vpon it, to keepe the wound from the cold aire, continuing both to annoint the hole within with verniſh, and alſo to charge the ſwelling without, the ſpace of foure or fiue daies, and at the fiue daies end, leaue annointing of it, and taint it with a taint reaching to the bottom of the wound, and dipped in Turpentine and hogs-greaſe molten together, renewing it euery day twice vntill it bee throughly killed, which you ſhall perceiue by the mattering of the wound, and by falling of the ſwelling: for ſo long as the fire hath the vpper hand, no thicke matter will yſſue out, but onely a thin yellowiſh water, neither will the ſwelling aſſwage. And then take of Turpentine, waſhed in nine ſeuerall waters, halfe a pound, and put thereon three yolkes of egges, and a little Saffron, and taint it with that ointment, renewing it euery day once vntill the wound be whole.

Of burning with Lime, or any other fiery thing.

MArtin ſaith. Firſt waſh away the Lime, if there bee any, with warme water. Then kill the fire with oyle and Water beaten together, dreſſing him ſo euery daye vntill it be all raw, and then annoint it with hogs greaſe, and ſtrew thereupon the powder of ſlecked lime, dreſſing him ſo euery day once vntill it be whole.

Of the biting of a mad Dog.

IF a Horſe be bitten with a mad dog, the venom of his teeth will not onely paine him extreamely, but alſo infect all his blood, and make him to dye mad. The cure according to the old writers is thus. Take of Goats dung, of fleſh that hath laide long in ſalt, and of the herbe *Ebulus*, called of ſome Danewort, of each halfe a pound, and xl. walnuts. Stamp all theſe things together, and lay thereof vnto the ſore, and this will ſucke out the venom, and heale the wound. It is good alſo to giue the Horſe Treacle, and Wine to drinke: yea, and ſome would haue the ſore place to be fiered with a hot iron.

Of hurts by tuskes of a Boare.

IF a horſe be hurt with the tuske of a Boare, lay *Vitriol*, and Coporas thereunto, and the powder of a dogs head being burned, but let the tong be firſt pulled out and caſt away.

To heale the biting or ſtinging of Serpents.

LAurentius Ruſius ſaith. Take a good quantity of the herb called *Sanicula*, ſtamp it, and diſtemper it with the milke of a Cowe, that is all of one colour, and giue him that to drinke, and that will heale him.

Of

Another medicine for the ſame purpoſe.

MAke a plaiſter of Onions, hony and ſalt, ſtampt and mingled together, and lay that to the ſore place, and giue the horſe wine, and treacle to drink. *Abſirtus* would haue you to giue him white Pepper, Rue, and Time, to drinke with wine.

Of drinking of horſeleaches.

IF a Horſe chance to drinke horſeleaches, they will continually ſucke his bloud, and kill him. The remedy, according to *Abſirtus*, is to poure oyle into the Horſes mouth which will make them to fall away and kill them.

Of ſwallowing downe hens dung.

IF a horſe ſwallow downe hens dung in his hay, it will fret his guts, and make him to void filthy matter at the fundament. For remedy whereof, *Abſirtus* would haue you to giue him drinke made of ſmallage ſeede, wine, and hony, and to walke him throughly vpon it, that he may empty his belly.

Of Lice, and how to kill them

THey be like Geeſe Lice, but ſomewhat bigger, they will breede moſt about the eares, necke, and taile, and ouer all the body. They come of pouerty, and the horſe will bee alwaies rubbing, and ſcratching, and will eate his meate, and not proſper withall, and with rubbing he will breake all his mane, and taile. The cure according to Martin is thus. Annoint the place with ſope and quickſiluer, well mingled together, and to a pound of ſope, put halfe an ounce of quickſiluer. *Blundevile*

Of Louſineſſe

THere be Horſſes that will be Louſie, and it commeth of pouerty, cold, and il keeping, and it is oftneſt amongſt young horſes, and moſt men take little heed vnto it, and yet they will dye thereon, the cure is, to waſh them three mornings together in Stau-aker and warme water. *Markham.*

How to ſaue horſſes from the ſtinging of flies in Summer.

ANnoint the Horſſes coat with oyle, and Bay berries, mingled together, or tie to the headſtall of his collar, a ſponge dipt in ſtrong vineger, or ſprinkle the ſtable with water, wherein hearb Grace hath bin laid in ſteepe, or perfume the ſtable with Iuie, or with Calomint, or with Gith burned in a pan of coles.

Of bones being broken out of ioynt.

FEw or none of our Ferrers do intermeddle with any ſuch griefes, but do refer it ouer to the bone ſetter, whoſe practiſed hand, I muſt needes confeſſe, to be needful in ſuch buſineſſe. Notwithſtanding, for that it belongeth to the Ferrers art, and alſo for that the old writers do make ſome mention therof, I thought good not to paſſe it ouer altogither with ſilence. Albeit, they ſpeake odlye of fractures in the legs beneath the knee. For they make little mention or none of bones aboue the knee, taking them to be incurable, vnleſſe it be a rib, or ſuch like. If a bone then be broken in the leg, it is eaſie to perceiue, by feeling the roughneſſe and inequality of the place grieued, one part being higher then another: the cure whereof, according to *Abſirtus*, and *Hierocles*, is in this ſorte.

Firſt, put the bone againe into his right place. That done, wrap it about with vnwaſht wooll, binding it faſt to the leg with a ſmall linnen roller, ſoked before in Oyle and vineger mingled together. And let that roller be laid on, as euen as is poſſible, and vpon that lay againe more wooll, dipt in oyle and vineger, and then ſplent it with three ſplents, binding them faſt at both ends with a thong, and let the horſes leg be kept ſtraight, and right out, the ſpace of forty daies and let not the bonds be looſened aboue 3. times in twenty daies, vnleſſe it ſhrinke, and ſo require to be new dreſt, and bound again. But faile not euery day once, to poure on the ſore place, through the ſplentes, oyle and vineger, mingled together. And at the forty daies end, if you perceiue that the broken place be ſowdered together again with ſome hard knob or griſtle: then looſen the bonds, ſo as the horſe may go faire and ſoftly, vſing from that time forth to annoint the place with ſome ſoft greace or ointment.

Of broken bones.

Markham. I Haue not for mine owne part had any great experience in broken bones of a Horſe, becauſe it chanceth ſeldom, and when it doth chance, what through the horſes brutiſh vnrulineſſe, and the immoderate maner of the act, it is almoſt held incurable, yet for the little experience I haue, I haue not found for this purpoſe any thing ſo ſoueraine or abſolut good, as oyle of Mandrag, which applyed, couglutinateth and bindeth together any thing eſpecially bones being either ſhiuered, or broken.

Of bones out of ioynt.

Blundeville IF a Horſes knee or ſhoulder be clean out of ioynt, and no bone broken, Martin ſaith the readieſt way is, to bind all the foure legs together, in ſuch ſort as hath bin taught before in the chap. of incording, and then to hoiſe the Horſſe ſomewhat from the ground, with his heeles vpward, ſo ſhal the weight and peiſe of his body, cauſe the ioynt to ſhoot in again into the right place: for by this means he pleaſured not long ſince a friend and neighbor of his, who going with his cart from S. *Albons*, towards his owne houſe, his Thiller fell and put his ſhoulder cleane out of ioynt, ſo as he was neither able to riſe, nor being holpen vp, could ſtand on his Legs: to which miſchance Martin being called, made no more adoe, but taking his friendes Cart-rope, bound the horſes legs all 4. together, and with a leuer being ſtaid vpon the Cart-wheele, they putting their ſhoulders to the other end, hoiſed vp the horſe clean from the ground, the peiſe of whoſe body made the bone to returne into his right place, with ſuch a loude knack or crack, as it might be heard a great way off, and the Horſe immediatly had the vſe of his leg, ſo as he drew in the cart, and went alſo ſafe home without complaining thereof euer after.

Certaine receipts of plaiſters, very good for broken bones, taken out of the old Authors, writing of horſe-leach-craft.

TAke of *Spuma argenti*, of vineger, of each one pound, of Sallet-oyle halfe a pound, of *Amoniacum*, and Turpentine, of each 3. three ounces, of waxe, of Rozen, of each two ounces of Bitumen, of Pitch, of Vardigreaſe, of each halfe a pound. Boile the vineger, oile and *Spuma argenti* together, vntill it wax thick, then put thereunto the Pitch, which being molten, take the pot from the fire, and put in the Bitumen, without ſtirring it at al, and that being alſo molten, then put in al the reſt, & ſet the pot again to the fire, and let them boile al together, vntil they bee all vnited in one. That done, ſtraine it, and make it in a plaiſter forme, and this is called *Hierocles* plaiſter.

Another receit for broken bones.

TAke of liquid Pitch one pound, of wax two ounces, of the pureſt & fineſt part of Frankincenſe one ounce, of *Amoniacum* foure ounces, of dry Roſes, and of *Galbanum*, of each one ounce, of vineger two pints. Boile firſt the vineger and Pitch together, then put in

in the *Amoniacum*, diſſolued firſt in vineger, and after that al the reſt of the aforeſaid drugs and after they haue boyled together, and be vnited in one, ſtraine it, and make it plaiſter-wiſe, and this is called *Emplaſtrum flauum*, that is to ſay, the yellow plaiſter.

An ointment for broken bones.

TAke of old Sallet-oile a quart, and put therunto of hogs-greaſe of *Spuma nitri*, of each one pound, and let them boile together, vntil it begin to buble aboue, & let this ointment be very warm when you vſe it. Hitherto of al the diſeaſes belonging to a horſe. Now therefore my promiſe was made vnto you to ſpeake of thoſe things wherein the cure of al diſeaſes do conſiſt, that is to ſay, in letting bloud, in taking vp of veines, in purging, and in giuing the fire: yea, and alſo order it ſelfe bindeth me to treat of the ſaid things preſently, and firſt of letting blood.

In how many veines a horſe may be let bloud, and to what end.

AS touching the order, time of the yeare, Moone, and day, and other circumſtances belonging to letting of blood, we haue ſufficiently ſpoken already in the keepers office, in the 22. chap. It reſteth therefore here to ſhew you what veines ſhould be opened when the horſe is ſick of any diſeaſe, according to *Vegetius* opinion. But firſt I will rehearſe vnto you once again, in how many veines a horſe may be let blood, and the rather for that I followe *Vegetius*. A Horſe then may bee let blood in the two Temple vaines. Item, in the two eie vaines, which are eaſie to finde in the face of the horſe, ſomewhat beneath the eies.

Item, in the two pallat veines of the mouth. In the two necke vaines. Item in the two plat vaines which bee in the breaſt. Item, in the two forethigh vaines. Item, in the foure ſhakell vaines before. Item, in the two toe vains before. Item in the two ſide veines, which may bee otherwiſe called flancke veines. Item in the taile veine. Item in the two haunch veines. Item in the two hough veines. Item, in the foure ſhakell veines behinde. Item, in the two toe veines behind, ſo that by this accout, a horſe may be let blood in 31. veines. All which veines are eaſie inough to know, becauſe that euery one lyeth in a little gutter, which by feeling ſoftly with your finger, you ſhall finde immediatly. And *Vegetius* ſaith, that if a Horſe be pained with any griefe in his head, as with ach, heauineſſe, frenzy, falling euill, or ſuch like, then it is good to let him blood in the temple veines with a fleame. If his eies be wateriſh, blodſhotten, or grieued with pin, web, or hawe, then it is good to ſtrike the eie veine with a fleame. If he haue any heauineſſe or wearineſſe of body, or bee diſeaſed in the throat with the ſtrangullion, quinzy, or ſwelling of the artires, either within or without, then it is good to let him bloud in the mouth, in the palat veines with a Cornet. If he be vexed with an Ague, or with any other diſeaſe, vniuerſally hurting his body, then let him bloud in the necke vaines. If his griefe be in the lungs, liuer, or in any other inward member, then let him blood in the breaſt veines, which we called before the palat veines. If he be grieued in the ſhoulder, then let him blood in the forethigh veins, aboue the knee with a lancet, and that very warily, becauſe that place is full of ſinnewes, and if he be grieued in his ioynts, then let him bloud in the ſhakell veines, and that warily, becauſe that place is alſo full of ſinnewes.

And if he be foiled on his forefeet by foundering or otherwiſe, then let him blood in the toe veins, making way firſt with your drawer, or cornet in the hoofe to come to the veine. If he bee diſeaſed in the kidnies, reines, backe, or belly, then let him bloud in the flancke veines, and in his taile, if he hath any griefe in his hips, or houghs, then let him blood in the hip or hough veines, and if his hinder legs, ioynts, or feete, be grieued, then let him blood in the ſhakell veines, and toe veines, as is aforeſaid.

The order of taking vp vaines, and wherefore it is good.

Blundevile THe order obſerued by Martin is in this ſort. Firſt, if the Horſſe be very curſt and ſhrewd, then caſt him vppon a dunghill, or ſome ſtraw, then hauing found the veine that you would take vp, marke well that part of the skinne which couereth the veine, and pull that ſomewhat a ſide from the veine with your left thumb, to the intent you may ſlit it with a Raſor, without touching the veine. And cut not no deeper then onely through the skinne, and that longſte wiſe, as the veine goeth, and not aboue an inch long. That done, take away your Thumbe, and the skinne will returne againe into his place, right ouer the veine, as it was before.

Then with a cornet vncouer the vaine and make it vp, and heing bare, thruſt the cornet vnderneath it, and raiſe it vp, ſo as you may put a ſhoomakers thread vnderneath, ſomewhat higher then the cornet, to knit the vaine when time is. And if your cornet had a hole in the ſmall end to put in the thread, it ſhould be the eaſlier done.

Then the cornet ſtanding ſo ſtill, ſlit the vaine longſt wiſe that it may bleede, and hauing bled ſomewhat from aboue, then knit it vp with a ſure knot, ſomewhat aboue the ſlit, ſuffering it to bleed onely from beneath, and hauing bled ſufficiently, then knit vp the veine alſo beneath the ſlit with a ſure knot, and fill the hole of the vein with Salt, and then heale vp the wound of the skinne with Turpentine, and Hogs-greaſe molten together, and laid on with a little Flax. The taking vp of veines is very neceſſary, and doth eaſe many griefes in the Legges: for the taking vp of the forethigh veines eaſeth Farcins, and ſwellinges of the Legges, the taking vp of the ſhakell veines before, eaſeth the Quitter-bone and ſwelling of the ioynts, ſcabs, and cratches. The taking vp of the hinder veines helpeth the Farcin, ſwellings, and both the ſpauens, the taking vp of the ſhakel veines behind, helpeth ſwelling of the ioynts, the paines, and kibed heeles, and ſuch like diſeaſes.

Of purging with Purgation, or Gliſter.

PVrgations is defined by the Phyſitians, to be the emptiyng or voiding of ſuperfluous humors, annoying the body with their euill qualicy. For ſuch humors bring euill iuyce and nutriment, called of the Phyſitians *Cacochimia*, which when it will not be corrected or holpen with good dyet, alteration, nor by the benefit of nature and kindly heat, then it muſt needes be taken away by purgation, vomit or Gliſter. But foraſmuch as Horſſes are not wont to be purged by Vomit, as men be, I will ſpeake heere onely of Gliſters and purgations. And firſt becauſe a Horſe is grieued with many diſeaſes in his guts, and that nothing can purge the guts ſo well as a Glyſter, and eſpecially the thicke guts, I wiſh that our Ferrers would learne to knowe the diuerſity of Glyſters to what end they ſerue, and with what drugs or ſimples they ſhould bee made, for as the diſeaſe requireth, ſo muſt the Gliſter bee made, ſome to allay griefes and ſharpneſſe of humors, ſome to binde, ſome to looſen, ſome to purge euill humors, ſome to clenſe Vlcers: but our Ferrers vſe Gliſters, only to looſen the belly and for no other purpoſe: yea, few or none do that vnleſſe it be Martin, and ſuch as he hath taught, who is not ignorant that a Gliſter is the beginning of purgation. For a Gliſter, by clenſing the guts, refreſheth the vital parts and prepareth, the way before. And therefore whenſoeuer a Horſe is ſurfeted and full of euill humors, needing to be purged and ſpecially being pained in the guts, I would wiſh you to begin firſt with a Gliſter, leaſt by purging him by medicine vppon the ſudden, you ſtir vp a multitude of euill humors, which finding no paſſage downeward becauſe the guts be ſtopt with wind and dregges, do ſtrike vpwardes, and ſo perhaps put the horſe in great danger.

But now you ſhall vnderſtand that Gliſters be made of foure things, that is to ſay, of decoctions, of Drugges, of Oyles, or ſuch like vnctious matters, as butter and ſoft greaſe, and fourthly of diuers kindes of ſalt to prouoke the vertue expulſiue. A decoction is as much

much to ſay as the broath of certaine hearbes or ſimples boiled together in water till the third part be conſumed.

And ſometime inſtead of ſuch decoction, it ſhalbe needfull parhaps to vſe ſome fat broth as the broth of Beefe or of Sheeps heads, or Milke, or Whay, or ſome other ſuch like liquor, and that perhaps mingled with Hony, or Sugar, according as the diſeaſe ſhall require, the Gliſter to be either Lenitiue, that is to ſay, eaſing paine: or Glutinatiue, that is, ioyning together: or elſe Abſterſiue, that is to ſay, cleanſing or wiping away filthy matter, of which decoction of broath being ſtrained, you ſhall need to take three pintes or a quart at the leaſt. And then into that you may put ſuch drugges as ſhall bee needefull to the weight of three or foure ounces, according as the ſimples ſhall bee more or leſſe violent. Of Oyle at the leaſt halfe a pinte, and of Salt two or three drammes, and then to bee miniſtred Luke-warme with a horne or pipe made of purpoſe, when the horſe is not altogether full panched, but rather empty, be it either in forenoone or after-noone. And as touching the time of keeping gliſters in the body, you ſhal vnderſtand, that to gliſters abſterſiue halfe an houre or leſſe may ſuffice: to gliſters Lenitiue a longer time if it may be: and to gliſters Glutinatiue, the longeſt time of all is moſt needfull.

Of Purgations.

PVrgations for men may be made in diuers ſorts and formes, but horſes are wont to be purged onely with pilles, or els with purging powders put into Ale, wine or ſome other liquor. But the ſimples whereof ſuch pils or powders be made, would be choſen with iudgement and aptly applyed, ſo as you may purge away the hurtfull humours, and not the good. Learne firſt therefore to know with what humour or humours the horſe is greeued, be it Choler, Flegme, or Melancholy, and in what part of the body ſuch humors do abound: then what ſimples are beſt to purge ſuch humors, & with what property, quality, and temperament they be indued. For ſome be violent and next couſins to poiſon, as Scamony, or Coloquintida. Some againe are gentle, and rather meat than medicines, as Manna, Caſſia, Whay, Prunes, and ſuch like. And ſome againe be neither too violent, nor too gentle, but in a meane, as Rhewbarbe, Agaricke, Sene, Aloes. The olde men did vſe much to purge horſes with the pulpe of Coloquintida, and ſometime with the rootes of wilde Cowcumber, and ſometime with the broathe of a ſodden Whelpe mingled with Nitrum, and diuers other thinges whereof I am ſure I haue made mention before in the curing of horſes diſeaſes. *Blundeuile*

Notwithſtanding I would not wiſh you to be raſh in purging a horſe after the old mens example. For as their ſimples many times bee very violent, ſo the quantities thereof by them preſcribed are verie much, and dangerous for any horſe to take in theſe daies, in the which neither man nor beaſt, as it ſeemeth, is of ſuch force or ſtrength as they were in times paſt. And therefore whenſoeuer you would purge him with ſuch like kindes of Purgations as Martin vſeth, wherof you haue example before in diuers places, and whenſoeuer you liſt for knowledge ſake to deale with other ſimples, to proue them firſt vpon ſuch Iades as may well be ſpared. For whoſoeuer mindeth to purge a horſe well, that is, to do him good and no hurt, had neede to conſider manie things: as the nature of the horſes diſeaſe, and the horſes ſtrength: alſo the nature, ſtrength and quantity of the medicine that he miniſtreth: the Region, or Countrey the time of the diſeaſe, the time of the yeere and daie. For as the diſeaſes and euill humors cauſing ſuch diſeaſes are diuers, ſo doe they require to be purged with diuers medicines, diuerſlie compounded, wherein conſiſteth a point of Art to be learned at the Phyſitians hands, and not at mine.

Againe, weake, delicate, and tender Horſes, may not be purged in ſuch ſorte, as thoſe that be of a ſtrong ſturdie nature. And therefore in ſuch caſes the qualitie and quantity of the ſimples is not a little to be conſidered, neither is the hotneſſe or coldneſſe of the Region to be neglected, nor the time of the diſeaſe. For ſome require to be purged in the verie beginning ſome, not vntill the matter be throughlie digeſted: and though the diſeaſe proceed perhaps of colde and cold humors, yet a man may not Miniſter ſuch hot thinges in Summer, as he would do in Winter, nor in the contrarie eaſe, ſuch cold thinges in Winter

ter as he would in Summer. And therefore the time and ſeaſon of the yeare is alſo to bee obſerued: yea the day and time of the day. For the more temperate the day is the better, not in an extreame hot day, for making the horſe to faint, nor yet when the winde bloweth in the cold North, for that wil ſtop and hinder the working of the medicine, but rather in a temperate moiſt day, when the wind is in the South, if it may bee, for that will further and helpe the working of the medicine, and make the body looſe and ſoluble.

Againe for a horſe, whether you purge him with pils or drinke, it is beſt for him (as Martin ſaith) to take them in the morning, after that he hath faſted from meat and drinke al the night before. And hauing receiued his medicine, let him be walked vppe and downe, one houre at the leaſt, and then ſet him vp, and ſuffered to ſtand on the bit two or three houres without any meat, but in the meane time ſee that he be well littered, and warme couered: and at three houres end, offer him a little of a warme maſh made with Wheate meale, or with bran, or elſe with ground maulte. Giue him little meat or none vntill he be purged: all which thinges haue bin ſhewed you before in diuers places, and therefore I thinke it not good to be tedious vnto you with often recitall thereof.

Of Cauterization, or giuing the fire, aſwell actuall as potentiall.

FOraſmuch as the fire is iudged of all the olde writers to be the chiefeſt remedy, and as it were the laſt refuge in all diſeaſes almoſt whereunto a horſe is ſubiecte, I thought good therefore to talke of it in this place, and the rather, for that fewe or none of our Ferrers vnleſſe it be Martin, or ſuch as haue beene taught, do know howe to giue the fire, or to what end it ſerueth. But firſt you ſhall vnderſtand, that according to the learned Chirurgians, yea, alſo according to my old Authors, there be two kinds of Cauterie, the one actuall, and the other potential. The Cauterie actual is that which is done onely by fiering of the greeued place with a hot yron. The potentiall Cauterie is done by applying vnto the greeued place, ſome medicine coroſiue, putrifactiue, or cauſticke. But we will ſpeake firſt of the actuall cautery, ſhewing you wherefore it is good, then of what mettell and faſhion your inſtrument ſhould be made, and finally how and when to vſe them.

Auicen ſaith, that an actuall cauterie moderately vſed, is a noble remedy to ſtoppe coruption of members, to rectifie the complexion of the ſame, and alſo to ſtaunch bloode. How be it you muſt beware (ſaith he) that you touch not the ſinnewes, chordes, or ligaments, leaſt the member be weakened, or that the crampe inſueth. *Vegetius* alſo writing of horſe-leach-craft, praiſeth the actuall cauterie very much, ſpeaking in this ſort. The actuall cautery ſaith he, bindeth together parts loſened, it doth attinuate parts blowne and puffed vp, it drieth vp ſuperfluous moiſture, it looſeneth, and diuideth euill matter gathered together into knots, it aſſwageth old griefes, it rectifieth thoſe parts of the body that are corrupted by any manner of way, reducing them to their priſtine eſtate, and ſuffereth no ſuperfluity to grow or increaſe, for the skinne being opened with a hot yron, all kind of corruption by vertue of the fire is firſt digeſted and ripened, and then diſſolued, ſo as the matter doth yſſue out at the holes, whereby the member or part before offended is nowe healed, and eaſed of all paine and greefe: yea the holes being once cloſed and cleane ſhut vp, that place is ſtronger and better knit, and couered with a tougher skin than euer it was before. Now as touching the inſtruments whereof, and of what faſhion they ſhould be made you ſhall vnderſtand, that *Vegetius* and the other old writers would haue them to be made of copper, praiſing that mettell to be far better to burne with, that yron. The chirurgians for mans body do praiſe gold and ſiluer, but as for the faſnion of the yrons, it is to bee referred to the kinde of ſore place and grieued, wherewith you haue to deale, according to the diuerſity whereof, the inſtruments are to be made of diuers faſhions, as ſome with ſearing yrons with ſharpe edges, and ſome with blunt and broade edges, ſome like right, and ſome like crooked Bodkins, and ſome like hookes and ſickles, and ſome with a great button, and ſome with a ſmal Button at the one ende, in making whereof, the Ferrers iudgement is moſt needfull, who ought to be ſo skilfull as he may be able to make al maner of yrons that he ſhould occupy, and to alter them according as need ſhall require. And therefore I thought good onely heere to ſpeake of the common drawing yron, and of the

but-

button yron, like in forme to thoſe that Martin vſeth, referring all the reſt to your owne iudgement, and ſpecially ſith you haue bin fully inſtructed before of what ſort they ſhold be made meet to ſerue your turne in any diſeaſe: Nowe, as touching the vſe of the inſtruments, two things are ſpecially to be conſidered, that is the heating of the yron, and the bearing of the hand. For the backe of the yron may not be red hot, but onely the edge, for feare of yeelding too much heat. And therefore though it be made red hot at the firſt, yet it ſhall be good before you occupy it, to cool the backe of the inſtrument in water, and as touching the bearing of the hand more euenly and lightly it is donne the better, and that according as the fineneſſe and thinneſſe of the skin ſhall require, which is to be iudged by the haire. For if the haire be ſhort and fine, then it is a ſigne of a fine skinne, if longe and rough, then it betokeneth a thicke skinne. The fine skinne requireth the lighter hand, and not to be burned ſo deepe as the thicke skinne, yet both muſt be burned vntill they looke yellow.

But the fine skinne will looke yellow with leſſer burning, then the thicke skinne. For the thicke skinne with his long haire doth choke the fire, and therefore requireth a more heauy hand: yea, and more often heating of the inſtrument than the thinne skinne doeth, and be ſure to draw alwaies with the haire, and not againſt the haire, in what forme and in what manner of lines hath beene taught you before: for thoſe muſt be made either long, ſhort, deepe, ſhallow, right-crooked, or ouer-thwart, according as the diſeaſe doeth require: you haue learned alſo how to alay the heat of the fire, after ſuch drawing. And therfore I haue no more to ſay heere, but onely to admoniſh you acccording to *Vegetius* precepts, not to fire anie ſinnewie place, nor bone that is broken or out of iointe, for feare of weakening the whole member, nor to bear ſo heauy or vneuen hand, as you ſhould thereby deforme or miſſaſhion any part of the horſe, nor be too haſty in giuing the fire, but to attempt firſt all other conuenient remedies, and when nothing elſe will helpe to make the fire your laſt refuge, and yet not ſo much to neglect it and abhorre it, like the ignoraunt ſort, as you will not vſe it when need requireth, for lack whereof many horſes go lame, and vncured of diuers diſeaſes. Practiſe your ſelus therefore in giuing the fire at needful times with iudgement and diſcretion, ſo ſhall you do it to the horſes benefit, and to your owne great praiſe and profit.

Of Cauteries potentiall.

CAuteries potentiall, as *Iohannes Vigo* ſaith, are medicines Coroſiue, Putrifactiue and Cauſticke. This word Coroſiue, is deriued of the Latine word *Corrodo*, which is as much to ſaie, as to gnaw and frette, and of ſuch Coroſiues, ſome be ſimple and ſome compounde. The ſimple as *Vigo* ſaith, be ſuch as theſe be, Roche Alum, as well burnte as not burnt, ſpunge of the Sea ſomewhat burnt, Lime, redde corall powder of Mercury. Compound coroſiues be theſe, *Vnguentum Apoſtolorum*, *Vnguentum ægyptiacum*, *Vnguentum Ceraceum*. Medicines putrifactiue, called of the learned ſort, *Septica* according to *Auicen*, be thoſe that haue ſtrength to corrupte the complexion of the member, and to induce any ſcarre like dead fleſh, cauſing great pain: yea and Feuers, & therefore ought not to be miniſtred, but to ſtrong bodies and in ſtrong diſeaſes, as in Carbuncles, Cankers, Vlcers, and ſuch like, and they bee theſe, *Arſenicke ſublimat reſalgar*, and other medicines compound therwith. *Siluius* alſo addeth thereunto *Sandaraca*, *Chryſocolla*, and *Aconitum*, but he doth not agree with *Auicen* in the deſcription of the putrifactiue medicines: For he ſaith, that they haue little paine or none, neither bee they ſo hot and drie as thoſe that are called *Eſcharotica*: that is to ſay cruſtiue: which be hot in the forth degree and do breed a cruſt and ſcarre, and cauſe great paine, as vnſlect lime, and the burned dregges of wine: wherefore it ſeemeth that *Auicens* deſcription belongeth rather to the cruſtiue than to the putrifactiue medicines.

Notwithſtanding, I muſt needs ſay that our Chirurgions and alſo Ferrers, do find both Arſenicke and Reſalgar, to be ſo ſharpe, hotte, and burning things, as when they miniſter the ſame to any part of the body, they are forced to alay the ſharpeneſſe thereof: the chirurgians with the iuyce of Plantaine or Daffadill, or elſe of Houſe-leeke, the Ferrers with Hogs-

Hogges-greace. Medicines cauſticke: that is to ſay burning, are thoſe whoſe opetation are moſt ſtrong and inclineth to the natute of the fire, and yet more eaſily alayed as *Vigo* writeth, than the medicines putrifactiue, and therefore may be more ſafely vſed. They bee made as he ſaith of ſtrong lie, called *Capitellum*, or *Magiſtra*, of *Vitriolæ Romanæ*, *Sal Nitri*, *Aqua fortis*, of this ſort be al thoſe which *Vigo* calleth the bliſtering medicines, as *Apium*, *Cantharides*, *Ciclamine*, Onions, ſtrong Garlicke, *Melanacardinum*, the ſtones or graines of *Vitis alba*, otherwiſe called Brione. Moreouer, *Vigo* maketh euery one of theſe cauteries potentiall to excel one another, as it were by certaine degrees, ſaying, that coroſiues bee weaker then putrifactiues, and putrifactiues be weaker then cauſticke, and therefore coroſiues worke in the vpper part and in ſoft fleſh, Putrifactiues in hard fleſh and deepe. But cauſtickes haue power to breake the skin in hard fleſh and do enter moſt deepely. The vſe of the moſte part of which thinges haue beene taught you before in ſundry places, according to Martins experience.

And therefore I leaue to trouble you any further, wiſhing you that are deſirous to know any more of thoſe matters, to read *Taugantius* writing *De piroticis*. And *Siluius de medicamentorum compoſitione*. And *Iohn Vigo* writing of ſurgerie, Engliſhed but few yeares ſince. But the old writers ſo farre as I can iudge by the wordes of *Abſirtus*, and others, that write of horſeleachcraft, do applie this worde cauſticke, to ſuch medicines as are aſtrictiue and binding, called of Martin and other Ferrers in theſe daies, binding charges, as may well appeare by the compoſition and vſe heere following, recited by *Vegetius* in this ſort.

The receipt of a Cauſticke vſed by Chiron, to dry vp the ſuperfluous moiſture and to bind parts looſened, and to ſtrengthen parts weakened.

TAke of *Bitumen Iudaicum* two pounde, of *Bitumen Apolonij* two pouude, of the pureſt part of Frankencenſe ſix ounce, of *Bdellium Arabicum* two ounces, of Deares ſewet 2. pound, of *Populeum* two ounces, of *Galbanum* two ounces, of the drops of *Storax* two ounces, of common wax two pound, of *Reſin Gabial* one pounde, of *Viſcus Italicus* three ounces, of *Apoxima* two ounces, of the iuice of hipſop two ounces, of the drops of Armoniake two ounces, of pitch one pound.

Another Cauſticke vſed by Pelagonius, to dry vp ſwellings, Bladders, Windgals, and ſplents in the Legges and ioynts.

TAke virgin wax one pound, of Rozen two pound and a halfe, of *Galbanum* three ounces, of *Aſphaltum Iudaicum* two pound, of Mirrhe ſecondary two pounde, of *Bitumen* one pound, of Armoniacke ſix ounces, of *Coſtus* ſix ounces. Boile all theſe things together in an earthen pot, ſauing the *Aſphaltum*, Armoniack & Coſtum: which being firſt ground like fine flower, muſt be added vnto the other thinges, and after that they haue been boiled and cooled, and then boiled al together againe, and well ſtirred, ſo as they may bee incorporated together, and made all one ſubſtance. Theſe kindes of emplaiſters or ointmentes ought in my iudgement to be ſo called, as I ſaid before, rather binding charges, than cauſtike medicines, becauſe there be no ſuch extreame coroſiue or burning ſimples in theſe, as are before recited. Notwithſtanding I refer my iudgment to thoſe that be better lerned, and ſo end for being ouer tedious. For if I would, I could take very good occaſion heere to ſpeake of diuers others other medicines, whereof ſome are called *Anodina*, eaſing paine and griefe. Martin calleth them Linoges, which are made of Lineſeede, Cammomile, ſoft greace and ſuch like things, as are hot in the firſt degree, ſome againe are called *Narcotica*, that is to ſay, aſtonying or bringing to ſleepe, as thoſe that are made of *Opium*, *Mandragora*, *Popie*, and ſuch like cold and groſſe things. And ſome are called *Sarcotica*, that is, breeding fleſh, as Barly flower and Frankencenſe. And many other kinds of emplaiſters, ointments, waters and ſalues, which would occupy a booke of no ſmal volume, to bee written hereafter by ſome other perhaps, if not by my ſelfe. And in the meane time, let this that I haue already written ſuffice.

Of the Anticor.

AN Anticor, commeth of ſuperfluity, of euill blood or ſpirit in the artires, and alſo of inflammation in the liuer, which is ingendered by meanes of too choiſe keeping, and ouermuch reſt, which choaketh the vital power, and occaſion vnnaturall ſwellings in the breſt, which if they aſcend vpward and come into the necke, they are inſtantly death: the cure thereof is in this ſort. Let him bleed ſo as he may bleed abundantly, then with a ſharp knife in diuers places cut the ſwelling: which done, ſet a cupping-glaſſe theron, and cup it till the glaſſe filled with foule water fall away it ſelfe: then giue the Horſe to drinke three mornings together a pinte of Malmeſie well ſtirred with Sinamon, Lycoras, and a little Bezar ſtone, and during his ſicknes, let his drinke bee warmed, and mingled with either Bran or Malt. *Markham.*

Of the Cords.

THe Cords is a diſeaſe that maketh a horſe ſtumble, and many times fall, and they apeare in a horſes forelegs, this is the cure thereof. Take a ſharpe knife, and cut a ſlitte euen at the tip of his noſe, iuſt with the point of the griſle, open the ſlit being made, and you ſhall perceiue a white ſtring, take it vp with a Bores tooth, or ſome crooked bodkin, and cut it inſunder, then ſtitch vppe the ſlit and annoint it with Butter, and the horſe doubtleſſe ſhall be recouered.

Of the Millets.

THe Millets is a griefe that appeareth in the Fetlockes behinde, and cauſeth the haire to ſhed three or foure inches long, and a quarter of an inch in bredth, like as it were bare and ill to cure, but thus is the cure: Firſt waſh it well with ſtrong lye, and rub it till it bleede, then binde vnto it Hony, vnſlect lime, and Deares ſewet, boiled and mingled together, this do for the ſpace of a weeke, and it ſhall be whole.

Of the Serew.

A Serew is a foule ſoraunce, it is like a Splent, but it is a little longer, and is moſt commonly on the outſide of the fore legge, as the ſplint is on the inſide, the cure is thus. Take two ſpoonefuls of ſtrong Wine-Vinegar, and one ſpoonefull of good Salletoyle, mingle them together, and euery morning beſtow one houre in rubbing the ſorance with it altogether downeward til it be gone, which will not be long in going.

The medicines ariſing out of Horſes.

THe Græcians haue written nothing at all concerning wilde horſes, becauſe in their country there was none of them vſually bredde or gotten: yet notwithſtanding the ſame wee ought to thinke that all medicines or anye other thinges, which do proceed from them, are more ſtrong in operation, and haue in them greater force and power then anye common horſes haue, as it falleth out in all ſortes of other beaſts. *Pliny.*

The blood of a horſe (as Pliny affirmeth) doth gnaw into deade fleſh with a putrifactiue force, the ſame vertue hath the blood of Mares, which haue bin couered by horſes: Alſo the bloode of a horſe (but eſpecially of one which is a breeder) doeth verye much make and helpe againſte impoſtumes, and ſmall bunches which do ariſe in the fleſh. Moreouer it is ſaid that the bloud of a young Aſſe is very good againſt the Iaundice, and the ouer-flowing of the gall, as alſo the ſame force and effect is in the blood of a young horſe. The horſe-leaches do vſe the blood

blood of horſes for diuers diſeaſes which are incident vnto them, both by annointing or rubbing the outward parts, as alſo within their bodies.

Furthermore if one do cut the vaines of the pallet of a horſes mouth, and let it runne
Theomneſtus downe into his belly, it will preſently deſtroy and conſume the maw or belly-worms, which are within him. When a horſe is ſicke of the peſtilence, they draw blood out of the veines in his ſpurring place, and mingling the ſame vpon a ſtone with ſalt, make him to licke it vp.
Vegetius The blood of a horſe is alſo mingled with other medicines, and being annointed vpon the armes and ſhoulders of men or beaſts, which are broken or out of ioynt, doth very much helpe them. But a horſe which is weary or tyred, you muſt cure after this manner. Firſte, draw ſome bloude out of his matrixe or wombe, and mingle it with Oyle and Wine, and then put it on the fire till it bee luke-warme, and then rubbe the horſe all ouer againſte the haires.

If the ſinnewes of horſes do wax ſtiffe or ſhrink in together, it is very neceſſary that the
Pliny. ſicke parts ſhould be annointed with the hot bloode which doeth proceede from him, for horſes alſo which are fed in the field vſe their fleſh and dung, againſt the biting and ſtinging of Serpents.

We do alſo find that the fleſh of horſes being well boiled is very medicinable for di-
Furnerius. uers diſeaſes. Moreouer it is very vſuall and common with the women of *Occitania* to take the fat or greace of horſes to annoint their heades to make the haire of their heads multiply and increaſe, and certaine later Phiſitians do mingle the marrow of a horſe with other ointments for a remedy againſt the crampe.

The marrow of a horſe is alſo very good to looſen the ſinnewes which are knit and faſtned togeather, but firſt let it be boiled in wine, and afterwards made cold, and then anointed warmly either by the fire or Sun. If a horſe do labor in what kind of impoſtume which they vulgarly call the worme, either any where as well as in the noſe, they do open the skin with a fearing yron, and doe ſprinkle Verdigreace within the horſes mouth being brent, there being added thereunto ſometimes the ſeed of Hen-bane.

The teeth of a male horſe not gelded or by any labor made feeble, being put vnder the head or ouer the head of him that is troubled or ſtarteth in his dreame, doth withſtand and
Albertus reſiſt all vnquietnes which in the time of his reſt might happen vnto him. Pliny alſo doeth aſſent that flower dooeth heale the ſorenes of a horſes teeth and gums, and the cleſts and chinkes of a horſes feet.

The teeth alſo of a horſe is verye profitable for the curing of the Chilblanes which are
Marcellus. rotten and full of corruption when they are ſwollen full ripe. *Marcellus* ſaith that the toothe of a horſe being beaten and cruſhed into very ſmall powder, and being ſprinkled vppon a mans genitall doth much profit, and very effectually helpe him: but the teeth which were firſt ingendered in a horſe haue this vertue in them, that if they ſhould touch the teethe of man or woman who are moleſted and grieued with the tooth-ache, they ſhal preſently find a finall ende of their paine: if in the like manner a childe doe kiſſe the noſe or ſnowt of a
Sextus. horſe he ſhal neuer feele paine in his teeth, neither at any time ſhall the childe be bitten by the horſe.

The teeth which do firſt of all fall from horſes, being bound or faſtned vpon children in their infancie, do very eaſily procure the breeding of the teeth, but with more ſpeed and more effectually if they haue neuer touched the grovnd, wherefore the poet doth very wel apply theſe verſes, ſaying;

Collo igitur molli dentes nectentur equini
Qui prima fuerint pullo creſcente caduci.

It is alſo ſaid that if the haire of a horſe be faſtned vnto the houſe of a mans enemy, it wil be a meanes that neither little flies or ſmall gnats ſhall flie by his dwelling place or aboad. The
Pliny tongue of a horſe being neuer accuſtomed vnto wine, is a moſt preſent and expedient medicide to alay or cure the milt of a man or Woman (as *Cæcilius Bion* reporteth vnto vs, that he learned it of the Barbarians.) But *Marcellus* ſaith, that the horſe tongue ought to be dried and beaten into ſmall pouder, and put into any drinke except Wine onely, and foorthwith it will ſhew the commodity which riſeth thereuppon, by eaſing either man or Woman, of the paine of the ſpleene or milt: diuers alſo do thinke that a horſes tongue vſed after this

manner

manner, is a good meanes or preſeruatiue againſt the biting of Serpentes or any other venemous creatures.

But for the curing of any ſores or griefes in the inward partes, the genitall of a horſſe is moſt of all commended: for as Pliny ſuppoſeth, this genitall of a horſe is very medicinable for the looſing of the belly, as alſo the bloud, marrow, or liuer of a Goate, but theſe thinges doe rather dry vp and cloſe the belly (as before we haue taught) concerning the Goat. *Plinius*

In the heart of Horſſes there is found a bone, moſt like vnto a dogs tooth, it is ſaide that this doth driue away all griefe or ſorrow from a mans heart, and that a tooth being pulled from the cheekes or iaw bones of a dead horſe doth ſhew the full and right number of the ſorrowes of the party ſo grieued. *Plinius* The duſt of a horſe hoofe annointed with oile and water, doth driue away impoſtumes and little bunches which riſe in the fleſh in what part of the body ſoeuer they be; and the duſt of the hoofe of an aſſe annointed with oile, water, and whot vrine, doth vtterly expell all wens and kernels which do riſe in the neck, arme-holes, or any other part of the body, of either man or woman.

The genitall of a gelded horſe dryed in an ouen, beaten to powder, and giuen twice or thrice in a little whot broath to drinke vnto the party grieued, is by Pliny accounted an excellent and approued remedy for the ſecunds of a woman. The foame of a horſe, or the duſt of a horſe hoofe dried, is very good to driue away ſhamefaſtnes, being annointed with a certaine titulation. The ſcrapings of the horſes hoofes being put in wine and poured into the horſſes noſtrils, do greatly prouoke his vrin. *Marcellus.* The aſhes alſo of a horſſes hoofe, being mingled with wine and water doth greatly eaſe and helpe the diſeaſe called the collicke or ſtone: as alſo by a perfume which may be made by the hoofes of Horſes being dryed, a child which is ſtill borne is caſt out.

The milke of Mares is of ſuch an excellent vertue, that it doth quite expell the poyſon of the Sea-hare, & all other poiſon whatſoeuer, drink alſo mingled with Mares milk, doth make the body looſe and laxatiue. It is alſo counted an excellent remedy againſt the falling ſickneſſe, to drinke the ſtones of a Boare out of Mares milke or water. *Hippocrates* If there be any filth or matter lying in the matrice of a woman, let her take Mares milke boiled and througly ſtrained, and preſently the filth and excrements will void cleane away. If ſo be that a Woman be barren and cannot conceiue, let her then take Mares milke (not knowing what it is) and let her preſently accompany with a man and ſhe wil conceiue. The milk of a Mare being drunk doth aſſwage the labor of the matrice, and doth cauſe a ſtill child to bee caſt forth. If the ſeede of hen-bane be beaten ſmall and mingled with Mares milke, and bound with a Harts skin, ſo that it may not touch the ground, and faſtened or bound to a woman they will hinder her conception.

The thinneſt or lateſt part of the milke of a Mare doth very eaſily, gently, and without any danger purge the belly. Mares milke being daily annointed with a little hony doth without any paine or puniſhēnt take away the wounds of the eies being new made. Cheeſe made of Mares milke doth repreſſe and take away all wringings or aches in the belly whatſoeuer. If you anoint a combe with the foame of a horſe wherwith a young man or youth doth vſe to comb his head it is of ſuch force as it will cauſe the haire of his head neither to encreaſe or any whit to appeare. The foame of a horſe is alſo very much commended for them which haue either pain or difficulty of hearing in their ears, or elſe the duſt of horſe-dung being new made and dryed, and mingled with oyle of Roſes. The grieſe or ſorenes of a mans mouth or throat, being waſhed or annointed with the foame of a Horſe which hath bin fed with Oates or barly, doth preſently expell the paine of the ſoreneſſe, if ſo be that it be 2. or 3. times waſhed ouer with the iuyce of young or greene Sea-crabs beaten ſmall together: but if you cannot get the Sea-crabs which are greene, ſprinkle vpon the grieſe the ſmal powder which doth come from dried Crabs which are baked in an Ouen made of braſſe, and afterward waſh the mouth where the paine is and you ſhall finde preſent remedy. The ſome of a horſe, being 3. or 4. times taken in drinke doth quite expell and driue away the cough. *Raſis* But *Marcellus* doth affirme that whoſoeuer is troubled with the cough, or conſumption of the lunges, and doth drinke the foame of a Horſe by it ſelfe alone without any drinke ſhall finde preſent help and remedy: but as *Sextus* ſaith the horſe will

will preſently die after it. The ſame alſo being mingled with hot water and giuen to one who
Marcellus is troubled with the ſame diſeaſes, being in manner paſt al cure, doeth preſently procure
Raſis health, but the death of the horſe doth inſtantly enſue. The ſweat of a horſe being mingled
Albertus. with wine and ſo drunke, doth cauſe a woman which is very big and in great labor, to caſt a
ſtill childe.

Raſis The ſweat of any beaſt, (but as *Albertus* ſaith) onely of a horſe, doth breed wind in a man or womans face being put thereupon, and beſides that, doth bring the ſquince or ſquincy, as alſo a filthy ſtinking ſweat. If ſwords, kniues, or the points of ſpeares when they are red fire hot, be annointed with the ſweat of a horſe, they will be ſo venemous and full of poiſon, that if a man or woman be ſmitten or pricked therewith, they wil neuer ceaſe from bleeding
Ruſſus as long as life doth laſt If a horſe be wounded with an arrow, and haue the ſweat of another horſe, and bread which hath bene brent, being mingled in mans Vrine, giuen him to drink, and afterwards ſome of the ſame, being mingled with horſe-greaſe put into the wounde, it will in ſhort time procure him eaſe and helpe. There are ſome which wil aſſure vs, that if a man be troubled with the belly wormes, or haue a Serpent crept into his belly, if hee take but the ſweate of a horſe being mingled with his vrine and drinke it, it will preſently cauſe the wormes or the Serpent to yſſue forth.

Dioſcorides. The dung of a horſe or Aſſe which is fedde with graſſe, being dried and afterward dip-
Pliny ped in wine, and ſo drunke, is a very good remedy againſt the bitings and blowes of Scorpions. The ſame medicines they doe alſo vſe, being mingled with the genital of a Hare in Vineger, both againſt the Scorpion, and againſt the ſhrew-mouſe. The force is ſo great in the poyſon of a madde Dogge or Bitch that his pargeted Vrine doth much hurt, eſpecially vnto them that haue a ſore bile vpon them, the chiefeſt remedy therefore againſt the ſame is the dung of a horſe mingled with Vineger, and being warmed put into the ſcab or ſore.
Marcellus The dung aſwel of Aſſes as of horſes either raw, colde, or burned, is excellent good againſt the breaking forth or yſſues of the blood.

The dung of Horſes or Aſſes being newe made or warme, and ſo clapped and put to a green wound doth very eaſily and ſpeedily ſtanche the bleeding. If the vaine of a horſe bee
Ruſſius. cut and the blood doe yſſue out in too great aboundance, apply the dung of the ſame horſe vnto the place where the veine is cut, and the bleeding wil preſently ceaſe, wherefore the
Pellagonius. poet doth very wel expreſſe it in theſe verſes following;

Sine fimus manni cum teſtis vritur oui
Et reprimit fluidos miro medicamine curſus.

Albertus. The ſame doth alſo very wel driue away the corruption in mens body which doth cauſe the
Aeſculapius. blood to ſtinke if it be well and iuſtly applyed vnto the corrupt place: The ſame alſo beeing mingled with oyle of Roſes, and new made, and ſo applied vnto the eares, doeth not onely driue away the paine, but alſo doth very much helpe for hearing; There is another remedy alſo for the hearing, which is this, to take the dunge of a horſe which is new made, and to
Marcellus. make it hot in a furnace, and then to powre it on the middle of the heade againſt the *Vuula*, and afterward to tie the aforeſaid dunge, in a linnen or wollen cloath vnto the toppe of the head in the night time.

Pliny The dung of a young Aſſe when he is firſt foaled, giuen in Wine to the quantity or magnitude of a Beane, is a preſent remedy for eyther man or Woman who is troubled with the Iaundice or the ouer-flowing of the gall: and the ſame property hath the dung of a younge
Sextus horſe or Colte when hee is new foaled. But the dunge of an olde horſe, being boiled in faire water, and afterward ſtrained and ſo giuen to the party to drinke, who is troubled with Water in his belly or ſtomacke, doth preſently make vent for the ſame.

There is alſo an excellent remedy againſt the Collicke and ſtone, which is this, to take a
Empirici. handfull of the dung of a horſe which hath bene fedde with Oates and Barley, and not with graſſe, and mingle verye vvell it with halfe a pinte of Wine, all which I do geſſe will amount vnto the waight of eighteene ounces, and then boyle them altogether vntil halfe of them bee boyled or conſumed away, and then drinke the ſame by little and little vntil it bee all drunke vp, but it will be much better for the party that is troubled to drinke it vp altogether if he be able.

There

There is moreouer a very good and easie way by horse-dung to cure the Ague or quarterne feauer, which is thus, to burne the aforesaid dung, and to mingle the very dust it selfe thereof in old wine, and then beat it vnto small powder, and so giue it vnto the party who is troubled therewith, to drinke or suck without any water in it, and this wil very speedily procure ease and helpe. If that a woman suppoſeth her childe which is in hir wombe to be dead, let her drinke the milt or spleene of a horse in some sweet water, not to the smel, but to the tast, and she wil presently cast the childe. The same vertue is in the perfume which is made of a horses hoof, as also in the dry dung of a horse: There are some which do vse this means against the falling sicknes, or the sicknes called Saint Iohns euil, that is to mingle the water or vrine which a horse doth make with the water which commeth from the Smiths trough, and so to giue it the party in a potion: There is a very good helpe for cattell which do void blood through their Nostrils or secret parts which is this, to make a paast of Wheat-flower and beat it and mingle it togither with Butter and Egges in the vrine of a horse which hath lately drunke, and afterward to giue that paast or poultes baked euen into ashes to the beast so grieued. To prouoke vrine when a mans yard is stopt, there is nothing so excellent as the dung or filthe which proceedeth from the vrine which a horse hath made, being mingled with wine, and then strained, and afterwards poured into the nostrils of the party so vexed. There are certaine Tetters or Ring-wormes in the knees of horses, and a little aboue the hooues in the bending of these parts, there are indurate and hardned thicke skins, which being beaten into small powder and mingled with Vineger, and so drunke, are an exceeding good preseruatiue against the falling sicknes: the same is also a very good remedy for them which are bitten with any wilde Beast whatsoeuer. By the Tetter or Ring-worme which groweth in a horses knees or aboue the hoofes beaten and mingled with oyle, and so poured in the eares, the teeth of either man or woman which were weake and loose, will be made very strong and fast. The aforesaid Tetter without any mingling with oyle, doth also heal and cure the head-ache and falling sicknes, in either man or woman. The same also being drunk out of Clarret Wine or Muscadel for forty daies togither, doeth quite expel and driue away the collicke and stone. If that any man do get and putte vp the shooe of a horse beeing stroake from his hoofe as he trauaileth in his pace which doeth many times happen, it wil be an excellent remedy for him against the sobbing in the stomacke called the hicket.

Marcellus

Pliny

Plinyus

Empiricus.

Dioscorides

Galen.

pliny.

Magi.

OF THE HYÆNA, AND THE *diuers kinds thereof.*

WE are nowe to discourse of a Beast whereof it is doubtful whether the names or the kindes thereof bee more in number, and therefore to begin with the names, it seemeth to me in general, that it is, the same Beast which is spoken of in holy scripture, and called *Zeeb-ereb*, and *Araboth. Zepham. 3. Principes vrbis Hieroſolymæ velut Leones rugientes, iudices eius ſimiles ſunt lupis Veſpertinis qui oſſa non relinquunt ad diluculum*: Their Princes are roaring Lyons, and their iudges are like to night-wolues which leaue not the bones til the morning, as it is vulgarly translated. In like sort Ier. Cap. 5, calleth them *Zeeb-Araboth*, Wolues of the wildernes, and the Prophet *Habbakuk*. Cap. 1. vseth the word *Zeeb-ereb*, Wolues of the euening. By which it is made easie to consider and discusse what kinde of Beast this Hyæna may be deemed: for the Hyæna as I shal shew you afterward, is a Greek word. And first of al I vtterly seclude al their opinions, which translate this word Arabian wolues, for the Hæbrew notes cannot admit such a version or exposition: But seeing we read in *Oppianus* and *Tzetzes*, that there are kinds of Wolues which are called *Harpages*, more hungry then the residue, liuing in Mountains, very swift of foot & in the Winter time, comming to the gates of Cities, and deuouring both flesh and bones of euery liuing creature they can lay hold on, especially Dogs and men, and in the morning go away againe from their prey, I take them to be the same beasts which the Græcians cal *Hyæna*, which is also the name of a fishe much like in nature hereunto. It is also called *Glanos*, and the Phrygians, and Bythinians *Ganos*, &

The names and other general accidents.

from one of theſe came the Illirian or *Sclauonian* word *San*, and it ſeemeth that the Græcians haue giuen it a name from Swine, becauſe of the griſtles growing on the back, for an Hyæna can haue no better deriuation then from *Hus* or *Hyn*. *Iulius Capitolinus* calleth it *Belbus* in Latine, in the ſame place where he recordeth that there were *decem Belbi ſub Gordiano* ten *Hyænaes* in the daies of *Gordianus*: And the reaſon of this name is not improbably deriued from *Belba* a cittie of *Egypt*. *Pincianus* a learned man calleth it *Grabthier*, becauſe it hunteth the ſepulchers of the dead. *Albertus* in ſtead of Hyæna, calleth it *Iona*. The Arabians cal it *Kabo*, & *Zabo*, or *Ziba*, and *Azaro*. I take it alſo to be the ſame beaſt which is called *Lacta*, and *Ana*, and *Zilio*, becauſe that which is reporte d of theſe is true in the Hyæna, they frequent graues, hauing ſharp teeth, & long nailes, being very fierce, liuing together in heards and flocks, and louing their own kind moſt tenderly, but moſt pernicious and hatefull to all other, being very crafty to ſet vpon a fit prey defending it ſelfe from the rage of ſtronger beaſts by their teeth & nailes, or elſe by flight or running away. Wherfore we hauing thus expreſſed the name we will handle the kinds which I finde to be three, the firſt Hyæna, the ſecond *Papio* or *Dabuh*, the third *Crocuta* and *Leucrocuta*, whereunto by coniecture we may adde a forth, called *Mantychora*.

Albertus.

THE FIGVRE OF THE FIRST HYÆNA.

THis firſt and vulgar kind of Hyæna is bred in Affricke and Arabia, being in quantity of body like a wolfe, but much rougher haird, for it hath briſtles like a horſſes mane all along his back, & in the middle of his back it is a litle crooked or dented, the colour yellowiſh, but beſpeckled on the ſides with blew ſpots, which make him looke more terrible, as if it had ſo many eies. The eies change their colour at the pleaſure of the beaſt, a thouſand times a day, for which cauſe many ignorant writers haue affirmed the ſame of the whole body, yet can he not ſee one quarter ſo perfectly in the day as in the night; & therfore he is called *Lupus veſpertinus* a wolfe of the night. The skilful *Lapidariſts* of Germany affirme that this beaſt hath a ſtone in his eies (or rather in his head) called *Hyæna* or *Hyænius*; but the ancients ſay that the apple or puple of the eie is turnd into ſuch a ſtone, & that it is indued with this admirable quality, that if a man lay it vnder his tong, he ſhal be able to foretell and propheſie of things to come, the truth hereof I leaue to the reporters. Their back-bone ſtretcheth it ſelfe out to the head, ſo as the necke cannot bend except the whole body be turned about, and therfore whenſoeuer he hath occaſion to wry his necke, he muſt ſupply that quality by remouing of his whole bodie.

Hieronimus Ariſtotle.

Oppianus The ſeueral parts.

Pliny

Solinus Albertus.

This Beaſt hath a very great hart as all other Beaſts haue which are hurtful, by reaſon of their feare. The genital member is like a dogs or wolues; and I maruaile vpon what occaſion the

the writers haue beene ſo poſſeſſed with opinion that they change ſexes, and are ſomtime male and another female, that is to ſay male one yeare, and female another, according to theſe verſes; *Ariſtotle* Whether they change ſexes yearely

Si tamen eſt aliquid miræ nouitatis in iſtis
Alternare vices & quæ modo foemina tergo.
Paſſa marem eſt nunc eſſe marem miremur Hyænam.

Both kinds haue vnder their tailes a double note of paſſage, in the male there is a ſciſſure like the ſecrets of a femal, & in the femal a bunch like the ſtones of the male, but nether on nor other inward, but onely outward; and except this hath giuen cauſe of this opinion, I cannot learne the ground thereof: onely *Orus* writeth, that there is a fiſhe of this name which turneth ſexe, and peraduentute ſome men hearing ſo much of the fiſh, might miſtake it more eaſilye for the foure-footed-beaſt, and applye it thereunto. Theſe engender not onely among themſelues, but alſo with Dogs, Lyons, Tygers, and Wolues, for the *Æthiopian* Lyon being couered with an Hyæna beareth the *Crocuta*. The *Thoes* of whom we ſhall ſpeake more afterward, are generated betwixt this beaſt and a Wolfe: and indeed it is not without reaſon that God himſelfe in holy ſcripture calleth it by the name of a *Veſpertine Wolfe*, ſeeing it reſembleth a Wolfe in the quantity, colour, in voracity and gluttoning in of fleſh, in ſubtilty to ouercome dogs and men, euen as a Wolfe doth ſilly ſheepe. Their teeth are in both beaſts like ſawes, their genitals alike, and both of them being hungry range & prey in the night ſeaſon. *Ouid.* *Aelianus* Their procreation. The diſpoſition and naturall properties of this beaſt.

This is accounted a moſt ſubtill and crafty beaſt according to the alluſiue ſaying of *Mantuan*.

Eſt in eis Pietas Crocodili aſtutia Hyænæ.

Pliny.

And the female is far more ſubtill then the male, and therefore more ſeldome taken, for they are afraid of their own company. It was conſtantly affirmed that among eleuen Hyænes, there was found but one female, it hath beene beleeued in ancient time that there is in this beaſt a magicall or enchanting power, for they write, that about what creature ſoeuer he goeth round three times, it ſhall ſtand ſtone-ſtill and not be able to mooue out of the place: and if Dogs do but come within the compaſſe of their ſhaddow and touch it, they preſently looſe their voice: and that this ſhe dooth moſt naturally in the ful moone; for although the ſwiftneſſe or other opportunity of the Dogges helpeth them to fly away from her, yet if ſhe can but caſt her ſhadow vpon them, ſhe eaſily obtaineth her prey. She can alſo counterfeit a mans voice, vomit, cough, and whiſtle, by which means in the night time ſhe commeth to houſes or foldes where Dogs are lodged, and ſo making as though ſhe vomited, or elſe whiſtling, draweth the Dogs out of doors to her and deuoureth them. Likewiſe her nature is, if ſhe find a man or a Dog on ſleepe, ſhe conſidereth whether ſhee or he haue the greater body, if ſhe, then ſhe falleth on him, and either with her weight, or ſome ſecret worke of nature by ſtretching her body vpon him killeth him, or maketh him ſenceleſſe; whereby without reſiſtance ſhe eateth off his hands: but if ſhe find her body to be ſhorter or leſſer then his, then ſhe taketh her heeles and flyeth away. *Solinus.* *Aelianus.* *Aelianus* *philes.*

If a man meet with this beaſt he muſt not ſet vpon it on the right hand, but on the lefte, for it hath bin often ſeene, that when in haſt it did run by the Hunter on the right hand, he preſently fel off from his horſe ſenceleſſe; and therefore they that ſecure themſelues from this beaſt, muſt be carefull to receiue him on the left ſide, that ſo hee may with more facility be taken, eſpecially (ſaith Pliny) if the cords wherein he is to be enſnared be faſtned with ſeuen knots. *Aelianus* reporteth of them, that one of theſe comming to a man aſleep in a ſheep-coat, by laying her left hand or forefoote to his mouth made or caſt him into a dead-ſleep, and afterward digged about him ſuch a hole like a graue, as ſhee couered all his body ouer with the earth, except his throat and head, whereupon ſhe ſat vntill ſhe ſuffocated and ſtifled him: yet *Philes* attributeth this to her right foote. The like is attributed to a Sea-calfe, and the fiſh Hyæna, and therefore the old Magicians by reaſon of this exanimating property, did not a little glory in theſe beaſts, as if they had beene taught by them to exerciſe diabolicall and præſtigious incantations, wherby they depriued men of ſence, motion, and reaſon. They are great enemies to men, and for this cauſe *Solinus* reporteth of them, that by ſecret accuſtoming themſelues to houſes or yardes, where Car-

penters or ſuch mechanicks worke, they learne to call their names, and ſo will come being an hungred and call one of them with a diſtinct and articulate voyce, whereby he cauſeth the man many times to forſake his worke and goe to ſee the perſon calling him; but the ſubtill Hyæna goeth farther off, and ſo by calling allureth him from helpe of company, and afterward when ſhe ſeeth time deuoureth him, and for this cauſe hir proper Epithite is *Aemula vocis*, Voyce counter-fayter.

Textor.

Aelianus
Their enmitie with other beaſts.
Orus

There is alſo great hatred betwixt a *Pardall* and this beaſt, for if after death their skins be mingled together the haire falleth off from the *Pardals* skinne, but not from the Hyænaes; and therfore when the Egyptians deſcribe a ſuperiour man ouercome by an inferiour, they picture theſe two skinnes, and ſo greatly are they afraide of Hyænaes, that they runne from all beaſts, creatures and places, whereon any part of their skinne is faſtened. And *Aelianus* ſaith, that the *Ibis* bird which liueth vpon ſerpents is killed by the gall of an Hyæna.

The naturall vſe of their skinnes.
Palladius
Raſis
Plutarch

He that will go ſafely through the mountaines or places of this beaſts aboade, *Raſis* & *Albertus* ſay, that hee muſt carry in his hand a roote of Coloquintida. It is alſo beleeued that if a man compaſſe his ground about with the skinne of a Crocodile, an Hyæna, or a ſea-Calfe, and hang it vp in the gates or gaps thereof, the fruites encloſed ſhall not be moleſted with haile or lightning. And for this cauſe Mariners were wont to couer the tops of their ſailes with the skinnes of this beaſt or of the Sea-calfe; and *Horus* ſayth, that a man clothed with this skinne may paſſe without feare or daunger through the middeſt of his enemies: for which occaſion the Egyptians doe picture the skin of an Hyæna to ſignifie feareleſſe audacitie. Neither haue the Magitians any reaſon to aſcribe this to any præſtigious enchauntment, ſeeing that a figge tree alſo is neuer oppreſſed with haile nor lightning.

Cælius

And the true cauſe thereof is aſſigned by the Philoſophers to be the bitterneſſe of it, for the influence of the heauens hath no deſtructiue operation vppon bitter but vppon ſweete things, and there is nothing ſweete in a figge tree but onely the fruite. Alſo *Columella* writeth, that if a man put three buſhels of ſeede graine into the skinne of this beaſt and afterward ſowe the ſame, without all controuerſie it will ariſe with much encreaſe. *Gentian* worne in an Hyænaes ſkin ſeuen daies in ſteede of an amulet is very ſoueraigne againſt the biting of mad dogges. And likewiſe if a man hold the tongue of an Hyæna in his hand, there is no dogge that dareth to ſeize vpon him. The skinne of the forehead, or the bloud of this beaſt, reſiſteth all kind of witchcraft and incantation. Likewiſe *Pliny* writeth, that the haires layed to womens lips, maketh them amorous. And ſo great is the vanitie of the Magicians, that they are not aſhamed to affirme that by the tooth of the vpper iaw of this beaſt on the right ſide bound vnto a mans arme or any part thereof, he ſhall neuer be moleſted with dart or arrow.

Likewiſe they ſay, that by the genital of this beaſt, and the article of the backe-bone which is called *Atlantios*, with the skinne cleauing vnto it preſerued in a houſe, keepeth the family in continuall concord, and aboue al other, if a man carry about him the ſmalleſt and extreame gut of his intrailes, he ſhal not onely be deliuerd from the Tyrany of the higher powers, but alſo foreknow the ſucceſſe and euent of his petitions and ſutes in Law.

Actuarius
Zoroaſtres

If his left foot and nailes be bound vp together in a Linnen bagge, and ſo faſtned vnto the right arme of a man, he ſhal neuer forget whatſoeuer he hath heard or knoweth. And if he cut off the right foot with the left hand and weare the ſame, whoſoeuer ſeeth him ſhal fal in loue with him, beſides the Beaſt. Alſo the marow of the right foot is profitable for a Woman that loueth not her husband, if it be put into her noſtrils; And with the powder of the left claw, they which are anointed therwith, it being firſt of al decocted in the blood of a weaſil, do fal into the hatred of al men. And if the nailes of any beaſt bee found in his mawe after he is ſlain, it ſignifieth the death of ſome of his hunters: And to conclude, ſuch is the folly of the Magitians, that they beleeue the tranſmigration of ſoules, not only out of one man into another, but alſo of man into Beaſts. And therefore they affirm, that their men *Symis* and religious votaries departing life ſend their ſoules into Lyons, and their religious women into Hyænaes.

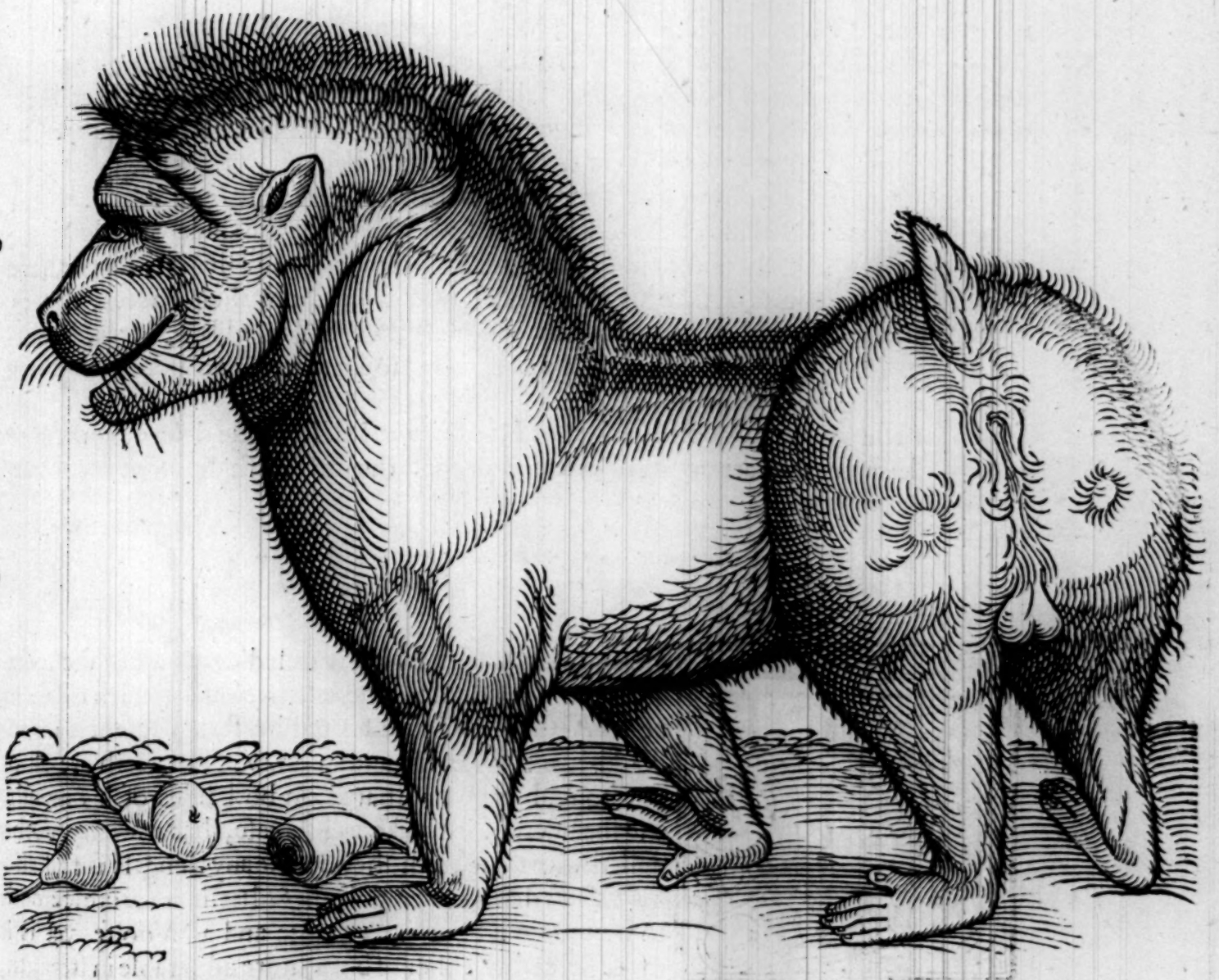
Porphirius

The

The excrements or bones comming out of the excrements when it is killed, are thought to haue vertue in them againſt magicall incantations. And *Democritus* writeth, that in *Cappadocia* and *Meſia*, by the eating of the hearbe *Therionarcha*, all wilde beaſtes fall into a deadly ſleepe, and cannot be recouered but by the aſperſion of the vrine of this beaſt. And thus much for the firſt kind, now followeth the ſecond.

THE SECOND KIND OF HYÆNA

called Papio or Dabuh.



THis beaſt aboundeth neare *Cæſaria* in quantity reſembling a Foxe, but in wit and diſpoſition a Wolfe; the faſhion is, being gathered together, for one of them to go before the flocke ſinging or howling, and all the reſt, anſwering him with correſpondent tune; In haire it reſembleth a Fox, & their voices are ſo ſhrill and ſounding, that although they be very remote and farre off, yet do men heare them as if they were hard by: And when one of them is ſlaine, the reſidue flocke about his carcaſſe, howling like as they made funerall lamentation for the dead. The region and quantity. The lamentation for the dead.

When they growe to bee very hungry by the conſtraint of famine they enter into the Graues of men and eate their dead bodyes, yet is their fleſhe in *Syria*, *Damaſcus*, and *Berutus*, eaten by men. It is called alſo *Randelos*, *Abenaum*, *Aldabha*, *Dabha*, *Dahab*, and *Dhoboha*. *Albertus*. *Bellunenſis*. The ſeuerall names.

Dhoboha, which are deriued from the Hebrew word *Deeb* or *Deeba*: *Dabuh* is the Arabian name, and the Africans call him *Leſeph*, his feete and legs are like to a mans, neither is it hurtfull to other beaſtes being a baſe and ſimple creature. The colour of it is like a Beare, and therefore I Iudge it to be *Arctocyon* which is ingendred of a beare and a dogge, and they barke onely in the night time. They are exceedingly delighted with Muſicke, ſuch as is vſed by pipes and tymbrels, wherefore when the hunters haue found out their caues, they ſpred their nets and ſnares at the mouth thereof, and afterwards ſtriking vp their inſtruments, the ſeely beaſt inconſiderat of all fraude commeth out and is taken, the picture hereof is formerly expreſſed. And there was one of theſe in *Germanie* in the yeere of our Lord 1551. at the Citty *Auſpurg* to be ſeene publikely. It was brought out of the wilderneſſe of *India*, it did eate apples, peares, and other fruites of trees, and alſo bread, but eſpecially it delighted in drinking of wine: when it was an hungry, it climed vp into trees, and did ſhake the boughes to make the fruite fall, and it is reported, that when it is in the tree, it feareth not an Elephant, but yet auoydeth all other beaſtes which it is not able to reſiſt. It was of a chearefull nature, but then eſpecially when it ſaw a woman, whereby it was gathered that it was a luſtfull beaſt. His foure feete were deuided like a mans fingers, and the female euer bringeth foorth twins a male and a female together.

The parts & naturall diſpoſition.

The manner of their taking.

It continually holdeth vp his tayle ſhewing the hole behind, for at euery motion it turneth that, as other beaſtes doe their head. It hath a ſhort tayle, and but for that, I ſhould iudge it to be a kind of Ape, I know not whether it be that kinde of little Wolfe which *Bellonius* ſaith aboundeth in *Cilicia* and *Aſia*, which in the night time raueneth and commeth to the bodies of ſleeping men, taking away from them their bootes, ſhooes, caps, or bridles: when they are ſhut vp in the night time they barke like dogges, but being at libertie they liue two hundred in a company, ſo that there is no beaſt ſo frequent as theſe in all *Cilicia*.

As for the golden Woolfe ſpoken of by *Oppianus* I deferre the deſcription of it to his due place, for they are not all of one colour, and thus much ſhall ſuffice for the ſecond kinde of *Hyæna*.

OF THE CROCVTA.

The region proportion and other qualities.

THe third kind of the *Hyæna* is called *Crocuta* not the *Gulon* aforeſaid but another different from that, which is ſaid to be an Aethiopian foure-footed beaſt, becauſe it is ingendred betwixt a lioneſſe and an *Hyæna*. His teeth are all of one bone, being very ſharpe on both ſides of his mouth, and included in fleſh like as in a caſe, that they may not be dulled: with their teeth they breake any thing. It is ſaid alſo by *Solinus* that it neuer winketh, & that their nature ſeemeth to be tempered betwixt a dogge and a Woolfe, yet is it more fierce then either of both, more admirable in ſtrength, and eſpecially of the teeth and belly, hauing power to breake and digeſt any bone; it inuateth alſo the voice of a man to deuour them, as is ſaid before in the Hyæna.

In the Region *Dachinabades*, which is a mediterranean Country in the Eaſt, containing great and high mountaines. Amongſt other wild Beaſts, are abundance of theſe *Crocutaes*, and at the marriage of *Antonius* the ſonne of *Seuerus* the Emperour, to *Plautilla* the daughter of *Plautianus*, amongeſt the ſpectacles ſet foorth for the delight of the beholders, was a combat betwixt an Elephant and this beaſt, which before that time was neuer to be ſeene at Rome (as *Dion* reporteth) and thus much for the thirde kind of Hyæna, except I may add thereunto that Beaſt which the Italians call *Loupchatt*, that is *Lupus Catus*, a Wolfe-cat, reſembling in face a cat with ſharpe and harmefull clawes, being betwixt a blacke and ſpotted colour, and was called an Indian wolfe, and this was to be publickely ſeene, in the Byſhops caſtle at Trent.

OF

OF THE MANTICHORA.

THis beaſt or rather Monſter (as *Cteſias* writeth) is bred among the Indians, hauing a treble rowe of teeth beneath and aboue, whoſe greatneſſe, roughneſſe, and feete are like a Lyons, his face and eares like vnto a mans, his eies gray, and collour red, his taile like the taile of a Scorpion of the earth, armed with a ſting, caſting forth ſharp pointed quils, his voice like the voice of a ſmall trumpet or pipe, being in courſe as ſwift as a Hart; His wildnes ſuch as can neuer be tamed, and his appetite is eſpecially to the fleſh of man. His body like the body of a Lyon, being very apt both to leape and to run, ſo as no diſtance or ſpace doth hinder him, and I take it to bee the ſame Beaſt which *Auicen* calleth *Marion*, and *Maricomorion*, with her taile ſhe woundeth her Hunters whether they come before her or behind her, and preſently when the quils are caſt forth, new ones grow vp in their roome, wherewithal ſhe ouercommeth all the hunters: and although India be full of diuers rauening beaſtes, yet none of them are ſtiled with a title of *Andropophagi*, that is to ſay, Men-eaters; except onely this *Mantichora*. When the Indians take a Whelp of this beaſt, they all to bruiſe the buttockes and taile thereof, that ſo it may neuer be fit to bring ſharp quils, afterwards it is tamed without peril. This alſo is the ſame beaſt which is called *Leucrocuta* about the bigneſſe of a wilde Aſſe, being in legs and hooſes like a Hart, hauing his mouth reaching on both ſides to his eares, and the head & face of a female like vnto a Badgers. It is called alſo *Martiora*, which in the Perſian tongue ſignifieth a deuourer of men, and thus we conclude the ſtory of the Hyæna for her deſcription, and her ſeuerall kindes now followeth the medicines ariſing out of her ſeuerall partes.

Plinie

The Medicines of the Hyæna.

The medicinal propertis

The Oyle in which a Fox is baked either aliue or dead, doth either altogether cure and make whole thoſe which are troubled with the gout, if ſo be that the diſeaſe or ſickneſſe be greene or new, or at the leaſt not of to longe continuance, it doeth ſo cure them, that although it may happen to returne againe: yet it will be much more milde and gentle then before it had beene. But the oyle which proceedeth from Foxes doth nothing more driue away the forenamed diſeaſe, then that which likewiſe is got or prepared out of the Hyæna; for that hath an excellent and eminent quallity of diſſoluing & diſperſing. The fleſh of the *Alzabo* is both what and cold, and being baked with oile, doth very much help eyther men or women which haue their feet gouty, or haue any paine in their ioynts, which may happen or come by the occaſion of colde: for it is of a ſlender and diſſolute ſubſtance.

Galen

Raſis

Pliny

The vanity of the *Magi* or Wiſe-men which is witty in nothing but in circumſtance of words, doth ſay that the beſt time to take Hyænaes is when the Moone paſſeth ouer the ſigne called *Gemini*, and that for the moſt part the haires bee all kept and preſerued. The *Magi* do alſo affirme that the skinne of an Hyæna being ſpread vpon a ſore which was bitten by a mad Dogge, doth preſently and without any paine cure the ſame. The ſame alſo being bound to that part of the head, which doth ake, will imediately driue away the pain and griefe thereof.

Pliny

Albertus

The ſame doth very effectually and ſpeedily helpe them which are troubled with the gout, or ſwelling in the ioyntes. The flower of Barly being mingled with the blood of an Hyæna, and fryed or baked ouer the fire and ſo taken, doth very much aſſwage the wringings and wrinchings either in the guts or belly of a man or woman. If the bloud of an Hyæna being whot be annointed on them which are infected with the Leproſie, it will without delay very effectually cure them.

Raſis

The

The Hyænes fleſh being eaten doeth much auaile againſt the bitinges of rauenous Dogs: but ſome are of opinion that the liuer only being eaten is of more force and power to cure or heale them. The Nerues or ſinnewes of an Hyæna being beaten to ſmall powder and dried and mingled with and Frankincence, together and ſo drunke, doth reſtore fertility and plenty of ſeede in that woman which before was barren. *Plinius*

There is alſo for the biting of a rauenous dog another excellent remedy, which is this, firſt to annoint the place ſo bitten with the fat or greace of a Sea-calfe, or elſe to giue it in drinke, and then to make the operation more effectuall mingle the marrow of an Hyæna, and oile that commeth from the Maſticke tree and waxe together, and being ſo applyed and annointed vpon the ſore it will preſently cure the ſame. The ſame marrow of the Hyæna is very good and effectuall againſt the paine and griefe in the ſinnewes, as alſo for the looſeneſſe and weakeneſſe of the raines. *Pliny.*

The marrow which proceedeth from the Chine-bone of an Hyæna, being mixed with his gall and old Oyle altogether, and ſo boiled vntill they come vnto a ſoft temperance, and mollifiyng medicine, being annointed vpon the ſinnewes, doth expell and force away all paine of griefe thereof whatſoeuer. The ſame marrow being bound vnto the backe of either man or woman who are troubled with vaine fantaſies or dreams in their ſleep, doth very ſpeedily and very effectually help them. The fat or greace of an Hyæna being burnt, doth driue away all venemous Serpentes from the place where it is ſo vſed. *Democritus*

The ſame being mingled with leauen and ſo being wrought into a plaiſter is a very good cure or remedy for the falling of the haire, or the diſeaſe called the Foxes euill. The left part of the braine of an Hyæna being annointed vpon the noſtrils of either men or beaſts is of ſuch vertue that it will cure diſeaſes vpon them which are in maner mortall. For the ſterility or barrenneſſe of women, the eye of an Hyæna being mixed with Lycoras, and the hearb called Dill, and ſo taken in drinke, is of ſuch force and power, that in three daies it will make them fit for conception. *Myrepſus*

The teeth of an Hyæna either touched or bound in order vnto the teeth of any man or woman who are troubled with the tooth-ach, will preſently eaſe the paine and vexation thereof. One of the great teeth of an Hyæna being bound with a ſtring vnto any that are troubled in the night tims with ſhadowes and fantaſies, and which are frayed out of their ſleepe with feareful viſions, doth very ſpeedily and effectually procure them eaſe and reſt. The tooth of an Hyæna (called *Alzabo*) being bound vppon the right arme of any one which is either obliuous or forgetfull, and hanging downe from the arme vnto the middle finger or wriſt, doth renew and refreſh their decayed memory. *Albertus*

The pallat of an Hyæna being dryed and beaten to powder, and then mingled with Egyptian Allum, and ſo made whot and mixed altogether, being three times turned in any ones mouth which hath either fore or vlcer in it, will in ſmal time procure them remedy and help of their vexation and trouble. The fleſh which groweth vpon the hinder part of the necke being burned and then eaten or taken in drinke, doth very ſpeedily helpe and cure the griefe and aches of the loines.

The ſhoulders likewiſe being vſed in the aforeſaid maner, doth profit much for the healing of any who are vexed with any anguiſh or paine in their ſhoulders or ſides. The lungs being dryed and taken in drinke, do eaſe any either man or woman which is troubled with the Collick or ſtone. But being dryed into powder and mingled with Oyle and ſo annointed vpon the belly, it killeth the wormes and expelleth all aches away from the belly. The Hart being vſed in the aforeſaid manner and taken in drinke, doth eaſe and help all aches, paines, or griefe in the body whatſoeuer. The white fleſh being taken from the breaſt of an Hyæna, and ſeuen haires, and the genitall of a Hart, being bound altogether in the skin or hide of a buck or a Doe, and afterwards hanged about the neck of a woman which is in trauell, will greatly hinder her for bringing forth her child.

If ther ſhal be any fleſh or bones of men found in the body of a dead Hyæna, being dried and beaten to powder, and then mixed with a certaine perfume, they will bee very excellent to help the gout, or driue away the conuulſion of the ſinewes. The kell or caule wherin the bowels are contained, being vſed in the aforeſaid manner and alſo mixed with oile will be a preſent remedy againſt the burnings and inflamations of ſores, botches, and vlcers.

The

The chine bone of an Hyæna being bruſed and beaten into ſmall powder, and ſo dried, and then mingled with the tongue and the right foot of a Sea-calfe, the gall of an Oxe being added thereunto, and all of them boiled or baked togither, and annointed vppon the hide or skinne of an Hyæna, and ſo lapped about the legges or ioyntes of them which are troubled with the gout, will in ſhort time eaſe the paine, and ridde them altogether of the greeſe thereof. *Pliny.*

The chine-bone being alſo beaten to powder and giuen in wine to drinke, is very profitable and neceſſary for thoſe which are in ſore trauaile or paine of childe-birth. The firſte or eighth rib of the ſame beaſt, being beaten and mingled with a certaine perfume, is very good and medicinable for ſores and botches which do breake thorough the fleſh.

Their fleſh alſo being eaten, doth quickly cure and heal the bitings or tearings of a rauenous Dogge, but the liuer being ſo vſed is more effectuall and ſpeedy, for the curinge thereof. The liuer of the aforeſaide beaſt is alſo very curable for Agues or Quarterne feauers being beaten to powder and drunke in Wine, before the augmentation or ſecond aſſaults thereof. The ſame alſo is an excellent and ſpeedy remedy for the wringings & aches of the belly, as alſo for that grieuous and painefull diſeaſe called the collicke and ſtone. For the ſame diſeaſes, the gall of a Sea Scorpion, and of a fiſh called *Helops*, and of a ſea crabbe and of an Hyæna, being beaten to powder, and mixed together, and ſo drunke in Wine, is a very good and effectual cure and help. The gall of an Hyæna, by it ſelf alone being rubd or anointed vpon the head of eyther man or woman whoſe haires are fallen off, doth preſently procure the haire to renew and grow againe, it will alſo bring haire vpon the eie-lids, being rubbed thereupon. *Dioſcorides.* *Marcellus*

The gal of an Hyæna being mingled with hony, and annointed vpon the eies; doth ſharpen and cleare the eye ſight, and expell and driue away al blemiſhes and ſmal skins which couer the ſight of the eye, as alſo the paine in the eies called the pinne and the webbe. But *Apollonius Pitanaus* doth ſay, that the gal of a Dog being vſed in the aforeſaide manner is better to cure the ſight of the eies then the gal of an Hyæna. Bnt Pliny whom I thinke beſt to follow, and worthieſt to be belieued, doth beſt allow of the Hyænaes gal for the aforeſaid purpoſe, and alſo for the expelling of certaine white ſpottes in the eie which doe hinder the ſight thereof. *Gallen* *Marcellus.*

The gall of a Beare and of a Hyæna, being dried and beaten to pouder, and ſo mixed with the beſt hony which is poſſible to bee had, and then ſtirred vp and downe a long time togither, doth helpe them vnto their eye-ſight which are ſtarke blinde, if that it bee dailye annointed and ſpred vppon the eies for a reaſonable ſpace together: The gall of a Hyæna being baked in a cruſe of Athenian hony, and mingled with the crooked hearbe *Crocis*, and ſo annointed vponthe browes or forehead of them which are purblind doth ſpeedily helpe them; it doth alſo eaſe them which are troubled with the water or rheume which falleth in the eies. *Democritus* doth alſo affirme that if the brow of either man or woman be annointed with the gall of an Hyæna onely, it will driue away all darkeninges, and blemiſhes, in the eies, and expell the Water or rhewme thereof, and alſo aſſwage the paine or greeſe which may come or happen in them whatſoeuer it be. *Pliny.*

The marrow which proceedeth from the chine-bone of an Hyæna, being mixed with his owne gall, and with old oile, and then baked or boiled in a cruſe vntill it come vnto a temperate and mollifying medicine, and then being laid or annointed vppon the ſinnewes or Nerues who is in thoſe parts troubled, wil thoroughly heale and cure any default or paine which may hapen thereunto. The gal of a male Hyæna being pounded or beaten and bound about the left thigh of any woman that is barren, doth help for conception. The gal of the ſame beaſt being drunke in wine to the value of a dram, with the decoction or liquor which commeth from Spike-Lauender called oyle of ſpike, is a very good remedy and helpe againſt the timpany or ſwelling of the belly. The gall alſo being beaten and mixed with the ſtone called Eat-fleſh, is very good & profitable for them which are trobled with the gout. The milt of an Hyæna is very effectual to cure and heale any paine or greeſe in the milt of either man or woman. The lunges being dryed and beaten to powder, and mingled with oile, and annointed vpon the loynes of any one who is greeued or troubled in thoſe places, will ſpeedily cure the Aches or griefes thereof. *Marcellus* *pliny.*

The

The bladder of an Hyæna being drunke in wine, is a very good and effectuall remedy against the incontinency of man or womans vrin, or the running of the raines. But if there be any vrine in the blader of the Hyæna found when he is taken, let it be poured forth into some cleane veſſell, and mixed with oyle which proceedeth from the pulſe or corne of India, and ſo drunke vp, and it will much eaſe and help them who are troubled in mind, and are full of care and griefe. The ſecret partes of a femal Hyæna beaten and mixed with the rind or skin of a Pomgranate and taken in drinke is very profitable to cure the inconueniences or paine of a womans ſecret parts. *Marcellus*

The genitall of a male Hyæna dryed and beaten to powder, being mingled with a certaine perfume, doth cure and help thoſe which are troubled with the crampe, and conuulſion of the ſinnewes. The feete of an Hyæna being taken doth heale and cure thoſe which are ſand-blind, and ſuch as haue botches and ſores breaking through the skin and fleſh, and alſo ſuch as are troubled with inflamations or breedings of winde in their bodies, only by touching and rubbing them ouer. *Dioſcorides*

The durt or dung which is found in the interior partes of an Hyæna, being burned, and dryed into powder and ſo taken in drinke is very medicinable and curable for thoſe which are grieued with painful excoriatious and wringings of the belly, and alſo for thoſe which are troubled with the bloody-flixe. And the ſame being mingled with Gooſe-greaſe and annointed ouer all the body of either man or woman, wil eaſe them of any paine or griefe which they haue vpon their body whatſoeuer. The dung or filth of an Hyæna alſo being mingled with certaine other medicins, is very excellent to cure and heale the bites and ſtingings of crocodiles and other venemous Serpents. The dung it ſelfe is alſo very good to purge and heale rotten wounds, and ſores which are full of matter, and filthy corruption.

OF THE IBEX.

THis beaſt *Deuter.* the 14. is called *Ako*, and is there rehearſed among the clean beaſts, which although the Septuagints tranſlate *Tragelaphus*, yet wee haue ſhewed already in that ſtory, that it cannot ſtand with the meaning of the Holy-ghoſt, becauſe that beaſt is found no where but neare the ryuer *Phaſis*, or in Arabia (as *Pliny* and *Diodorus* write:) & beſides, the Chaldey tranſlation hath *Iaela*, the Perſians *Kotziotu*, the Arabians *Ohal*, all which by *Abraham Ezra*, and *Rabbi Salomon*, and many other of the learned Iewes, are interpreted to bee the *Ibex*, which of the Germans is called *Steinbock*, and the Female of the Heluetians is called *Ybſchen* and *Ybſchgeiſſ*, which words ſeemeth to be deriued from the Latine word *Ibex*, and the *Ciſalpine* French, which ſpeak Italian, dwelling about *Millain*, retain the German word for the Male, but the Femal by a proper word they call *Veſina*, and ſo alſo doe the Rhetians. The Tranſalpine French *Bouc eſtane*, the Illirians *Kozoroziecz*, and ſome latine Authors call him *Capricornus*. The Græcians *Ixalos* and *Aeigoceros*; Althogh I haue neuer read *Capricornus* to ſignifie a beaſt, but onely a ſtar, exceptiug ſome poeticall *Gramarians* who affirme this beaſt to be a monſter of the Sea, and that *Pan* when he fled out of Egypt with other Gods from *Typhon* the Giant, their great enemy, caſt himſelfe into the water, and was tranſformed into this beaſt. But *Iupiter* admiring his wit, placed him among the ſtars neare to *Leo*, according to this verſe: Of the name. A fiction of Capricornus.

Humidus Aeigoceros, nec plus Leo tollitur vrua.

Although there be ſome that affirme, this Capricorne to be placed among the ſtarres by *Iupiter*, becauſe hee was nurſed with him. And that *Pan* hath his hinder partes like a fiſh and his fore part like a Goat, according to theſe verſes;

Tum gelidum valido de pectore frrgus anhelans,
Corpore ſemifero, magno capricornus in orbe.

Wherefore by the ſignes *Cancer* and *Capricornus*, the auncients were wont to vnderſtand the deſcending and aſcending of the ſoul: that is to ſay, by the Cancer or crab which goeth backe-ward, the ſoules deſcent; by the Capricorn, (becauſe the Goat climbeth) the ſouls aſcent: and therefore they place it in the *Zodiack*, where the Sunne after the ſhort daies beginneth to aſcend, for no other cauſe then for that which I haue rehearſed. The Epithets that are giuen vnto this Capricorne, doe alſo belong vnto the Ibex, ſuch as are theſe, moiſt, cold, ſwift, horne-bearer, watery, ſnowy, wool-bearer, rough, briſtly, eared, horrible, fierce, tropicke, frowning, ſhowring, threatning, black, and ſuch like.

Porphyrius.

The atributs of this beaſt. *Textor.*

To returne therefore vnto the Ibex, although I doe not diſlike the opinion of them, which take it to be a wilde-goat, yet I haue reſerued it into this place, becauſe of many eminent differences as may appeare by the ſtorie. Firſt theſe are bred in the alpes, and are of an admirable celerity, although their heades bee loaded with ſuch hornes, as no other beaſts of their ſtature beareth. For I do read in *Euſtathius*, that their hornes are ſixteene palmes longe, or fiue ſpannes, and one palme, and ſometimes ſeauen ſpans, ſuch was the horne conſecrated at *Delos*, being two cubits and a ſpan long, and ſix and twenty pounds in weight. This beaſt (ſaith *Polibius*) in his necke and haire is like a Bucke-goat, bearing a beard vnder his chin of a ſpan long, as thicke as a colts taile, and in other partes of his body reſembleth a Hart.

Their Countries of breed and partes of their body.

The places of their abode.

It ſeemeth that his Hæbrew name *Iaall*, is deriued of climbing, and (*Iſidorus* ſaith) that Ibices are *quaſi Auices*, that is like Birdes, becauſe like Fowles of the ayre, they enhabite the toppes of cliftes, Rockes, and Mountaines, farre from the viewe and ſight of men. Their hornes reach to their Buttockes or Hippes, ſo that if at anye time hee doe chaunce to fal, he cowcheth his whole bodie betwixt his hornes, to breake the ſtronge force and violence of his owne weight, and alſo hee is able to receiue vppon his

his horns the ſtroks of great ſtones which are ſhot or caſt at him; they are knotty and ſharp, and as they encreaſe in age ſo do their horns in ſtrongneſſe and other qualities vntil they be twenty yeares old.

Theſe beaſts inhabit and keepe their abode in the tops of thoſe Mountaines, where the yce neuer thaweth or diſſolueth, for it loueth cold by nature, otherwiſe it would be blind, for cold is agreeable to the eie-ſight and beauty. It is a Noble beaſt and very fat. In the ſmall head, and leane Legges, it reſembleth a Hart, the eies are very faire and bright, the colour yellowiſh, his hoofe clouen and ſharpe like wilde Goates. It farre excelleth a wilde Goate in leaping, for no man will beleeue how farre off, or what long ſpace it will leape except he ſaw it. For there is no place ſo ſteep or cragged that if it affoord him but ſo much ſpace as his foot may ſtand on but he will paſſe ouer it with a very few iumpes or leapes. The Hunters driue them to the ſmooth and high rockes, and there they by encloſing them take them in ropes or toyles, if they cannot come neere him with ſhot or Swords. When the beaſt ſeeth his Hunter which deſcendeth to him by ſome Rocke, he obſerueth very diligently and watcheth if he can ſee any diſtance or ſpace betwixt him and the rock; yea, but ſo much as his eye-ſight can pierce through: and if he can, then he leapeth vppe and getteth betwixt the Hunter and the rocke, and ſo caſteth him downe headlong and if he can eſpy no diſtance at all, then doeth he keepe his ſtanding vntill hee be killed in that place.

Stumptius.

The benefite of cold.

Their ſeueral members.

Their taking

The hunting of this beaſt were very pleaſant, but that it is encombred with much labour and many perils, and therefore in theſe daies they kil them with Gunnes. The inhabitants of *Valois* (neere the Ryuer *Sedunus*) take them in their infancy when they are young and tame them, and vntill they be old they are contented to goe and come with the tame Goates to paſture, but in their older and riper age they returne to their former Wilde nature.

Ariſtotle affirmeth that they couple or engender together (not by leaping vpō each other) but ſtanding vpright, vpon their hinder Legs, whereunto I cannot conſent, becauſe the ioynts and Nerues of their hinder Legges will not be ſtretched to ſuch a copulation; and it may be that he or his relatour had ſeene them playing together as Goates doe, ſtanding vpright, and ſo tooke that geſture in their paſtime for carnall copulation. The female hath leſſe hornes then the male, but a greater body, and her hornes are very like to a Wilde Goates.

Their copulation.

When this beaſt feeleth infallible tokens of her death, and perceiueth that her end by ſome wound or courſe of nature approcheth, and is at hand, it is reported by the hunters, that ſhe aſcendeth to the toppe of ſome Mountaine or high rocke, and there faſteneth one of her hornes in the ſame ſteepe place, going round continually and neuer ſtanding ſtill, vntill ſhe haue worne that horne aſunder, whereby ſhe ſtayeth her ſelfe, and ſo at length at the inſtant or point of death, breaking her horne, falleth down and periſheth. And becauſe they dye among the rockes, it falleth out ſeldome that their bodyes are found, but many times when the ſnow falleth from the Mountaines in great and huge Maſſes, it meeteth with a liuing *Ibex* and other wilde beaſtes, and ſo oppreſſing them driueth them down to the foot of the hils or Mountaines, as it doth trees and ſmall houſes, which are built vpon the ſides of them.

Their behauiour at their death.

Pelagonius,

In *Creete* they make bowes of the hornes of theſe beaſtes. And concerning their taking it is not to be forgotten how the hunter which purſueth her from one rocke to another, is forced many times for the ſafegard of his own life, to forſake his ſtanding, and to obſerue the beaſt when it maketh force at him, and to rid himſelfe from danger of death by leaping vpon his back, and taking faſt hold on his hornes, whereby he eſcapeth. In the houſe of *Pompey* where the memorable forreſt of *Gordianus* was painted, there were amonge other beaſtes, two hundred *Ibices*, which *Pompey* gaue vnto the people at the day of his tryumph, for to make ſpoile thereof at their owne pleaſure.

the vſe of their hornes,

The medicines of the Ibex.

Some do commend the blood of the Ibex to be a very good remedy againſt the ſtone of the bladder, being vſed in this manner: firſt, they deuide it in partes, and put one part of the blood, and about ſome ſixe parts of wine *Apiat* and Hony mixed together, and doe boile them both together lukewarme, and afterwardes they reſerue it in a cleane veſſell, and the third day in the morning they giue it vnto the party to drinke who is grieued, and then they put him into a Bath about noone time, and in the euening, and this order is to obſerued for three daies together, for it will come to paſſe that in that ſpace the ſtone will be diſſolued and turned into ſand or grauell, and ſo by that meanes will haue vent together with the vrine.

There is alſo by the dung of the aforeſaid beaſt, an excelent remedy againſt the Sciatica or hippe-gout, by which that moſt excellent Phyſitian *Auſonius* himſelfe was healed, and many other lying diſperate of remedy, which is this; to gather the dunge of this beaſt in the ſeuenteeneth day of the Moone, neither is it any great matter whether you gather it in ſome part of the old Moone, for it wil haue the ſame operation: you ſhal therfore take as much of this dung as you can hold in your hand or fiſt at one time: ſo that the quantity of the dung be vnlike, and you ſhall put it in a morter and beate it to powder, & caſt twenty grains of pepper into the ſame fime, being very diligently pounded or bruiſed, and then you ſhall adde nine ounces of the beſt hony vnto the aforeſaid mixture, and foure pounds of the beſt wine, and mixe the potion in the manner of a compound wine, and the dung or durt being dryed and beaten firſt, you ſhall mingle all the reſt and put them together in a veſſell made of glaſſe, that when you haue any need you may haue the medicine ready prepared, to comfort him or her which is ſo afflicted.

OF THE ICHNEVMON

The kindes and names with the reaſon thereof.

Arcellus and *Solinus*, doe make queſtion of this beaſt (*Ichneumon*) to be a kinde of Otter, or the Otter a kinde of this *Ichneumon*, which I find to be otherwiſe called *Enydros* or *Enhydrus*, becauſe it liueth in water, & the reaſon of this name I take to be fetched *ab inſeſtigando*, becauſe like a dog or hunting-hound, it diligently ſearcheth out the ſeates of wilde beaſts, eſpecially the Crocodile and the Aſpe, whoſe egges it deſtroyeth. And for the emnity vnto Serpents, it is called *Ophiomachus*. *Iſidorus* is of opinion, that the name of this beaſt in the Greeke is giuen vnto it, becauſe by the ſauour thereof, the venom and wholſomeneſſe of meates is deſcryed. Whereof *Dracontius* writeth in this manner:

Predicit ſuillus, vim cuiuſcunq; veneni.

The Ichneumon foretelleth the power, and preſence of all poyſon. And it is called *Suillus* in Latine, becauſe like a hog, it hath briſtles in ſtead of haire; *Albertus* alſo doth call it *Neomon*, miſtaking it for *Ichneumon*.

Hermolaus. *Gyllius.* There be ſome that call it an Indian Mouſe, becauſe there is ſome proportion for ſimilitude in the outwarde forme betweene this beaſt and a mouſe. But it is certaine, that it is bred in no other Nation but onely in Egypt, about the riuer *Nilus*, and of ſome it is called *Mus Pharonis*, *Pharoes* Mouſe. For *Pharo* was a common name to all the Egyptian kings.

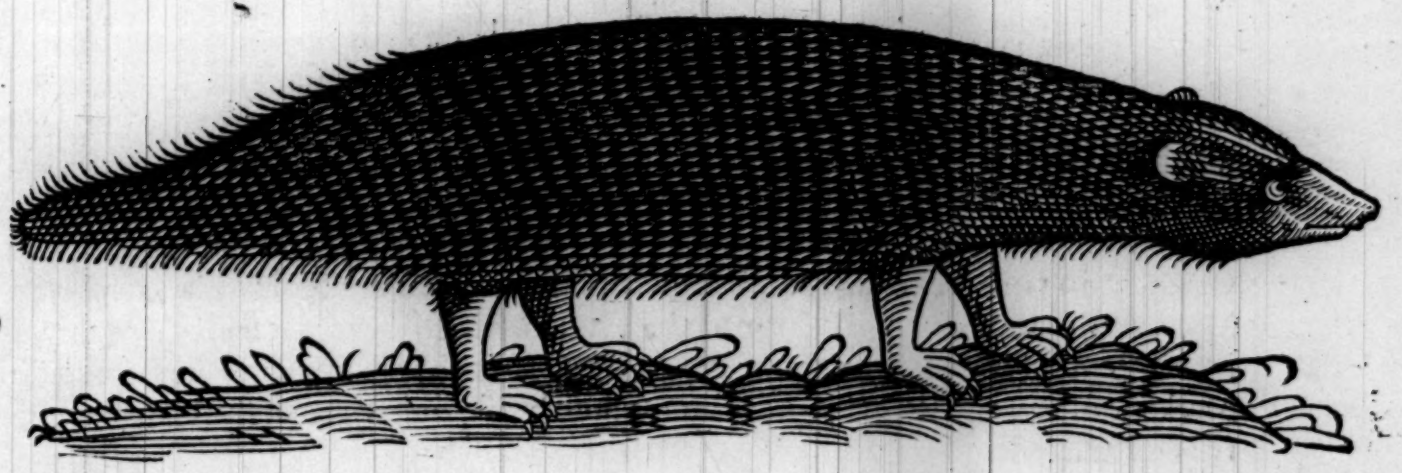
Albertus. *Vincentius.* There be ſome that call it *Thyamon*, and *Anſchycomon*, and alſo *Damula*, miſtaking it for that Weaſell which is an enemy to Serpentes, called by the Italians *Donola*: yet I know no learned man but taketh theſe two names, to ſignifie two defferent Beaſtes. The quantity and ſeuerall partes. The quantity of it or ſtature is ſometimes as greate as a ſmall Catte or Ferret, and the haires of it like the haires of a Hogge; the eyes ſmall and narrow, which ſignifie a malignant and crafty diſpoſition; the taile of it very long like a Serpentes, the end turning vppe a little, hauing

hauing no haires but ſcales, not much vnlike the taile of a Mouſe. *Aelianus* affirmeth, that both ſexes beare young, hauing ſeed in themſelues, whereby they conceiue. For thoſe that are ouercome in combates one with another, are branded with a warlicke marke of Villanage, or ſubiection to their Conquerors, and on the contrary ſide they which are conquered and ouercome in fight, do not only make vaſſals of them whom they ouercome, but in token thereof for further puniſhment, fill them with their ſeede by carnall copulation, ſo puttnig off from themſelus to them, the dolours and Torments of bearing yong.

Their procreation and fights one with another.

When it is angry the haires ſtande vpright, and appeare of a double colour, beeing white and yellowiſh by lines or rowes in equall diſtaunce, entermingled, and alſo very harde, and ſharpe, like the haire of a Wolfe, the body is ſomething longer

This firſt picture of the Ichneumon was taken by Bellonius, except the backe be too much eleuated.



The ſecond picture taken out of Oppianus poems, as it was found in an old manuſcript.

then a Cats, and better ſet or compacted; the beake blacke, and ſharp at the Noſe like a Ferret, and without a beard, the eares ſhort and round, the Legges blacke, hauing fiue clawes vpon his hinder feete, whereof the laſt or himmoſt of the inner ſide of the foote is very ſhort, his taile thicke towardes the rumpe: the tongue, teeth, and ſtones, are like a Cats, and this it hath peculiar, namly a large paſſage, compaſſed about with haire, on the outſide of his excrement hole like the genitall of a woman, which it neuer openeth but in extremity of heat, the place of his excrements remaining ſhut, onely being more hollow then at other times. And it may be that the Authors aforeſaid had no other reaſon to affirme the mutation of feeble or common tranſmigration of genitall power, beſide the obſeruation of this natural paſſage in male, & female. They bring forth as many as Cats & Dogs, and alſo eate them when they are young: they liue both in land and water, and take the benifit of both elements, but eſpecially in the Riuer *Nilus*, amongſt the reedes, growing on the bankes thereof, according to the ſaying of *Nemetian*;

The places of their abod

Et placidis Ichneumona quærere ripis,
Inter arundineas ſegetes.

For it will diue in the Water like an Otter, and ſeeme to be vtterly drowned, holding in the breath longer then any other foure-footed beaſt, as appeareth by his long keeping vnder Water, and alſo by liuing in the belly of the Crocodile, vntill he deliuer forth himſelfe, by eating through his bowels, as ſhall be ſhewed afterwards. It is a valiant and nimble creature, not fearing a great Dogge, but ſetteth vpon him and biting him mortally, but eſpecially a Cat, for it killeth or ſtrangleth her with three bites of her teeth, and becauſe her beake or ſnout is very narrow or ſmal, it canot bite any thing, except it bee leſſe then a mans fiſt. The proportion of the body is much like a Badgers, and the noſe hangeth ouer the mouth, like as it were alwaies angry; The nature of it is finding the Crocodile a ſleepe, ſuddenly to run downe into his throat and belly, and there to eate vppe that meate which the Crocodile hath deuoured, and not returning out againe the way it went in, maketh a paſſage for it ſelfe through the beaſts belly.

The courage and ſtrength of this beaſt.

Hir entrance into a Crocodile.

And becauſe it is a great enemy and deuourer of Serpents, the common people of that Country do tame them, and keepe them familiarly in their houſes like Cats, for they eat Mice, and likewiſe bewray all venemous beaſtes: for which cauſe as is ſaid before, they cal it *Pharoes* Mouſe by way of excellency. At *Alexandria* they ſell their young ones in the Market, and nouriſh them for profit: It is a little beaſt, and marueloufly ſtudious of purity and clenlineſſe.

The taming of Ichneumons.

Bellonius affirmeth that he ſaw one of them at *Alexandria*, amongſt the ruines of an olde caſtle, which ſuddenly tooke a Hen and eat it vp, for it loueth all manner of foules, eſpecially Hens and chickens, being very wary and crafty about his prey, oftentimes ſtanding vpright vpon his hinder Legs, looking about for a fit booty, and when it eſpieth his prey neare him, it ſlideth ſo cloſe to the grounde, as is very admirable vntill it bee within the reach, & then leapeth vpon it with incredible celerity, flying to the throat, & like a Lyon killeth al by ſtrangling. It eateth indifferently euery liuing thing, as Snales, Lizardes, camelions, all kinds of Serpents, Frogs, Mice, and Aſpes. For *Strabo* ſaith, when he findeth an Aſpe by the water ſide, it ketcheth hold on the taile, and ſo draweth the beaſt into the Water, & receiueth help from the fluds to deuour her enemy, and whereas we haue ſaide already, that the *Ichneumon* entreth into the belly of the crocodil, *Ammianus*, *Marcelinus*, *Strabo*, *Pliny*, and *Oppianus*, maketh thereof this diſcourſe following. When the crocodile hath filled his belly, and ouerglutted himſelfe with meate, he commeth to the land to ſleepe.

Their ſeode.

Their ſubtilty in obtaining their prey.

Now there is in Egypt, a certaine Bird called *Crochillus*, whoſe nature is to wait vpon the crocodile, and with her breath and clawes gently and with a kind of delight, to pul out the remnants of the meate ſticking in the crocodiles teeth, wherewithall the crocodile being pleaſed, openeth his mouth wide, to be thus clenſed by this Bird, and ſo falling faſt a ſleepe gaping, watched all the while by the vigilent eie of the *Ichnumon*, perceiuing him, to be deeply plunged, in a ſenceleſſe ſecurity, goeth preſently and walloweth in ſand and durt, & with a ſingular confidence entereth into the gate of death, that is the crocodiles mouth, and ſuddenly pierceth like an arrow through the monſters wide throat downe into his belly.

The

The CROCODILE feeling this vnlooked for euill, awaketh out of ſleep, and in a rage or madneſſe, voide of counſell, runneth too and fro, farre and wide, plunging himſelfe into the bottome of the riuer, where finding no eaſe, returneth to lande againe, and there breatheth out his vntolerable poiſon, beating himſelfe with all his power, ſtriuing to bee deliuered from this vnſufferable euil. But the *Ichneumon* careth not for al this, ſitting cloſe vpon the liuer of the CROCODILE, and feeding full ſweetly vppon his intrals, vntill at laſt being ſatisfied, eateth out her owne paſſage through the belly of her hoaſt. The ſelfe ſame thing is related by *Plutarch*: but I wonder for what cauſe the beaſt ſhould rowle her ſelfe in ſand and durt, to enter into the CROCODILES belly; For firſt of all, if after her roling in the durt, ſhe dry her ſelfe in the Sunne, yet will not that hard cruſt be any ſufficient armour of proofe to defend her ſmall body from the violence of the Crocodiles teeth, and beſides, it encreaſeth the quantity of her body, making her more vnfit to ſlide downe through the Crocodiles narrow throate: and therefore, the Authors cannot be but deceaued in aſcribing this quality to her, when ſhe is to enter into the crocodile, but rather I beleeue, ſhe vſeth this defence againſt the Aſpe, as *Ariſtotle* ſaith, and therefore the Author ſeeing her ſo couered with mudde, might eaſily be miſtaken in her purpoſe. For it is true indeed that when ſhe ſeeth the Aſpe vpon the land, ſhe calleth her fellowes, who arme themſelues as beforeſaid before the combat, by which meanes they are ſafely preſerued, from the bitings of their enemies; or if it be true that they wallow themſelues in the mudde, they doe not dry themſelues in the Sunne, but while their bodies are moiſt, ſlide downe more eaſily into the Crocodiles belly.

The Crocodiles behauior feeling the Ichneumon in her belly.

Their combates with Aſpes.

Concerning their fighting with Aſpes, and the arming of themſelues as aforeſaid, the *Aegyptians* make this hyrogliphicke of the *Ichnumon*, to ſignifie a weake man, that wanteth and craueth helpe of others; *Pliny* alſo ſaith that when the Aſpe fighteth with this beaſt, the *Ichnumon* turneth to her, her taile, which the Aſpe taking for defiance, preſently maketh force at it, whereby ſhe is ouertaken and deſtroyed by the *Ichnumon*, but in my opinion this combate is better expreſſed by *Oppianus*.

For ſaith he, the *Ichnumon* couereth her body in the ſande as it were in a graue, leauing nothing vncouered but her long Serpentine taile, and hir eyes, and ſo expecteth her enemy. When the Aſpe eſpyeth her threatning rage, preſently turning about her taile, prouoketh the *Ichnumon* to combate, and with an open mouth and lofty head doeth enter the liſt, to her owne perdition. For the *Ichnumon* being nothing affraid of this great brauado, receiueth the encounter, and taking the head of the Aſpe in his mouth, biteth that off, to preuent the caſting out of her poiſon: afterwardes tearing her whole body in pieces, although gathered together wound in a circle, for the ſucceſſe of theſe two combatants, lyeth in the firſt blow. If the Aſpe firſt bite the *Ichnumon*, then doth her poiſon deſtroy her aduerſary; and ſo on the contrary, if the *Ichnumon* firſt bite the Aſpe, then is the *Ichnumon* conqueror, and for this cauſe ſhe couereth her body as aforeſaid.

Furthermore, this Beaſt is not onely enemy to the crocodile and Aſpe, but alſo to their Egges, which ſhe hunteth out by the ſagacity of her noſe, and ſo deſtroyeth them, yet doth ſhe not eat them: whereby the mercifull prouidence of God doth notablye appeare, for the ſauegard of mankind, which in thoſe countries where theſe noiſome beaſts are bred, hath prouided ſuch an enemy to deſtroy them, both egs, & birds, as is friendly and tameable by the hand and wit of man.

Their enmity to al kinds of Serpentes, and their egs

For which cauſe the blind Pagans, conſecrated this beaſt to *Latona*, and *Lucina*, and the *Heracleopolites* did thinke that they poſſeſſed all religion; the *Aegyptians* themſelues did worſhip them, becauſe as their countrey is aboue all other plagued with ſerpents, ſo they are much eaſed by the helpe of this little beaſt. And when they die, they doe not onely lament them, but alſo bury them religiouſly. And thus much for the deſcription of the *Ichnumon*. Now followeth their medicinal vertues.

THE

The medicines of the Ichneumon.

The skinne of the *Ichneumon*, being dried and beaten into ſmall powder, afterwards mingled with wine vineger, and annointed vpon thoſe which are grieued with the venimous or poyſonſome bites of the ſame beaſt, doth very effectually and ſpeedily cure them of the ſame. The pretious ſtone called by the name of *Iris*, which is very hard, as *Horus* ſaith, being burned and afterward beaten or pounded into powder, is an excellent remedie againſt the venemous biting of the *Ichneumon*. It is alſo ſaid that all beaſtes (but eſpecially the *Crocadile*) doe for the moſt part hate and deteſt the ſocietie of this beaſt. There is moreouer a very rancke and venemous poyſon, which proceedeth from the genitall or groine of this beaſt.

Pliny

Auicenna

The haires of the *Ichneumon*, being taken in a certaine perfume, doth very much helpe and cure thoſe which are troubled or grieued with the Maw-wormes. The dung of a Cat, or the dung of this beaſt, is very medicinable to be put in any ſalue, or potion, for the ſtrenghthening, and confirming of the body. The vrine or taile of an *Ichneumon*, being mixed with the milke of a blacke Cow, & giuen vnto thoſe which are troubled with that grieuous diſeaſe, called the collicke and ſtone for the ſpace of three daies together in any kinde of drinke will eaſily and ſpeedily cure them of their paine. The ſtones of an *Ichneumon*, being either beaten in powder, or taken raw, either in wine or any other drinke, is very medicinable, and curable for the eaſing of all ſuch as are troubled or greiued with any ache, paine, or diſeaſe in their belly; And thus much ſhall ſuffice concerning the cures, and medicines, of the *Ichneumon*.

Marcellus

Herodotus

OF THE LAMIA.

The ſignification of the word Lamia.

THis word *Lamia* hath many ſignifications, being taken ſometimes for a beaſt of *Lybia*, ſometimes for a fiſh, and ſometimes for a Spectre or apparition of women called Phairies. And from hence ſome haue ignorantly affirmed, that either there were no ſuch beaſtes at all, or elſe that it was a compounded monſter of a beaſt and a fiſh, whoſe opinions I will briefly ſet downe. *Ariſtophanes* affirmeth, that he heard one ſay, that he ſaw a great wilde beaſt hauing ſeuerall parts reſembling outwardly an Oxe, and inwardly a Mule, and a beautifull woman, which he called afterwards *Empuſa*.

Viſions of Phairies.

When *Appollonius* and his companions trauailed in a bright Moone ſhine night, they ſaw a certaine apparition of Phairies, in latine called *Lamiæ*, and in Greeke *Empuſæ*, changing themſelues from one ſhape into another, being alſo ſometimes viſible, and preſently vaniſhing out of ſight againe: as ſoone as he perceaued it, he knew what it was, and did rate it with very contumelious and deſpightfull words, exhorting his fellowes to do the like, for that is the beſt remedie againſt the inuaſion of Phairies. And when his companions did likewiſe raile at them, preſently the viſion departed away.

Philoſtratus

The poetical Lamia.

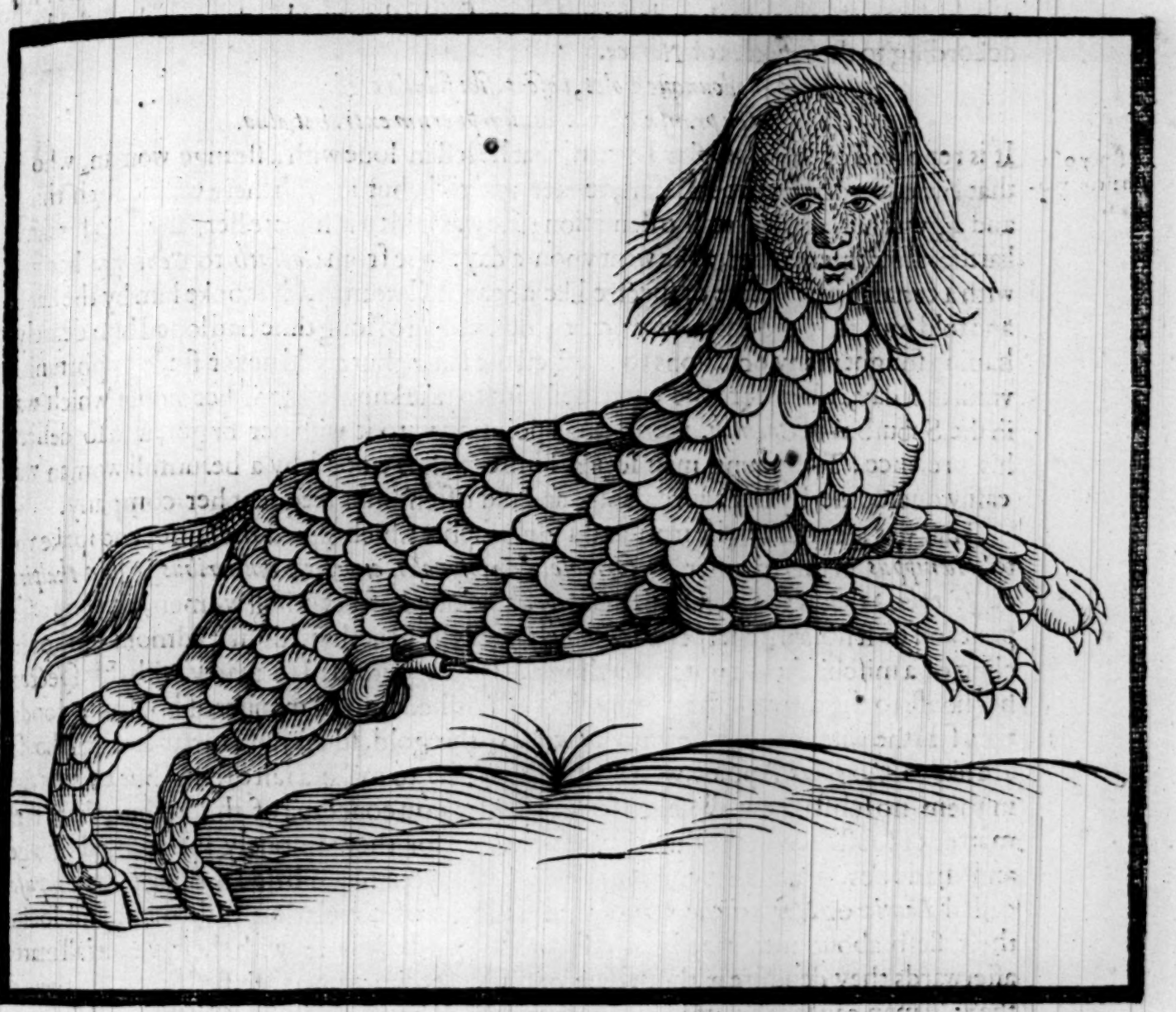
The Poets ſay, that *Lamia* was a beautifull woman, the daughter of *Bellus* and *Lybia*, which *Iupiter* loued, bringing her out of *Lybia* into *Italie*, where he begot vpon hir many ſonnes, but *Iuno* iealous of her husband, deſtroied them as ſoone as they were borne, puniſhing *Lamia* alſo with a reſtleſſe eſtate, that ſhe ſhould neuer be able to ſleepe, but liue night and day in continuall mourning, for which occaſion ſhe alſo ſtealeth away and killeth the children of others, whereupon came the fable of changing of children: *Iupiter* hauing pitty vpon her, gaue exceptile eyes that might be taken in and out at hir own pleaſure, & likewiſe power to be tranformed into what ſhape ſhe would: And from hence alſo came the fained names of *Acho*, and *Alphito*, wherewithall women were wont to make their children afeard, according to theſe verſes of *Lucilius*.

Varinus

Terricolas Lamias, *fauni quas Pompiliq́;*
Inſtituere numæ tremit has, &c.

Of

The true picture of the Lamia.



Of theſe, *Angelus Policianus* relateth this old wiues ſtory, in his preface vppon *Ariſtotles* firſtbooke of *Analitickes*, that his grand-mother tolde him when he was a childe, there were certaine Lamiæ in the wildernes, which like Bug-beares would eat vp crying boies, and that there was a little Well neare to *Feſulanum*, being very bright, yet in continuall ſhaddow, neuer ſeeing Sun, where theſe Phairy women haue their habitation, which are to be ſeene of them which come thither for water. Old Wiues tales of Phairies.

Plutarch alſo affirmeth, that they haue exemptile eies as aforeſaid, and that as often as they go from home, they put in their eies, wandring abroad by habitations, ſtreetes, and croſſe waies, entring into the aſſemblies of men, and prying ſo perfectly into euery thing, that nothing can eſcape them, be it neuer ſo well couered: you wil thinke (ſaith hee) that they haue the eies of Kites, for there is no ſmal mote but they eſpie it, nor any hole ſo ſecret but they find it out, and when they come home againe, at the very entrance of their howſe they pul out their eies, and caſt them aſide, ſo being blinde at home, but ſeeing abroad. If you ask me (ſaith he) what they do at home, they ſit ſinging and making of wool, and then turning his ſpeech to the *Florentines* ſpeaketh in this manner: *Vidiſti ſuæ obſecro Lamias iſtas vtri Florentini, quæ ſe & ſua neſciunt, alios & aliena ſpeculantur, negati atqui tamen ſunt in vrbibus frequentes verum perſonalæ incædunt homines credas, lamiæ ſunt*: that is to ſay: O ye Florentines, did you euer ſee ſuch Phairies, which were buſie in prying into the affaires of other men, but yet ignorant of their own? Do you denie it, yet do there commonly walke vppe and downe the Cittie, phairies in the ſhapes of men.

There

There were two women called *Macho*, and *Lamo*, which were both fooliſh and madde, and from the ſtrange behauiours of them, came the firſt opinion of the *Pharies*: there was alſo an auncient *Lybian* woman called *Lamia*, and the opinion was, that if theſe Pharies had not whatſoeuer they demaunded, preſently they would take away liue children, according to theſe verſes of *Horace*.

Nec quodcunque volet, poſcat, ſibi fabula credi
Neu pranſæ Lamiæ viuum puerum extrahat aluo.

A ſtory of a Phairie woman.

It is reported of *Menippus* the Lycian, that he fell in loue with a ſtrange woman, who at that time ſeemed both beautifull, tender, and rich, but in truth there was no ſuch thing, and all was but a fantaſticall oſtentation; ſhe was ſaid to inſinuate her ſelfe into his familiaritie, after this manner, as he went vpon a day alone from *Corinth* to *Cenchrea* hee met with a certaine phantaſme or ſpectre like a beautifull woman, who tooke him by the hand, and told him that ſhe was a *Phœnicean* woman, and of long time had loued him dearely, hauing ſought many occaſions to manifeſt the ſame, but could neuer finde opportunitie vntill that day, wherefore ſhe entreated him to take knowledge of her houſe which was in the Suburbes of *Corinth*, therewithall pointing vnto it with her finger, and ſo deſired his preſence: The young man ſeeing himſelfe thus wooed by a beautifull woman was eaſily ouercome by her allurements, and did oftentimes frequent her company.

Ther was a certaine wiſe man and a Philoſopher which eſpied the ſame, and ſpake vnto *Mœnippus* in this manner. *O formoſe, & aformoſis, expetitie mulieribus, ophin thalpiei, eai ſe ophis?* that is to ſay, O faire *Menippus* beloued of beautifull women, art thou a ſerpent and doſt nouriſh a ſerpent? by which words he gaue him his firſt admonition, or incling of a miſchiefe; but not preuayling, *Menippus* purpoſed to marry with this ſpectre, her houſe to the outward ſhew being richly furniſhed with all manner of houſhold goods, then ſaid the wiſe man againe vnto *Menippus*, this gold, ſiluer, and ornaments of houſe, are like to *Tantalus* Apples, who are ſaid by *Homer* to make a faire ſhew, but to containe in them no ſubſtance at all: euen ſo whatſoeuer you conceaue of this riches, there is no matter or ſubſtance in the things which you ſee, for they are onely inchaunted images and ſhadowes, which that you may beleeue, this your neate bride is one of the *Empuſæ*, called *Lamiæ* or *Mormoliciæ* wonderfull deſirous of copulation with men, and louing their fleſh aboue meaſure, but thoſe whom they doe entice, with their veneriall marts, afterwards they deuoure without loue or pittie, feeding vpon their fleſh: at which words the wiſe man cauſed the gold and ſiluer plate and houſhold ſtuffe, Cookes and ſeruants, to vaniſh all away; Then did the ſpectre like vnto one that wept, entreate the wiſe man that he would not torment her, nor yet cauſe her to confeſſe what manner of perſon ſhe was, but he on the other ſide being inexorable, compelled her to declare the whole truth, which was, that ſhe was a Phairy, and that ſhe purpoſed to vſe the companie of *Menippus*, and feede him fat with all manner of pleaſures, to the entent that afterward ſhe might eate vp and deuour his body, for all their kinde loue was but onely to feede vpon beautifull yong men.

Calius

The true definition of Phairies.

Theſe and ſuch like ſtories and opinions there are of Phairies, which in my iudgement ariſe from the præſtigious apparitions of Deuils, whoſe delight is to deceiue and beguile the minds of men with errour, contrary to the truth of holye Scripture, which doeth no where make mention of ſuch inchaunting creatures; and therefore if any ſuch be, we will holde them the workes of the Deuill, and not of God, or rather I beleeue, that as Poets call Harlots by the name of *Charibdis*, which deuoureth and ſwalloweth whole ſhippes and Nauies, aluding to the inſatiable gulph of the Sea, ſo the *Lamiæ* are but poeticall alligories of beautifull Harlottes, who after they haue had their luſt by men, doe many times deuour and make them away, as we read of *Diomedes* daughters, and for this cauſe alſo Harlots are called *Lupæ*, ſnee-Wolues, and *Lepores*, Hares.

Their names and deſcription.

To leaue therefore theſe fables, and come to the true deſcription of the *Lamia*, we haue in hand. In the foure and thirty chapter of Eſay, we do find this beaſt called *Lilith* in the Hæbrew, and tranſlated by the auncients *Lamia*, which is there threatned to poſſeſſe *Babell*. Likewiſe in the fourth chapter of the Lamentations, where it is ſaid in our Engliſh tranſlation, that the Dragons lay forth their breſts, in Hæbrew they are called *Eihannm*, which

which by the confeſſion of the beſt interpreters, cannot ſignifie Dragons, but rather ſea-calues, being a generall word for ſtrange wilde beaſts. Howbeit the matter being wel examined, it ſhall appeare that it muſt needes be this Lamia, becauſe of her great breaſtes, which are not competible, either to the Dragon or Sea-calues; ſo then we wil take it for graunted, by the teſtimony of holy Scripture, that there is ſuch a beaſt as this *Criſoſtomus*. *Dion* alſo writeth that there are ſuch beaſts in ſome part of Libia, hauing a Womans face, and very beautifull, alſo very large and comely ſhapes on their breaſts, ſuch as cannot bee counterfeited by the art of any painter, hauing a very excellent colour in their fore parts without wings, and no other voice but hiſſing like Dragons: they are the ſwifteſt of foote of all earthly beaſts, ſo as none can eſcape them by running, for by their celerity they compaſſe their prey of beaſtes, and by their fraud they ouerthrow men. For when as they ſee a man, they lay open their breaſtes, and by the beauty thereof, entice them to come neare to conference, and ſo hauing them within their compaſſe, they deuoure and kill them: vnto the ſame things ſubſcribe *Cælius* and *Giraldus*, adding alſo, that there is a certaine crooked place in Libia neare the Sea-ſhore, full of ſand like to a ſandy Sea, and all the neighbor places thereunto are deſerts.

If it fortune at any time, that through ſhipwrack men come there on ſhore, theſe beaſts watch vppon them, deuouring them all, which either endeuour to trauell on the land, or elſe to returne backe againe to Sea, adding alſo that when they ſee a man they ſtand ſtone ſtill, and ſtir not til he come vnto them, looking down vpon their breaſts or to the ground, whereupon ſome haue thought, they ſeeing them at the firſt ſight, haue ſuch a deſire to come neare them, that they are drawne into their compaſſe, by a certaine naturall magicall witch-crafte: but I cannot approue their opinions, either in this or in that, wherein they deſcribe him with horſſes feet, and hinder parts of a ſerpent, but yet I graunt that he doth not onely kill by biting, but alſo by poyſoning, feeding vpon the carcaſſe which hee hath deuourd: His ſtones are very filthy and great, and ſmel like a Sea-calues, for ſo *Ariſtophanes* writing of *Cleon* a Corior, and luſtfull man, compareth him to a Lamia, in the greatneſſe and filthineſſe of his ſtones, the hinder parts of this beaſt are like vnto a Goate, his fore legs like a Beares, his vpper parts to a woman, the body ſcaled all ouer like a Dragon as ſome haue affirmed by the obſeruation of their bodies, when *Probus* the Emperor brought them forth into publike ſpectacle: alſo it is reported of them, that they deuoure their own young ones, and therefore they deriue their name Lamia of *Laniando*, and thus much for this beaſt.

Of

OF THE LYON.

BEing now come to the diſcourſe of the Lyon (iuſtly ſtiled by all writers the King of beaſtes,) I cannot chuſe but remember that prettie fable of Eſope, concerning the ſocietie and honor due vnto this beaſt. For (ſaith he) the Lyon, Aſſe, and the Fox entered league and friendſhip together, and foraged abroad to ſeeke conuenient booties, at laſt, hauing found one and taken the ſame, the Lyon commanded the Aſſe to make deuiſion thereof, the ſilly Aſſe regarding nothing but ſocietie and friendſhip, and not honor and dignitie, parted the ſame into three equall ſhares; one for the Lyon, an other for the Fox, and the third for himſelfe: Whereat the Lyon diſdaining, becauſe hee had made him equall vnto the reſidue, preſently fell vpon him and toare him in peeces; then bidding the Fox to make the deuiſion, the craftie Fox deuided the prey into two parts, aſſigning vnto the Lyon almoſt the whole bootie, and reſeruing to himſelfe a very ſmall portion; which being allowed by the Lyon,, he asked him, who taught him to make ſuch a partition, marry (quoth the Fox) the calamitie of the Aſſe, whom you lately toare in peeces.

In like manner I would be loath to be ſo ſimple, in ſharing out the diſcourſe of the Lyon, as to make it equall with the treatiſe of the beaſts lately handled, but rather according to the dignitie thereof, to expreſſe the whole nature, in a large and copious tractate. For ſuch is the rage of illiterate or elſe enuious men, that they would cenſure me with as great ſeueritie, if I ſhould herein like an Aſſe forget my ſelfe (if I were in their power) as the Lyon did his colleague for one fooliſh partition.

And therefore as when *Liſimacus*, the ſonne of *Agathocles*, being caſt by *Alexander* to a Lyon to be deſtroyed, becauſe he had giuen poyſon to *Caliſtines* the Philoſopher, that was for the ending of his miſerie, who was included by the ſaid *Alexander* in a caue to be famiſhed to death; vpon ſome ſleight diſpleaſure the ſaid *Liſimacus*, being ſo caſt vnto the Lyon, did not like a cowardly perſon offer himſelfe to his teeth, but when the Lyon came gaping at him to deuoure him, hauing wrapped his arme in his linnen garment, held him faſt by the tongue, vntill he ſtopped his breath, and ſlew him; for which cauſe, he was euerafterwards the more loued and honored of *Alexander*, hauing at the time of his death, the commaund of all his treaſure.

In like ſort I will not be afraid, to handle this Lyon, and to looke into him both dead and aliue, for the expreſſing of ſo much of his nature, as I can probably gather out of any good writer.

The ſeuerall names of Lions.

Firſt of all therefore to begin with his ſeuerall names, almoſt all the nations of *Europe* doe follow the Greekes in the nomination of this beaſt, for they call him *Leon*, the Latines, *Leo*, the Italians *Leone*, the French and Engliſh *Lyon*, the Germans and Illirians, *Leuw*; the reaſon of the Greeke name *Leon*, is taken *para To lueſſein* from the excellencie of his ſight; for *Laio* ſignifieth to ſee, and *Alaos* ſignifieth blind, for indeede there is no creature of the quantitie of a Lyon, that hath ſuch an admirable eie ſight. The Lioneſſes called in Greeke *Loena* which word the Latines follow, from whence alſo they deriue *Lea* for a Lioneſſe, according to this verſe of *Lucretius*:

Irritata Lea, iaciebant corpora ſaltu.

The Hebrewes haue for this beaſt male and female, and their younge ones diuers names: and firſt of all for the male Lion, in *Deut.* the 33. they haue *Ari*, and *Arieh*, where the *Caldians* tranſlate it *Ariauan*, the Arabians *Aſad*, the Perſians *Gehad*, and plurally in Hebrew *Araijm*, *Araiot*, *Araoth*, as in the firſt of *Zeph.* *Araoth*, *Schoianim*, roaring Lions: and from hence comes *Ariel*, ſignifying valiant and ſtrong, to be the name of a Prince: and *Iſai* 29. *Ezec.* 43. it is taken for the alter of burnt offerings, becauſe the fier that came downe from heauen, did continually lye vpon that altar, like a Lion in his denne: or elſe becauſe the faſhion of the temple was like the proportion of the Lion: the *Aſſirians* call a Lioneſſe *Arioth*, the Hebrewes alſo call the male Lion *Labi*, and the female *Lebia*, and they

they diſtinguiſh *Ari*, and *Labi*, making *Ari* to ſignifie a little Lion, and *Labia* a great one; and in *Num.* 23. in this verſe, containing one of Gods promiſes to the people of *Iſraell* for victory againſt their enemies, *Behold my people ſhall ariſe like Labi, and be lifted vp like Ari*: there the Chaldey tranſlation rendereth *Labi*, *Leta*, the Arabian *Iebu*, the Perſians *Scher*, and *Munſter*, ſaith that *Labi* is an old Lyon. In Iob. 38. *Lebaim* ſignifieth lions, and in *Pſa.* the 57. *Lebaot* ſignifieth *Lioneſſes*. In the Prophet *Naum* the 2. *Laiſch* is by the Hebrewes tranſlated a Lyon, and the ſame worde *Eſa.* the 30. is by the Chaldies tranſlated a lions Whelpe; and in the aforeſaid place of the prophet *Naum*, you ſhal find *Arieh* for a lion, *Labi* for a lioneſſe, *Cepkirim* for little lions, and *Gur* for a lions whelp, all contained vnder one period. The Sarazens cal a Lion at this day *Sebey*, and thus much for the name.

The ſeueral kinds of Lyons.

In the next place we are to conſider the kindes of Lyons, and thoſe are according to *Ariſtotle* two, the firſt of a leſſe and well compacted body, which haue curled manes, being therefore called *Acro leontes*, and this is more ſluggiſh and fearefull then the other. The ſecond kind of Lyon hath a longer body, and a deeper loſe hanging mane, theſe are more noble, generous, and couragious againſt all kind of wounds. And when I ſpeak of manes it muſt be remembred, that all the male Lyons are maned, but the females are not ſo; neither the Leopards which are begotten by the adultry of the lyoneſſe: for from the lyon there are many beaſts which receiue procreation, as the *Leopard* or *Panther*.

Varinus. Heſychius

There is a beaſt called *Leontophonus*, a little creature in Syria, and is bred no wher els but where lyons are generated. Of whoſe fleſh if the lion taſt, he looſeth that princely power which beareth rule among foure footed-beaſts, and preſently dyeth; for which cauſe they that lie in waite to kill lyons, take the body of this *Leontophonus*, which may well bee engliſhed *Lion-queller*, and burneth it to aſhes, afterwards caſting thoſe aſhes vpon fleſh, whereof if the lion taſt ſhe preſently dyeth, ſo great is the poyſon taken out of this beaſt for the deſtruction of lyons; for which cauſe, the lyon doth not vndeſeruedly hate it, and when ſhe findeth it, although ſhe dare not touch it with her teeth, yet ſhe teareth it in pieces with her clawes. The vrine alſo of this beaſt ſprinkled vppon a lyon doeth wonderfully harme him, if it doth not deſtroy him; They are deceiued that take this *Lion-queller* to be a kind of Worme, or reptile creature, for there is none of them that render vrine; but this excrement is meerely proper to foure-footed-liuing-beaſtes: And thus much I thought good to ſay of this beaſt in this place, which I haue collected out of *Ariſtotle*, *Pliny*, *Solinus*, and other Authors aforeſaide, although his proper place be afterward among the lions enemies.

Aelianus.

The *Chimæra* is alſo fained to be compounded of a lion, a Goate, and a Dragon, according to this verſe:

Prima leo, poſtrema Draco, media ipſa Chimæra.

There be alſo many Fiſhes in the great Sea, about the Ile *Taprabones*, hauing the heades of Lyons, Panthers, Rams, and other beaſts. The Tygers of *Praſia* are alſo engendred of Lyons, and are twice ſo big as they. There are alſo Lyons in India, (called *Formicæ*) about the bigneſſe of Egyptian Wolues. *Camalopardales* haue their hinder parts like Lyons. The *Mantichora* hath the body of a Lyon: The *Leucrocuta*, the necke, taile, and breſt like a lion, and there is an allogorical thing cald (*Demonium Leoninum*) a lyon-Diuel, which by *Bellunenſis*, is enterpreted to be an allegory, ſignifieng the mingling together reaſonable vnderſtanding with malicious hurtfull actions. It is reported alſo by *Aelianus*, that in the Iland of *Choos*, a ſheepe of the flock of *Nicippus*, contrary to the nature of thoſe beaſts, in ſtead of a lamb brought forth a lion, which monſtrous prodigy was ſeene and conſidred of many, whereof diuers gaue their opinions what it did pretend, namely that *Nicippus*, of a priuate man ſhould effect ſuperiority and become a tyrant, which ſhortly after cam to paſſe, for he ruled all by force and violence, not with fraud or mercy; for *Fraus* (ſaith *Cicero*) *quaſi vulpeculæ, vis leonis eſſe videtur*, that is: *Fraud is the property of a Foxe, and violence of a Lion*.

Monſters breed like Lyons.

Cœlius.

Herodotus.

It is reported that *Meles* the firſt King of *Sardis* did beget of his concubine a lyon, & the South-ſayers told him that on what ſide ſoeuer of the city he ſhould lead that lion, it ſhold remaine inexpugnable, and neuer be taken by any man; whereupon *Meles* led him about euery tower and rampier of the citty, which hee thought was weakeſt, except onely one tower,

Tower, ſtanding towards the riuer *Tmolus*, becauſe hee thought that ſide was inuincible, and could neuer by any force be entred, ſcaled, or ruinated. Afterwards in the raigne of *Craſus*, the Citty was taken in that place by *Darius*.

There are no lions bred in Europ, except in one part of Thraſia, for the *Nemæon*, or *Cleonæan* lion is but a fable; yet in *Ariſtotles* time, ther were more famous & valiant lions in that part of Europe, lying betwixt the Riuers *Achelous* and *Neſſus*, then in all Affrica and Aſia. For when *Xerxes* led his Army through *Pæonia* ouer the Riuer *Chidorus*, the lyons came and deuoured his Camels in the night time; but beyonde *Neſſus* towardes the Eaſt, or *Achillous* towards the Weſt, there was neuer man ſaw a lion in Europe: but in the region betwixt them which was once called the countrey of the *Abderites*, there were ſuch ſtore, that they wandered into *Olimpus*, *Macedonia*, and *Theſſalia*, but yet of purpoſe Princes in caſtles and Towers for their pleaſures ſake, do nouriſh and keepe *Lions* in Europe, where ſometimes alſo they breed, as hath been ſeene both in England and *Florence*; *Pelloponeſus* alſo hath no lions, and therefore when *Homer* maketh mention of *Dianaes* hunting in the mountaines of *Frimanthus* and *Taygetus*, he ſpeaketh not of lions, but of Harts and Bores. Countries without Lyons.

All the countries in the Eaſt and South, lying vnder the heate of the Sun, do plentifully breede lions, and except in whot countries they breed ſeldome, and therefore the lions of *Feſſe*, *Temeſna*, *Angad*, *Hippo*, and *Tunis*, are accounted the moſt noble and audatious lions of Affrick, becauſe they are whot countries. But the lions of colder countries haue not halfe ſo much ſtrength, ſtomack, and courage. Theſe Libian lions haue not halfe ſo bright haire as others, their face and necke, are very horrible rough, making them to looke fearefully, and the whole collour of their bodies betwixt browne and blacke; *Apolonius* ſaw lions alſo beyond *Nilus*, *Hiphaſis*, and *Ganges*: and *Strabo* affirmeth that there are lions about *Meroe*, *Aſtapæ*, and *Aſtabore*, which lions are very gentle, tame, and fearefull, and when the dog ſtar called (*Canis Sirius*) doth appear, wherof commeth the dog daies, that then they are droue awaie by the bitings of great gnats. Countries of their breed.

Aethiopia alſo breedeth Lyons, being blacke coloured, hauing great heads, long hair, rough feet, fiery eies, and their mouth betwixt red and yellow. *Silicia*, *Armenia*, and *Parthia*, about the mouth of *Iſter*, breed many feareful Lyons, hauing great heads, thick and rough neckes and cheekes, bright eies, and eye-lids hanging down to their noſes. There are alſo plenty of lyons in *Arabia*, ſo that a man cannot trauell neare the citty *Aden* ouer the mountaines, with any ſecurity of life, except he haue a hundred men in his company. The Lions alſo of *Hircania* are very bold and hurtfull, and India the mother of al kinde of beaſts, hath moſt blacke, fierce, and cruell Lyons. In *Tartaria* alſo, and the kingdome of *Narſinga*, and the Prouince of *Abaſia*, are many Lyons, greater then thoſe of *Babilon* and *Siria*; of diuers and ſunrdy intermingled colours, both white, blacke and red. There be many Lyons alſo in the prouince of *Gingui*, ſo that for feare of them, men dare not ſleep out of their owne houſes in the night time. For whomſoeuer they find they deuoure and teare in pieces. The ſhips alſo which go vp and downe the riuer, are not tyed to the bankſide for feare of theſe lions, becauſe in the night time they come downe to the Waterſide, and if they can find any paſſage into the barkes, they enter in, and deſtroy euery lyuing creature, wherefore they ride at Ancor in the middle of the riuer. *Vartomannus*

The colour of Lyons is generally yellowe, for theſe before ſpoken of, blacke, white, and red are exorbitant: Their haire ſome of them is curled, and ſome of them long, ſhaggy, and thin, not ſtanding vpright, but falling flatte, longer before, and ſhorter behinde, and although the curling of his haire be a token of ſluggiſh timidity, yet if the haire bee long and curled at the top onely, it pretendeth generous animoſity. So alſo if the haire be hard: (for beaſts that haue ſoft haire, as the Hart, the Hare, & the Sheep), are timerous, but they which are harder haired, as the Boare and the Lyon, are more audacious and feareleſſe. The colour of Lyons. *cardanus*

There is no foure-footed beaſte, that hath haires on his neather eye-liddes like a man, but in ſteede thereof, either their face is rough all ouer as in a Dogge, or elſe they haue a forerop as a horſe and an Aſſe, or a mane like a lion. The Lyoneſſe hath no mane at all, for it is proper to the male, and as long haires are an ornament to a horſes mane, ſo are they to the necke and ſhoulders of a Lyon; neither are they eminent but in their full age, and there-

therefore *Pliny* ſaid:

Turrigeros elephantorum miramur humeros, leonum iubas.

We wonder at the Tower-bearing ſhoulders of Elephantes, and the long hanging manes of Lions. And *Aelianus* in *orationis expertibus mari præſtantiam quandam natura largita eſt, iuba leonem ornauit, fœminam, ſerpens Chriſta.* Nature hath honored the Male, euen in creatures without reaſon, to be diſtinguiſhed from the female, as the mane of the male Lyon, and the combe of the male Serpent do from their females. *Martiall* writeth thus of the lions mane:

O quantum per colla decus, quem ſparſit honorem,
Aurea lunata cum ſtetit vnda iubæ?

The ſeuerall parts.

A Lyon hath a moſt valiant and ſtrong head, and for this occaſion, when the Nymphes were terrified by the Lyons and fled into *Caryſtus*, the promontory wherein they dwelled was called *Co leon*, that is the Lyons-head, where afterwards was built a goodly Citty. It fortuned as *Themiſtocles* went thether to manage the affaires of the Græcians, *Epiries* the *Perſian*, preſident of *Phrygia* intended his deſtruction, and therefore committed the buſines vnto one *Piſis*, with charge that he ſhold behead *Themiſtocles*, who came thither to execute that murder, but it happened as *Themiſtocles* ſlept at the noone day, hee heard a voice crying out vnto him, *O Themiſtocles effuge leonum caput ne ipſe in leonem incurras*: that is to ſay, *O Themiſtocles* get thee out of the Lyons head, leaſt thou fall into the Lyons teeth: whereupon he aroſe and ſaued his life.

Plutarch.

The face of a Lyon is not round as ſome haue imagined, and therefore compared it vnto the Sunne, becauſe in the compaſſe thereof the haires ſtand out eminent like Sunne-beames, but rather it is ſquare figured like as his forehead, which *Ariſtotle* ſaith, you may chuſe whether you will cal it a forehead or *Epipedon frontis*: that is, the ſuperficies of a forehead: for like a cloud it ſeemeth to hange ouer his eies and noſe, and therefore the Germans calla man that looketh with ſuch a countinance, *Niblen* of *Nubilare*, to be cloudy, and it betokeneth either anger or ſorrow: alſo it is called *Scithicus aſpectus*, becauſe the *Scithians* were alwaies wont to looke as though they were ready to fight. The eies of a Lyon are red, fiery, and hollow, not very round nor long, looking for the moſt part awry; wherfore the Poets ſtile the Lioneſſe *Tocua leæna*. The pupils or aples of the eie ſhine exceeding ly, in ſomuch as beholding of them, a man would thinke hee looked vpon fire.

His vpper eie-lid is exceeding great, his Noſe thick, and his vpper chap doth not hang ouer the neather, but meete it iuſt: his mouth very great, gaping wide, his lippes thinne, ſo that the vpper partes fall in the neather, which is a token of his fortitude: his teeth like a Wolues and a Dogges, like ſawes, loſing or changing onely his canine teeth, the tongue like a Cats or leopards, as ſharpe as a file, wearing through the skinne of a man by licking; his Necke very ſtiffe becauſe it conſiſteth but of one bone without ioynts, like as in a Wolfe and an Hyæna, the fleſh is ſo hard as if it were all a ſinnew: Ther are no knucles or turning ioyntes in it called *Spondyli*, and therefore he cannot looke backward.

The greatneſſe and roughneſſe of his Necke betokeneth a magnanimious and liberall mind, nature hath giuen a ſhort Necke vnto the Lyon, as vnto Beares and Tygers, becauſe they haue no need to put it downe to the earth to feede like an Oxe, but to lift it vp to catch their prey. His ſhoulders and breſtes are very ſtronge, as alſo the forepart of his body, but the members of the hinder part do degenerate. For as Pliny ſaith, *Leoni vis ſumma in pectore*, the chiefeſt force of a Lion is in his breaſt.

The part about his throate-bole is looſe and ſoft, and his *Metaphrenon* or part of his backe againſt his hart (ſo called) betwixt his ſhoulder-blades, is very broad. The backbone and ribs are very ſtrong, his ventricle narrow, and not much larger then his maw. He is moſt ſubiect to wounds in his flancke, becauſe that part is weakeſt, in all other parts of his body he can endure many blowes.

About his loines and hip-bone he hath but litle fleſh. The lioneſſe hath two vdders in the mideſt of her belley, not becauſe ſhe bringeth forth but two at a time, (for ſomtimes ſhe bringeth more, but becauſe ſhe aboundeth in Milke, and her meat which ſhe getteth ſeldome,) and is for the moſt parte fleſhe turneth all into milke. The taile of a Lyon

is

is very long, which they ſhake oftentimes, and by beating their ſides therewith, they prouoke themſelues to fight. The Græcians call it *Alcaa* : and *Alciatus* maketh this excellent embleme thereof vpon wrath.

Alcæum veteres candam dixere Leonis
Qua ſtimulante iras concipit ille graues.
Lutea quam ſurgit bilis crudeſcit & atro,
Felle dolor, furias excitat indomitas.

The neather parte of his taile is full of haires and griſtles, and ſome are of opinion, that there is therein a little ſting wherewithall the Lyon pricketh it ſelfe; but of this more afterwards.

The bones of Lyons haue no marrow in them, or elſe it is ſo ſmall, that it ſeemeth nothing: therefore they are the more ſtrong, ſolide, and greater, then anye other beaſt of their ſtature, and the Males haue euer more harder bones then the female, for by ſtriking them together you may beget fire, as by the percuſſion of Flints; and the like may be ſaid of other beaſts that liue vpon fleſh, yet are ſome of the bones hollow. The legs of a Lion are very ſtrong and full of Nerues, and inſtead of an anckle-bone it hath a crooked thing in his paſterne, ſuch as children vſe to make for ſport, and ſo alſo hath the *Lynx*. *Aelianus* *Ariſtotle*

His forefeet haue fiue diſtinct toes or clawes on each foot, and the hinderfeet but foure. His clawes are crooked, and exceeding hard, and this ſeemeth a little miracle in nature, that leodards, Tygers, Panthers, and lions, do hid their clawes within their skin when they goe or run, that ſo they might not be dulled, and neuer pull them forth except when they are to take or deuoure their prey: alſo when they are hunted, with their tailes they couer their footſteps with earth, that ſo they may not be bewrayed. *plinie.* *cardanus* *Solinus.*

The Epithets of this beaſt are many, whereby the authors haue expreſſed their ſeueral natures, ſuch are theſe, the curſt kind of lyons, ful of ſtomacke, ſharp, bold, greedy, blunket, fleſh-eater, *Caſpian*, *Cleonian*, the lord and King of the beaſtes, and woodes, fierce, wild, hairy, yellowe, ſtrong, fretting, teeth-gnaſhing, *Nemean*, thundering, raging, *Getulian*, rough, lowring, or wry-faced, Impacient, quicke, vntamed, free, and mad, according to this ſaying of the Poet;

Fertur prometheus inſani Leonis
Vim ſtomacho oppoſuiſſe noſtro.

For as the Eagle is fained to feede vpon the heart of *Prometheus*, ſo alſo is the lion the ruler of the heart of man, according to the *Aſtrologians*. And from hence it commeth that a man is ſaid to beare a ſtomacke when he is angry, and that he ſhould bee more ſubiect to anger when he is hungry, then when he is full of meat.

Theſe alſo are the Epethets of lions, wrathfull, maned, Libian, deadly, ſtout, great, *Maſilian*, *Mauritanian*, *Parthian*, *Phrygian*, *Molorchæan*, *Carthaginian*, preying, rauening, ſtubborne, ſnatching, wrinkled, cruell, bloody, terrible, ſwelling, vaſt, violent, *Marmaruan*. The epithets of Lyons.

Theſe alſo are the Epethites of the Lioneſſe, Affrican, bold, ſtony-harted, vengible, caue-lodging, fierce, yellowe, *Getulian*, *Hercanian*, vegentle, *Libian*, cruell, frowning, and terrible. By all which the nature of this Beaſt, and ſeuerall properties thereof, are compendiouſly expreſſed in one word. The voice of the lion is called *Rugitus*, that is roaring, or bellowing; according to this verſe of the Poet. The voice of Lyons.

Tigrides indomita rancant rugiunt q; leones.

And therefore commeth *Rugitus leonis* the roaring of the Lyon. It is called alſo *Gemitus*, and *Fremitus* as *Virgill*, *fremit leo ore cruento*. And againe:

Hinc exaudiret gemitus iræq; leonum
Vincla recuſantum, & ſera ſub nocte rudentum.

And when the young lions haue gotten a prey, in token whereof they roare like the bleating of a calfe, thereby calling their elders to participate with them. The places of their aboad are in the mountaines, according to this ſaying:

Leo cacumina montium amat.

Their ſight and their ſmelling are moſt excellent, for they ſleep with their eies open, and becauſe of the brighneſſe of their eyes, they canot endure the light of fire; for fire & fire

cannot agree: alſo their ſmelling (for which cauſe they are called *Odorati*) is very eminent, for if the lioneſſe haue committed adultry with the leopard, the male diſcouereth it by the ſence of his Noſe, and for this cauſe alſo they are tamed in *Tartaria*, and are vſed for hunting Boares, Beares, Harts, Roe-bucks, wilde Aſſes, as alſo for wilde and vtlandiſh Oxen, and they were wont to be carried to hunting two Lyons in a cart together, & either of them had a litle dog following them.

Pa. Venetus.

There is no Beaſt more vehement then a ſhee or Female-lyon, for which cauſe *Semiramis* the Babilonian tyranneſſe, eſteemed not the ſlaughter of a Male Lion or a Libbard, but hauing gotten a Lyoneſſe, aboue all other ſhe reioyced therein. A Lyon while hee eateth is moſt fierce and alſo when he is hungry, but when he is ſatisfied and filled, hee layeth aſide that ſauage quality, and ſheweth himſelfe of a more meeke and gentle nature, ſo that it is leſſe danger to meete with him filled then hungry, for he neuer deuoureth any till famine conſtraineth him.

Ælianus

The eſtimation of a Lyones, and the nerall rage Lyons.

I haue heard a ſtory of an Engliſhman in Barbary which turned Moore, and liued in the Kings Court, on a day it was ſaid in his preſence that there was a Lion within a little ſpace of the Court, and the place was named where it lodged. The Engliſhman being more then halfe drunke, offered to goe and kill the lyon hand to hand, and therewithall armed himſelfe with a Myſket, Sword and Dagger, and other complements, and hee had alſo about him a long Knife; ſo forth went this renegate Engliſh Moore, more like a mad man then an aduiſed Champion to kill this Lion, and when he came to it, he found it a ſleep, ſo that with no peril he might haue killed her with his Musket before ſhe ſaw him: but he like a foole-hardy-fellow, thought it as little honour; to kill a lyon ſleeping, as a ſtout champion doth to ſtrike his enemy behind the backe.

Ariſtotle

Therefore with his Musket top he ſmote the lyon to awake it, wherat the beaſt ſuddenly mounted vp, and without any thankes or warning, ſet his forefeet on this Squires breſt, and with the force of her body ouerthrew the Champion, and ſo ſtood vppon him, keeping him down, holding her grim face and bloody teeth ouer his face and eies; a ſight no doubt that made him wiſh himſelfe a thouſand miles from her, becauſe to all likelihood they ſhould bee the grinders of his fleſh and bones, and his firſt executioner to ſend his curſed ſoule to the Deuill for denying Ieſus Chriſt his ſauiour.

Yet it fell out otherwiſe, for the lyon hauing beene lately filled with ſome liberall prey did not preſently fall to eate him, but ſtood vpon him for her owne ſafegard, and ment ſo to ſtand till ſhee was an hungry; during which time, the poore wretch had liberty to gather his wits together, and ſo at the laſt, ſeeing he could haue no benefit by his Musket, Sword, or Dagger, and perceiuing nothing before him but vnauoidable death, thought for the ſauing of his credit, that he might not dye in fooliſh infamy, to doe ſome exploit vppon the Lion whatſoeuer did betide him; and thereupon ſeeing the lion did beſtride him, ſtanding ouer his vpper partes, his handes being at ſome liberty, drew out his longe Barbarian knife, and thruſt the ſame twice or thrice into the lions flanke; which the lion endured, neuer hurting the man, but ſuppoſing the woundes came ſome other way, and would not forſake her booty to looke about for the meanes whereby ſhee was harmed. At laſt, finding her ſelfe ſicke, her bowels being cut aſunder within her (for in all hot bodies wounds work preſently) ſhe departed away from the man about ſome two yards diſtance and there lay downe and dyed; The wretch being thus deliuered from the iawes of death, you muſt thinke made no ſmall brags thereof in the court, notwithſtanding, he was more beholding to the good nature of the lion, which doth not kill to eate except he be hungry, then to his owne wit, ſtrength, or vallour.

Their foode and eating.

The Male Lyon doeth not feede with the Female, but either of them a-part, by themſelues. They eate rawe fleſh, for which cauſe the Græcians call them *Omeſteres*, *Omoboroi*, and *Omophagoi*: the younge ones themſelues cannot longe bee fed with Milke, becauſe they are whot and dry; being at libertie they neuer want meate, and yet they eate nothing but that which they take in hunting, and they hunt not but once a day at the moſt, and eate euery ſecond day: whatſoeuer they leaue of their meate, they returne not to it againe to eate it afterwardes, whereof ſome aſſigned the cauſe to bee in the meate,

Albertus

Auicen.

meate, becauſe they can endure nothing which is vnſweete, ſtale, or ſtinking; but in my opinion they do it throgh the pride of their naturs, reſembling in al things a Princely maieſty, and therefore ſcorne to haue one diſh twice preſented to their own table. But tame Lyons being conſtrained through hunger, will eate dead bodies, and alſo cakes made of meale and hony, as may appeare by that tame Lyon which came to *Appollonius*, and was ſayd to haue the ſoule in it of *Amaſis* King of Egypt, which ſtory is related by *Philoſtratus* in this manner.

There was (ſaith he) a certaine man which in a leame led vp and downe a tame Lyon like a Dogge, whether ſoeuer he would, and the Lyon was not onely gentle to his leader, but to all other perſons that met him; by which meanes the man got much gaines, and therefore viſited many Regions and Citties, not ſparing to enter into the temples, at the time of ſacrifiſing, becauſe he had neuer ſhed blood but was cleare from ſlaughter, neither licked vp the blood of the beaſtes, nor once touched the fleſh cut in pieces for the holy altar, but did eate vpon Cakes made with meale and hony; alſo bread, Gourds, and ſod fleſh, and now and then at cuſtomary times did drinke wine. As *Appollonius* ſatte in a Temple, hee came vnto him in more humble manner, lying downe at his feete, and looking vp into his face, then euer he did to any, as if he had ſome ſpeciall ſupplycation vnto him, and the people thought he did it for hope of ſome reward, at the commaund and for the gaine of his maiſter: At laſt *Appollonius* looked vppon the lyon, and tolde the people that the lyon did entreat him to ſignifie vnto them what hee was, and wherewithall hee was poſſeſſed; namely, that he had in him the ſoule of a man, that is to ſay, of *Amaſis* a King of Egypt, who raigned in the prouince of *Sai*. At which words, the Lyon ſighed deepely, and mourned forth a lamentable roaring, gnaſhing his teeth together, and crying with aboundance of teares; whereat *Appollonius* ſtroked the beaſt, and made much of him, telling the people, that his opinion was, foraſmuch as the ſoul of a K. had entred into ſuch a kingly beaſt, he iudged it altogether vnfit that the beaſt ſhould go about, and beg his liuing, and therfore they ſhould do well to ſend him to *Leontopolis*, there to be nouriſhed in the Temple. The Egyptians agreed thereunto, and made ſacrifice to *Amaſis*, adorning the beaſt with Chaines, Bracelets, and branches, ſo ſending him to the inner Egypt, the prieſtes ſinging before him all the way, their idolatrous, *Hymnes*, & *Anthems*; but of the tranſſiguration of men into Lions, we ſhall ſay more afterwardes, onely this ſtory I rehearſed in this place to ſhew the food of tame and encloſed lyons.

The ſubſtance of ſuch tranſſigurations, I hold to be either poetical or elſe diabolicall. The foode therefore of lyons is moſt commonly of meeke and gentle beaſts, for they will not eate Wolues or Beares, or ſuch beaſtes as liue vpon rauening, becauſe they begette in them melancholy: they eate their meate very greedily, and deuoure many thinges whole without chewing, but then they faſt afterwards two or three daies together, neuer eating vntill the former be digeſted; but when they faſt, that day they drink, and the next day they eate, for they ſeldome eate and drinke both in one day: and if any ſticke in his ſtomacke which he cannot digeſt becauſe it is ouercharged, then doth he thruſt down his Nailes into his throate, and by ſtraining his ſtomacke pulleth it out again: The ſelfe ſame thing he doth when he is hunted vpon a full belly: and alſo it muſt not be forgotten that although he come not twice to one carcaſſe, yet hauing eaten his belly full, at his departure by a wilfull breathing vpon the reſidue, he ſo corrupteth it, that neuer after any beaſt will taſt thereof: for ſo great is the poyſon of his breath, that it putrifieth the fleſh, and alſo in his owne body after it is ſodainely rypped vppe, the intrals ſtinke abhominably. The reaſons whereof I take to be their great voracitie which cannot but corrupt in their ſtomacke, and alſo the ſeldome emptying of their belly, for they vtter their excrements not aboue once in three daies, and then alſo it is exceeding dry like a dogges ſtinking abhominably, and ſending forth much winde: and becauſe their vrine ſmelleth ſtrongly, which alſo they render like a dogge holding vp one of their legges: They neuer make water, but firſt of all they ſmell to the tree, I meane the male Lion: They fall vpon ſome crea-

Aelianus.
phules
Solinus.
Pliny
Ariſtotle

creatures for deſire of meate, and eſpecially when they are old, and not able to hunt they goe to townes and villages, to the ſtables of Oxen, and foldes of ſheepe, and ſometimes to men and deuour them, wherefore they neuer eate hearbes but when they are ſicke.

Polybius affirmeth that he ſaw them beſiege and compaſſe about many Cities of Affricke, and therefore the people tooke and hanged them vp vpon croſſes and gallowſes by the high waies to the terror of others. Wherefore as they excell in ſtrength and courage, ſo alſo they doe in crueltie, deuouring both men and beaſtes, ſetting vpon troupes of horſemen, depopulating the flockes, and heards of cattell, carrying ſome aliue to their yoonge ones, killing fiue or ſixe at one time, and whatſoeuer they lay holde on, they carry it away in their mouth, although it be as bigge as a Camell: for they loue Camels flesh exceedingly.

The crueltie of Lions. *Leo Afer Philes Herodotus.*

And therefore the Lions that ſet vpon the Camels of *Xerxes*, neither medled with the men, Oxen, nor victuales, but onely the Camels: ſo that it ſeemeth no meate is ſo acceptable vnto them. They hate aboue meaſure the wilde Aſſes, and hunt and kill them, according to the ſaying of the wiſe man. *Leonum venatio onager*: the wilde Aſſe is the game of Lions, *Ecclus* 13. They hate alſo the *Thoes*, and fight with them for their meate, becauſe both of them liue vpon fleſh, of whom *Gratius* writeth,

The hatred of Lyons and their ſeuerall enemies.

Thoes commiſſes (clariſſima fama) leones
Et ſubiere aſto, & paruis domuere lacertis.

They eate alſo Apes, but more for Phiſicke then for nouriſhment: they ſet vpon Oxen, vſing their owne ſtrength very prudently, for when they come to a ſtall or heard, they terrifie all, that they may take one. They eate alſo yonge Elephants as we haue ſhewed before in the ſtorie of Elephants; and ſo terrible is the roaring of the lyon, that he terrifieth all other beaſtes, but being at his prey, it is ſaid he maketh a circle with his taile, either in the ſnowe, or in the duſt, and that all beaſtes included within the compaſſe of that circle, when they come into it preſently know it, & dare not for their liues paſſe ouer it, (beleeue this who that liſt.)

Ælianus

It is alſo ſaid, that when the beaſtes doe heare his voice, all of them doe keepe their ſtanding and dare not ſtirre a ſoote, which aſſertion wanteth not good reaſon, for by terrour and dread they ſtand amazed. And the writer of the Gloſſe vpon the Prophet *Amos*, vpon theſe words of the Prophet, *Nunquid rugiet leo in ſaltu, niſi habuerit prædam*: Will the lion roare, except he haue a pray? *Leo* (ſaith he) *Tum famem patitur, ſi videt prædam dat rugitum quo audito feræ ſtant fixo gradu ſtupefactæ*: that is to ſay, the lion when he is hungry and ſeeth his prey roareth, and then all the wilde beaſtes ſtand ſtill amazed.

Ambroſius

The drinke of Lions.

They drinke but little, and alſo ſeldome as we haue ſaid alreadie, and therefore *Cyrus* praiſing good ſouldiers in *Xenophon*, vſeth theſe words: *Vos famem habetis pro obſonio, & hydropoſtan de raon toon Leontoon pherete*, that is to ſay, hunger is your ſhambles, and you are more patient of thirſt then lions, although you drinke water: Notwithſtanding this great valliancie of lions yet haue they their terrors, enemies, and calamities, not only by men, but alſo by beaſts, ouer whom they claime a ſoueraignetie. We haue ſhewed already in the ſtorie of dogges, that the great dogs in *India* and *Hircania* doe kill lyons, and forſake other beaſtes to combat with them. There is a *Tigre* alſo called *Lauzani* which in many places is twice as bigge as a lion, that killeth them, and deſpiſeth the huge quantity of Elephants. *Martiall* alſo writeth, that he ſaw a tame *Tiger* deuoure a wilde lion. A ſerpent or ſnake doth eaſily kill a lion, whereof *Ambroſius* writeth very elegantly. *Eximia leonis pulchritudo per comantes ceruicis toros excutitur, cum ſubito a ſerpente os pectore tenus attollitur, itaque Coluber ceruũ fugit ſed leonẽ interfecit.* The ſplendant beautie of a lion in his long curled mane is quickly abated and allayed when the Serpent doth but lift vp his head to his breſt; for ſuch is the ordinance of God that the ſnake which runneth from a fearefull Hart, ſhould without all feare kill a couragious lyon: and the writer of Saint *Marcellus* life, *Alla O men dracon. &c.* How much more will he feare a great Dragon, againſt whom he hath not power to lift vp his taile: And *Ariſtotle* writeth that the lyon is afraid of the Swine, and *Raſis* affirmeth as much of the Mouſe.

The terrours of Lions and meanes wherby they periſh.

Plinius
Ambroſe

The Cocke alſo both ſeene and heard for his voice and combe, is a terror to the lion and Baſiliske, and the lyon runneth from him when he ſeeth him, eſpecially from a white cocke,

cocke and the reaſon hereof, is becauſe they are both partakers of the Sunnes qualities in a high degree and therefore the greater body feareth the leſſer, becauſe there is a more eminent and predominant ſunny propertie in the Cocke, then in the Lion. *Animalia ſolaria.*

Lucretius deſcribeth this terrour notably, affirming that in the morning when the Cocke croweth the Lions betake themſelues to flight, becauſe there are certaine ſeedes in the body of Cockes, which when they are ſent and appeare to the eyes of Lions, they vexe their pupils and apples, and make them againſt nature become gentle and quiet, the verſes are theſe:

Quinetiam gallum noctẽ explaudentibus alis
Auroram clara conſuetam voce vocare
Quem nequeunt rapidi contra conſtare leones
Ingꝫ tueri: ita continuo meminere fugari
Nimirum quia ſunt gallorum in corpore quædam
Semina: quæ quum ſint oculis immiſſa leonum
Pupillas interfodiunt acremq́ dolorem,
Præbent, vt nequeant contra durare feroces.

We haue ſpoken already of the *Leontophonus* how ſhe rendreth a vrine which poyſoneth the Lion; the noyſes of wheeles and chariots doe alſo terrifie them, according to the ſaying of *Seneca*, *Leonipauida ſunt ad leuiſſimos ſtrepitus pectora.* The high ſtomacke of a Lyon is afraid of a little ſtrange noice. *Anthologius* hath an excellent Epigram of one of *Cybels* Prieſts, who trauailing in the mountaines by reaſon of froſt, cold, and ſnow, was driuen into a Lions den, and at night when the Lion returned, he ſcarred him away by the ſound of a bell: The like alſo ſhall be afterward declared of Wolues in their ſtory.

They are alſo afraid of fire, *Ardenteſq́ faces, quas quamuis ſæuiat horret*; For as they are inwardly filled with naturall fire (for which cauſe by the Egyptians they were dedicated to *Vulcan*) ſo are they the more afraide of all outward fire, and ſo ſuſpitious is he of his welfare, that if he tread vpon the rinde or barke of Oke or the leaues of Oſyer, he trembleth and ſtandeth amazed: And *Democritus* affirmeth that there is a certaine herbe growing no where but in *Armenia* and *Cappadocia*, which being layed to a Lion, maketh him to fall preſently vpon his backe and lye vpward without ſtirring, and gaping with the whole breadth of his mouth, the reaſon whereof (*Pliny* ſaith) is becauſe it cannot be bruiſed. *Aelianus* *Plinius*

There is no beaſt more deſirous of copulation then a lioneſſe, and for this cauſe the males oftentimes fall forth, for ſometimes eight, ten, or twelue males follow one lioneſſe like ſo many dogges one fault bitch: for indeede their naturall conſtitution is ſo hotte, that at all times of the yeare both ſexes deſire copulation, although *Ariſtotle* ſeemeth to be againſt it becauſe they bring forth onely in the ſpring. *Leo Afer* Their luſt of copulation.

The lioneſſe (as we haue ſhewed already) committeth adultery by lying with the *Libbard*, for which thing ſhe is puniſhed by her male if ſhe waſh not her ſelfe before ſhe come at him, but when ſhe is ready to be deliuered, ſhe flieth to the lodgings of the Libbards, and there among them hideth her yong ones, (which for the moſt part are males) for if the male *Lion* find them, he knoweth them and deſtroyeth them, as a baſtard and adulterous iſſue, and when ſhe goeth to giue them ſucke, ſhe faineth as though ſhee went to hunting. The adultery of lioneſſes. *Pliny* *Apollonius*

By the copulation of a lioneſſe and an Hyæna is the *Aëthiopian Crocuta* brought foorth. The *Arcadian* dogges called *Leontomiges* were alſo generated betwixt dogges and *Lions*: In all her life long ſhe beareth but once, and that but one at a time, as *Aeſop* ſeemeth to ſet downe in that fable, where he expreſſeth that contention betweene the lioneſſe and the Fox, about the generoſitie of their yong ones: the Foxe obiecteth to the lioneſſe, that ſhe bringeth forth but one whelpe at a time, but hee on the contrary begetteth many Cubs, wherein he taketh great delight; vnto whom the lionſſe maketh this anſwere: *Parere ſe quidem vnum ſed Leonem*: That is to ſay, ſhee bringeth foorth indeede but one, yet that one is a *Lyon*: for one *Lyon* is better then a thouſand *Pollux* *Caelius*

thouſand Foxes, and true generoſity conſiſteth not in popularitie, or multitude, but in the giftes of the minde ioyned with honorable diſcent: The lioneſſes of *Syria* beare fiue times in their life; at the firſt time fiue, afterwards but one, and laſtly they remaine barren. *Herodotus* ſpeaking of other lions, ſaith they neuer beare but one, and that only once, whereof he giueth this reaſon, that when the whelpe beginneth to ſtirre in his dams belly, the length of his clawes pearce through her matrix, and ſo growing greater and greater, by often turning leaueth nothing whole; ſo that when the time of littering commeth ſhe caſteth forth her whelpe and her wombe both together, after which time ſhe can neuer bear more: but I hold this for a fable, becauſe *Homer*, *Pliny*, *Oppianus*, *Solinus*, *Philes*, and *Aelianus* affirme otherwiſe contrary, and beſides experience ſheweth the contrary.

When *Apollonius* trauelled from *Babilon*, by the way they ſaw a lioneſſe that was killed by hunters, the beaſt was of a wonderfull bigneſſe, ſuch a one as was neuer ſeene: about her was a great cry of the hunters, and of other neighbours which had flocked thither to ſee the monſter, not wondring ſo much at her quantitie, as that by opening of her belly, they found within her eight whelpes, whereat *Appolonius* wondring a little, told his companions that they trauailing now into *India* ſhould be a yeare and eight monthes in their iourney: For the one lion ſignified by his skill, one yeare, and the eight yong ones eight monethes. The truth is, that a lion beareth neuer aboue thrice, that is to ſay, ſix at the firſt, and at the moſt afterwards, two at a time, and laſtly but one, becauſe that one proueth greater, and fuller of ſtomacke, then the other before him; wherefore nature hauing in that accompliſhed her perfection, giueth ouer to bring foorth any more. Within two monthes after the lioneſſe hath conceaued, the whelpes are perfected in her wombe, and at ſix monthes are brought foorth blinde, weake, and (ſome are of opinion) without life, which ſo doe remaine three daies together, vntill by the roaring of the male their father, and by breathing in their face they be quickned, which alſo he goeth about to eſtabliſh by reaſon: but they are not worth the relating. *Iſidorus* on the other ſide declareth that for three daies and three nights after their littering, they doe nothing but ſleepe, and at laſt are awaked by the roaring of their father: ſo that it ſhould ſeeme without controuerſie, they are ſenceleſſe for a certaine ſpace after their whelping: At two monthes old they begin to runne and walke. They ſay alſo that the fortitude, wrath, and boldneſſe of lions, is conſpicuous by their heate, the young one containeth much humiditie contriued vnto him by the tempramente of his kinde, which afterwards by the drineſſe and caliditie of his complection groweth viſcus and ſlimie like bird-lime, and through the helpe of the animall ſpirits preuaileth eſpecially about his braine, whereby the nerues are ſo ſtopped, and the ſpirits excluded, that all his power is not able to moue him, vntill his parents partly by breathing into his face, and partly by bellowing, driue away from his braine that viſcus humour: theſe are the words of *Phyſiologus* whereby he goeth about to eſtabliſh his opinion: but herein I leaue euery man to his owne iudgement, in the meane ſeaſon admiring the wonderfull wiſedome of God, which hath ſo ordered the ſeuerall natures of his creatures, that whereas the little Partrige can runne ſo ſoone as it is out of the ſhell; & the duckling the firſt day ſwim in the water with his dam, yet the harmefull lions, Beares, Tygres, and their whelpes are not able to ſee, ſtand, or goe, for many monthes; whereby they are expoſed to deſtruction when they are young, which liue vpon deſtruction when they are olde: ſo that in infancie, God clotheth the weaker with more honor.

Phileſtratus

Phyſiologus

There is no creature that loueth her young ones better then the lioneſſe, for both ſheapheards, and hunters, frequenting the mountaines, doe oftentimes ſee how irefully ſhe fighteth in their defence, receauing the wounds of many darts, & the ſtroakes of many ſtones, the one opening hir bleeding body, & the other preſſing the bloud out of the wounds, ſtanding inuincible neuer yeelding till death, yea death it ſelfe were nothing vnto her, ſo that her yonge ones might neuer be taken out of her den: for which cauſe *Homer* compareth *Aiax* to a lioneſſe, fighting in the defence of the carcaſſe of *Patroclus*. It is alſo reported, that the male will leade abroad the yong ones, but it is not likely, that the lyon which refuſeth to accompany his female in hunting will ſo much abaſe his noble ſpirit, as to vndergoe the lioneſſes duty in leading abroad the yong ones. In *Pangius* a mountaine of *Thracia*, there was a lioneſſe which had whelpes in her den, the which den was obſerued

Aelianus
Endemus

obſerued by a Beare, the which Beare on a day finding the den vnfortified both by the abſence of the Lion and the lioneſſe, entred into the ſame and ſlew the Lions whelpes, afterward went away, and fearing a reuenge, for her better ſecuritie againſt the lions rage, climbed vp into a tree, and there ſat, as in a ſure caſtle of defence: at length the lion and lioneſſe returned both home, and finding their little ones dead in their owne bloud, according to naturall affection fell both exceeding ſorrowfull, to ſee them ſo ſlaughtered whom they both loued; but ſmelling out by the foote the murderer, followed with rage vp and downe vntill they came to the tree whereinto the Beare was aſcended, and ſeeing her, looked both of them gaſtly vpon her, oftentimes aſſaying to get into the tree, but all in vaine, for nature which adorned them with ſingular ſtrength and nimbleneſſe, yet had not endued them with power of climbing, ſo that the tree hindring them from reuenge, gaue vnto them further occaſion of mourning, and vnto the Beare to reioyce at her owne crueltie, and deride their ſorrow. *Gillius*

Then the male forſooke the female, leauing her to watch the tree, and he like a mournfull father for the loſſe of his children, wandred vp and downe the mountaine making great moane and ſorrow, till at the laſt he ſaw a Carpenter hewing wood, who ſeeing the lion comming towards him let fall his Axe for feare, but the lion came very louingly towards him, fawning gently vpon his breaſt with his forefeete, and licking his face with his tongue; which gentleneſſe of the lion the man perceauing, he was much aſtoniſhed, and being more and more embraced, and fawned one by the lion, he followed him, leauing his Axe behind him which he had let fall, which the lion perceauing went backe, and made ſignes with his foote to the Carpenter that he ſhould take it vp: but the lion perceauing that the man did not vnderſtand his ſignes, ſhee brought it himſelfe in his mouth and deliuered it vnto him, and ſo led him into his Caue, where his yongue whelps lay all embrewed in their owne bloud, and then led him where the lioneſſe did watch the Beare, ſhe therefore ſeeing them both comming, as one that knew her husbands purpoſe, did ſignifie vnto the man he ſhould conſider of the miſerable ſlaughter of her yongue whelpes, and ſhewing him by ſignes, that he ſhould looke vp into the tree where the Beare was, which when the man ſaw he conie&tured that the Beare had done ſome greiuous iniurie vnto them; he therefore, tooke his Axe and hewed downe the tree by the rootes, which being ſo cut, the Beare tumbled downe headlong, which the two furious beaſtes ſeeing they tore her all to peeces: And afterwards the lion conduc&ted the man vnto the place and worke where he firſt met him, and there left him, without doing the leaſt violence or harme vnto him. *AElianus*

Neither doe the old lions loue their yongue ones in vaine and without thankes or recompence, for in their old age they requite it againe, then do the yongue ones both defend them from the annoyances of enemies and alſo maintaine and feede them by their owne labour: for they take them foorth to hunting, and when as their decrepite and withered eſtate is not able to follow the game, the yonger purſueth and taketh it for him: hauing obtained it, roareth mightily like the voice of ſome warning peece; to ſignifie vnto his elder that he ſhould come on to dinner, and if he delay, hee goeth to ſeeke him where he left him, or elſe carrieth the prey vnto him: at the ſight whereof in gratulation of naturall kindneſſe and alſo for ioy of good ſucceſſe, the olde one firſt licketh and kiſſeth the yonger, and afterward enioy the bootie in common betwixt them. The recompenee of yong Lions to the old. *Tzetzes*

Admirable is the diſpoſition of lions, both in their courage, ſocietie, and loue, for they loue their nouriſhers and other men with whom they are conuerſant: they are neither fraudulent nor ſuſpitious, they neuer looke awry or ſquinte, and by their good wils they would neuer be looked vpon. *Ariſtotle* *Albertus* The loue of lions to their benefactors.

Their clemencie in that fierce and angry nature is alſo worthy commendation, and to be wondered at in ſuch beaſtes, for if one proſtrate himſelfe vnto them as it were in petition for his life, they often ſpare except in extremitie of famine; and likewiſe they ſeldome deſtroy women or children: and if they ſee women, children, and men togither, they take the men which are ſtrongeſt and refuſe the other as weaklings and vnworthie their honor; and if they fortune to be harmed by a dart or ſtone by any man, according to the qualitie of the hurt, they frame their reuenge; for if it wound not, they only terrifie The nature of their reuenge. *Plinie* *Solinus*

tertifie the hunter, but if it pineh them further, and draw blood, they increaſe their punniſhment.

There is an excellent ſtory of a Souldior in Arabia, who among other his colleagues rode abroad on geldings to ſee ſome wilde Lyons: now geldings are ſo fearefull by nature, that where they conceiue any feare, no wit or force of man is able by ſpurre and rod to make him to come neare the thing it feareth, but thoſe which are not gelded are more bold and coragious, and are not at all affraid of Lyons, but will fight and combate with them. As they road they ſaw three Lyons together, one of the ſouldiours ſeeing one of them ſtray and runne away from his fellowes, caſt a Dart at him, which fell on the ground neare the Lyons head, whereat the beaſt ſtood ſtil a little, and pawſed, and afterward went forward to his fellowes. At laſt the Souldior road betwixt him and his fellowes which were gone before, and ran at his head with his ſpear, but miſſed it, and fel from his horſe to the earth, then the *Lyon* came vnto him and tooke his head in his mouth, which was armed with a Helmet, and preſſing it a little did wound him, but not kill him, taking of him no more reuenge, then might requite the wrong receiued, but not the wrong intended; for generally they hurt no more then they are harmed.

There is an obſcure Authour that attributeth ſuch mercy and clemency to a Beaſte which he calleth *Meloſus*, for he perſecuteth with violence and open mouth ſtout men, and al whom he is able to reſiſt, but yet is affraid of the crying of children. It is probable that he miſtaketh it for the Lyon, for beſides him, I haue not read of any Beaſt that ſpareth young children. *Solinus* affirmeth that many Captiues hauing bene ſet at liberty, haue met with Lyons as they returned home, weake, ragged, ſicke, and diſarmed, ſafely without receiuing any harme or violence.

And in *Lybia* the people beleeue that they vnderſtand the petitions and entreatings of them that ſpeak to them for their liues: for there was a certaine captiue woman comming home againe into *Getulia* her natiue country through many woods, was ſet vpon by many *Lyons*, againſt whom ſhe vſed no other weapon but only threatnings and faire words, falling down on her knees vnto them, beſeeching them to ſpare her life, telling them that ſhe was a ſtranger, a captiue, a wanderer, a weake, a leane and loſt woman, and therefore not worthy to bee deuoured by ſuch couragious and generous beaſtes as they: at which words they ſpared her, which thing ſhe confeſſed after her ſafe returne: the name of this woman was called *Iuba*. Although about this matter there be ſundry opinions of men, ſome making queſtion whether it be true, that the *Lyon* will ſpare a proſtrate ſuppliant, making confeſſion vnto him that hee is ouercome; yet the Romans did ſo generally beleeue it, that they cauſed to be inſcribed ſo much vpon the gates of the great Roman pallace in theſe two verſes;

Plinj.
Solinus.

Textor.

Iratus recolas, quam nobilis ira leonis
In ſibi proſtratos, ſe negat eſſe feram.

Albertus.

It is reported alſo, that if a man and another beaſt be offered at one time to a lyon to take his choiſe, whether of both he will deuoure, he ſpareth the man and killeth the other beaſt. Theſe lions are not onely thus naturally affected, but are enforced thereunto by chance and accidentall harmes. As may appeare by theſe examples following, *Mentor* the *Syracuſan* as he trauailed in Syria met with a Lyon, that at his firſt ſight fell proſtrate vnto him, roling himſelfe vpon the earth like ſome diſtreſſed creature, whereat the man was much amazed, and not vnderſtanding the meaning of this beaſt, he indeauored to run away; the beaſte ſtill ouertooke him, and met him in the face, licking his footſtepes like a flatterer, ſhewed him his heele, wherein hee did perceiue a certaine ſwelling, whereat hee tooke a good heart, going vnto the *Lyon*, tooke him by the legge, and ſeeing a ſplint ſticking therein, hee pulled it forth, ſo deliuering the Beaſt from paine; for the memory of this fact, the picture of the man and the *Lyon* were both pictured together in *Syracuſis*, vntill Plynies time, as hee reporteth. The like ſtory is reported of *Elpis* the *Samian*, who comming into Affricke by ſhippe, and there goyng a ſhore, had not walked very farre

far on the land, but he met with a gaping lyon, at which being greatly amazed, he climbed vp into a tree, forasmuch as there was no hope of any other flight, and prayed vnto *Bacchus* (who in that Countrey is esteemed as chiefe of the Gods) to defend him, as hee thoght from the iaws of death: but the lion seeing him to climb into the tree stood stil, and layed himselfe downe at the roote thereof, desiring him in a manner, by his heauy roaring to take pitty vppon him, gaping with his mouth and shewing him a bone sticking in his teeth, which through greedinesse he swallowed, which did so paine him, that he could eate nothing: at the last the man perceiuing his mind, (moued by a miracle) layed aside all feare, and came downe to the dumbe-speaking distressed *Lyon*, and eased him of that misery: which being performed he not onely shewed himselfe thankefull for the present time, but like the best natured honest man, neuer forsooke shore, but once aday came to shew himself to the man his helper, during the time that they abode in those quarters; & therefore *Elpis* did afterward dedicate a temple vnto *Bacchus* in remembrance thereof. And this seemeth to me most woonderfull, that *Lyons* should know the vertue of mens curing hands aboue other creatures, & also come vnto them against nature & kind, but so much is the force of euil & pain, that it altereth al courses of sauage minds and creatures. *Plinj.*

When *Androcles* a seruant ranne away from a Senator of Rome, because he had committed some offence, (but what his offence was I know not) and came into Affrica, leauing the Cities and places inhabited to come into a desert region: Afterward when *Androcles* had obtained a maister being Consull of that prouince of Affrica, hee was compelled by daily stripes to run away, that his sides might bee free from the blowes of his maister, and went into the solitary places of the fieldes, and the sandes of the wildernesse: and if hee should happen to stand in neede of meat, he did purpose to end his life by some meanes or other: and there hee was so scortched with the heate of the sunne, that at last finding out a caue, he did couer himselfe from the heate of it therein: and this caue was a lyons den. But after that the lyon had returned from hunting, (being very much pained by reason of a Thorne which was fastened in the bottom of his foote) vttered forth such great lamentation and pittifull roaringes, by reason of his wound, as that it should seeme, hee did want some body to make his moane vnto for remedy; at last comming to his caue, and finding a young man hid therein, hee gently looked vpon him, and began as it were to flatter him, and offered him his foote, and did as well as hee could pray him to pull out the peece of splint which was there fastened. *Aelianus Gellius.*

A notable story of a Lyon.

But the man at the first was very sore afraid of him, and made no other reckoning but of death: but after that he saw such a huge sauage beast so meeke and gentle, beganne to thinke with himselfe, that surely there was some sore on the bottom of the foote of the beast, because he lifted vp his foote so vnto him, and then taking courage vnto him, lifted vppe the lyons foot, and found in the bottom of it a great peece of splint, which he plucked forth, and so by that meanes eased the lyon of her paine, and pressed forth the matter which was in the wound, and did very curiously without any great feare throughly dry it, and wipe away the bloud: the lyon being eased of his paine, laide himselfe downe to rest, putting his foot into the hands of *Androcles*. *Gellius.*

With the which cure the lion being very wel pleased, because he handled him so curtiously and friendly, not onely gaue him for a recompence his life, but also went daily abroad to forrage and brought home the fattest of his prey. *Androcles* whom all this while (euen for the space of three yeares) he kept familiarly, without any note of cruelty or euill nature in his den, and there the man and the beast liued mutually at one commons, the man roasting his meate in the whot sun, and the lyon eating his part raw, according to kinde. When he had thus liued by the space of three yeares, and grew weary of such a habitation, life, and society, he bethought himselfe of some meanes to depart; and therfore on a day when the lion was gone abroad to hunting, the man tooke his iourny away from that hospitality, and after he had trauailed three daies (wandering vp and down) he was apprehended by the legionary souldiers: to whom he told his long life and habitation with the lyon, and how he ranne away from his maister a senator of Rome, which when they vnderstood, they also sent him home againe to Rome to the Senator.

And being receiued by his maister, he was guilty of so great and foule faults, that he was con-

condemned to death, and the manner of his death was, to be torne in peeces of Wilde beaſts. Now there were at Rome in thoſe daies many great, fearefull, cruell, and rauening beaſtes, and among them many *Lyons*, it fortuned alſo that ſhortly after the taking of the man, the aforeſaid Libyan *Lyon* with whom hee liued long, ſeeking abroade for his companion and man-friend, was taken and brought to Rome, and there put among the reſidue, who was the moſt fierce, grim, fearefull, and Sauage, aboue all other in the company, and the eies of men were more faſtened vppon him then all other beſide. When *Androcles* was brought forth to his execution, and caſt in among theſe Sauage beaſtes, this Lyon at the firſt ſight looking ſtedfaſtly vppon him, ſtood ſtill a little, and then came toward him ſoftly, and gently, ſmelling to him like a Dogge, and wagging his taile: the poore exanimat and forlorne man not looking for any thing but preſent death, trembled and was ſcarce able to ſtand vpright in the preſence of ſuch a beaſt; not once thinking vpon the Lyon that had nouriſhed him ſo long, but the Beaſt *Accepti beneficij memore*, mindfull of former friendſhip, licked gently his hands and legs, and ſo went round about him touching his body, and ſo the man began to know him, and both of them to congratulate each other in that their impriſoned occurrence; and to ſignifie to all the beholders their former acquaintaunce and conuerſation, the man by ſtroking and kiſſing the Lyon, and the Lyon by falling downe proſtrate at the mans feet. In the meane time a Parda ll came with open mouth to deuoure the man, but the lion roſe vp againſt hir and defended his old friend, and ſhe being inſtant, the lion tore her in pieces to the great admiration of the beholders, as it could not othe rwiſe chuſe. Then *Cæſar* which had cauſed thoſe ſpectacles, ſent for the man, and asked him the cauſe of that ſo rare and prodigious an euent, who incontinently told him the ſtory before expreſſed. The rumor whereof was quickly ſpred abroad among the people, and tables of writing were made of the whole matter, and finally all men agreed that it was fit that both the man and the lion ſhould be pardoned and reſtored to liberty: and afterward (ſaith *Appion*) all the people (and beholders of that comedy) were ſutors to the Senat for the accompliſhment thereof, and ſo the man was pardoned, and the lion was giuen vnto him for a reward or fuffrage, who led him vp and downe the ſtreets in a leame or ſlip, *Androcles* receiuing mony, and the lion adorned with flowers and garlands, and all men that ſaw or met them, ſaid: *Hic eſt leo hoſpes hominis, hic eſt homo medicus leonis, Here goeth the lion which was this mans Hoſt, and here is the man which was this lions Phiſitian. Seneca* alſo in his book *de beneficijs*, out of *Gellius* writeth ſo much of another lion: and indeed there is no man or other beaſt more fixed and conſtant in their loue and frendſhip, or more ready to reuenge the breach of amity and kindneſſe, then is a lion; as appeareth by this ſtory of *Eudemus*, who writeth of a certaine young man, that he nouriſhed together many years, a dog, a beare, and a lyon, who liued in perfect peace and concord without breach, ſnarling, or apparance of anger. On a day as the bear and dog played together and biting one another gently, it happened that the dog faſtened his teeth (in ſport) deeper then the beare could digeſt, and therefore preſently he fell vpon him, and with his clawes tore out the ſoft part of his belly, whereof he preſently dryed: The lyon ſitting by, and ſeeing this cruelty and breach of loue, amity, and concord, among them that had ſo long liued together, fell to be inflamed to reuenge that perfidy; and like a true king of beaſts, meaſured the ſame meaſure to the beare as he had done to the dog, and ſerued him with the ſame ſauce, tearing him inſtantly in pieces. There is alſo in the life of S. *Ierome*, a ſtory of a lion, that was cured by him, as you haue read before the lyon was by *Elpis*, and that the beaſt in gratitutde of that good turne, did euer afterward follow the aſſe which brough him home his carriage and prouiſion through the woods; Till at laſt the lion being aſleepe, the Aſſe was ſtollen away, for ſorrow whereof the lion put himſelfe in the Aſſes ſtead, to beare burthens as he did · within ſhort time after he found out the Aſſe in the theeus ſtable, and brogh him home again: but I am of *Eraſmus* mind concerning this ſtory, that the Author thereof tooke vpon him to write wonders and not truth. The Kings of Egypt and Syria did keepe tame lions, to accompany them into their wars, which were led about their owne bodies for their guard and coſtody, againſt all perill and inuaſion.

Gellius.

Appion.

A ſtory of the iuſtice of Lyons.

Aelianus.

Textor.

Diodorus.

The clemency of Lyons in ſparing men.

It is alſo very pertinent to this place, to expreſſe the clemency of theſe beaſtes towardes the martyrs and ſeruants of Ieſus Chriſt, both men and women, that ſo we may obſerue the

the performance and accompliſhment of that propheſie Pſal. 91. *That they ſhould walke vpon the Aſpe and the Cockatrice, and ſafely tread vpon the lion and the Dragon*; This we are not to attribute to the nature of lions, but rather to the ouerruling hand of ours and their Creator who in remembrance of his own promiſe, and aduancement of his own glory, ſtoppeth the mouth of lions, and reſtraineth all violence both of liuing creatures and elements, yet I wil not impoſe any neceſſity of beleeuing theſe ſtories vpon the reader, for I my ſelfe report them not for trueth, but becauſe they are written. When S. Anthony went about to make a graue for the interring of the carkaſſe of *Paule* the firſt *Anachorite*, and wanted a ſhouell or ſpade to turne vp the earth, there came two lions, and with their clawes opened the earth ſo wide and deepe, that they performed therein the office of a good graue-maker. The prophet Daniell was caſt into the lions, to whom (according to the Babilonian ſtory) was giuen for their diet euery day, two condemned men, and two ſheep, and yet by power of the almighty whom hee ſerued, the Angell of the Lord came down and ſtopt the Lyons mouths, ſo that in extremity of hunger, they neuer ſo much as made force as him, but ſat quietly at his feet like ſo many little dogs; by which meanes he eſcaped all peril and torments of death. *Eleutherius* being caſt to the lions at the commaund of *Adrian* the Emperor, and *Priſca* a noble Vergin, at the commaund of *Claudius Ceſar*, both of them in their ſeuerall times, tamed the vntamed beaſtes and eſcaped death. *Textor.*

Macarius being in the wilderneſſe or Mountains, it fortuned that a Lioneſſe had a den neer vnto his cell, wherein ſhe had long nouriſhed blind whelps, to whom the holy man (as it is reported) gaue the vſe of their eie and ſight; the Lioneſſe requited the ſame with ſuch gratification as lay in her power, for ſhe brought him very many ſheepe-skins to cloth & couer him. *Primus*, and *Foelicianus*, *Thracus*, *Vitus*, *Modeſtus*, and *Creſcentia*, all martyrs, being caſt vnto lions, receiued no harme by them at all, but the beaſts lay down at their feet and became tame, gentle, and meeke, not like themſelues, but rather like Doues. When a beare and a lion fell vpon *Teela* the vergin, a Martyr, a Lioneſſe came and fought eagarly in her defence againſt them both. When *Martina* the Daughter of a Conſull could not be terrified or drawen from the Chriſtian faith by any impriſonment, chaines or ſtripes, nor allued by any faire words to ſacrifice to *Apollo*, there was a lion brought forth to her, at the commaundement of Alexander the Emperor, to deſtroy her; who aſſoone as hee ſaw her, hee lay downe at her feet wagging his taile, and fawning in a louing and fearefull manner, as if he had bin more in loue with her preſence, then deſirous to lift vp one of his haires againſt her. The like may be ſaid of *Daria* a virgin in the daies of *Numerian* the Emperor, who was defended by a Lioneſſe, but I ſpare to blot much paper with the recital of thoſe things (which if they be true) yet the Authors purpoſe in their allegatiõ is moſt prophain, vnlawful and wicked, becauſe he thereby goeth about to eſtabliſh miracles in ſaints, which are long agone ceaſed in the church of God.

Some Martyrs alſo haue beene deuoured by lyons, as *Ignatius* Biſhop of *Antioch*, *Satyrus* and *Perpetua*, he vnder *Traian* the Emperor, and they vnder *Valerian* and *Galienus*. In holy ſcripture there is mention made of many men killed by lions. Firſt of all it is memorable of a prophet 1 *King* 13. that was ſent by the almighty vnto *Ieroboam*, to cry out againſt the alter at *Bethell*, and him that erected that altar, with charge, that he ſhould neither eate nor drinke in that place. Men deuoured by Lyons.

Afterward an old prophet which dwelt in that place hearing thereof, came vnto the Prophet, and told him that God had commaunded him to goe after him, and fetch him backe againe to his houſe to eate and drinke; wherewithal being deceiued, he came back with him contrary to the commaundement of the lord giuen to himſelfe: whereupon as they ſat at meate, the prophet that beguiled him, had a charge from God to propheſie againſt him, and ſo he did: afterward as he went homeward a lion met him and killed him, and ſtood by the corps, and his Aſſe not eating of them till the old prophet came and took him away to bury him.

In the twentieth chap. of the ſame book of Kings, ther is another ſtory of a prophet, which as hee went by the way hee met with a man, and bade in the name of the lord to wound

and ſmite him, but he would not, preferring pittie before the ſeruice of the Lord: well (ſaid the Prophet vnto him) ſeeing thou refuſeſt to obey the voice of the Lord, *Behold as ſoone as thou art departed, a lyon ſhall meete thee and deſtroy thee:* and ſo it came to paſſe; for being out of the preſence of the Prophet, a lion met him and tore him in peeces.

The idolotrous people that were placed at *Ieruſalem* by the King of *Babel* were deſtroyed by lions, and vnto theſe examples of God his iudgements, I will adde other out of humane ſtories. *Paphages* a King of *Ambracia*, meeting a lioneſſe leading her whelpes, was ſuddenly ſet vpon by her and torne in peeces, vpon whom *Ouid* made theſe verſes:

Fœta tibi occurrat patrio popularis in aruo,
Sitq; paphageæ cauſa leæna necis.

Aelianus *Hyas* the brother of *Hyades*, was alſo ſlaine by a lioneſſe. The people called *Ampracinta* in *Affrique*, doe moſt religiouſly worſhip a lioneſſe, becauſe a notable tyrant which did oppreſſe them was ſlaine by ſuch an one. There is a mountaine neere the riuer *Indus* (called *Litæus*) of a ſhepheard ſo named, which in that mountaine did moſt ſuperſtitiouſly worſhippe the Moone and contemned all other Gods, his ſacrifices were performed in the night ſeaſon; at length (ſaith the Author) the Gods being angry with him, ſent vnto him a couple of lions who tore him in peeces, leauing no monument behind but the name of the mountaine for the accident of his cruell death.

Plutarch The inhabitants of that mountaine weare in their eares a certaine rich ſtone (called *Clitoris*) which is very blacke, and bred no where elſe but in that place. There is a known ſtorie of the two Babilonian louers, *Pyramus* and *Thisbe*, who in the night time had couenanted to meete at a fountaine neere the ſepulchre of *Ninus*, and *Thysbe* comming thither firſt, as ſhe ſate by the fountaine, a lioneſſe being thirſtie, came thither to drinke water (after the ſlaughter of an Oxe:) at the ſight whereof, *Thysbe* ranne away and let fall her mantell, which the lioneſſe finding tore it in peeces with her bloudy teeth.

Afterward came *Pyramus*, and ſeeing her mantell all bloody and torne aſunder, ſuſpecting that ſhe that loued him, being before him at the appointed place had beene killed by ſome wilde beaſt, very inconſiderately drew forth his ſword, and thruſt the ſame through his owne body; and being ſcarce dead, *Thysbe* came againe, and ſeeing her louer lye in that diſtreſſe, as one loue, one cauſe, one affection had drawen them into one place, and there one feare had wrought one of their deſtructions, ſhe alſo ſacrificed her ſelfe vpon the point of one and the ſame ſword.

There was alſo in *Scythia* a cruell tyrant (called *Therodomas*) who was wont to caſt men to lions to be deuoured of them, and for that cauſe did nouriſh priuately many lyons: vnto this crueltie did *Ouid* allude, ſaying:

Therodomanteos vt qui ſenſere leones.

And againe:

Non tibi Therodomas cruduſq; vocabitur Atreus.

Men that haue ouercome lions.

Vnto this diſcourſe of the bloud-thirſtie crueltie of lyons, you may adde the puiſſant glory of them, who both in ſacred and prophane ſtories are ſaid to haue deſtroyed lyons. When *Sampſon* went downe to *Thimnath*, it is ſaid, that a yoong lyon met him roaring to deſtroy him, but the ſpirit of the Lord came vpon him, and he tore it in peeces like a Kid; wherein he was a type of Ieſus Chriſt, who in like ſort being ſet vpon by the roaring of the diuell and his members, did with facilitie (through his diuine nature) vtterly ouerthrow the malice of the diuell. Afterward *Sampſon* went downe to the Philiſtine woman whom he loued, and returning, found that Bees had entred into the lions carcaſſe and there builded, whereupon he propounded this riddle, *A voraci exiunt cibus, & ex forti egreſſa eſt dulcedo: Out of the deuourer came meate, and out of the ſtrong came ſweeteneſſe.*

Benaia

Benaia the ſonne of *Iehoiada* one of *Dauids worthies*, did in the Winter time in the ſnow kill a Lion in a ditch: *Dauid* himſelfe feeding his fathers flocke, ſlew a Lion and a Beare which had robbed him of a Lambe.

It is reported of *Perdicas* (one of the Captaines of *Alexander*) a valiant man, that he went alone into the den of a lioneſſe, but not finding her therein, tooke away her whelps and brought them foorth to the admiration of all men; for the lioneſſe both among the Barbarians and Græcians is accounted the ſtrongeſt and moſt vnreſiſtable beaſt. In the Northerne parts of the world (ſaith *Pauſanias*) neere the monuments of *Alcmea* and *Hyllus*, the ſonnes of *Hercules*, there was a Lyon which ſlew many people, and at laſt alſo *Euippus* the onely ſonne of King *Megareus*; whereat the King grew ſo ſorrowfull and angrie, thirſting after reuenge, that he promiſed to the man that could ouercome him his daughter and the ſucceſſion of his kingdome: There was a noble and valiant yong man called *Alcathus*, who vndertooke the action and killed the Lion, for which thing he obtained both the wife and the kingdome according to the promiſe of *Negareus*, and therefore in thankfulneſſe of ſo good fortune, he builded there a famous Temple dedicating it to *Diana, Agrotera, and Apollo Agræus*.

We haue ſpoken before of *Lyſimachus*, vnto whom we may adde *Polydamas* the *Scotuſean*, who in all things hetooke in hand, propounded vnto himſelfe the example of *Hercules*, and did kill a *Lion* of monſtrous ſtature and bigneſſe, being vnarmed, in the mountaine *Olympus*, as at another time he held a Buls leg ſo faſt in his hand, that while the beaſt ſtroue to looſe himſelfe he left the hoofe of his foote behinde him. When *Hercules* was a boy or ſtripling, he ſlew the *Teumeſſian* Lion in *Teumeſſus* a mountaine of *Becotia*, and pulled off his skinne which euer after he wore inſteede of a cloke. This *Lion* is alſo called a *Nemean Lion*, yet ſome are of opinion that the *Mæmean Lion*, was another called alſo the *Moloſchæan* becauſe hauing killed the ſonne of *Notorchus*, he perſwaded *Hercules* which did ſworne with him, to take reuenge in his ſtead.

From whence the *Nemæan* ſacrifices is performed by the Græcians in remembrance of *Hercules*, and *Lucan* maketh mention of this *Nemæan Lion* in this verſe:

Si ſænum premæres Nemæum ſæna leonem.

And vpon the den of the lion was a Temple builded and dedicated to *Iupiter Nemæus*. *Varinus* ſpeaking of the *Nemæan* lion telleth this ſtory thereupon, whereas ſaith he, the ſaid lion could not be killed with any ſword, dart, or other ſharpe inſtrument, *Hercules* tore him in peeces with his handes without all weapons, and afterward wore his skinne in remembrance of that victorie: It happened on a day, that as he trauailed he met with his friend *Telamon* who wanted children, of whom he was intreated that he would make ſacrifice to *Iupiter* for him in that weede or garment, and alſo intreate for a ſonne. *Hercules* yeelded, and taking the golden cenſer in his hand, made the ſacrifice and ſupplication to *Iupiter*, that *Telamon* might haue a ſonne, and as he ſacrificed, an Eagle flew ouer them, which in Greeke is called *Aetos*, wherefore when *Hercules* ſaw the ſame, he charged *Telamon* that his ſonne ſhould be called *Aetos*; that is, an Eagle: and ſo he was, but afterward he was called *Aiax*, and wore continually that *Lyons* skinne which was giuen him by *Hercules*: and therefore he could not be wounded: But I take this to be but a fable: rather this was the truth.

Aiax was a valiant ſouldier, and ſo warily carried himſelfe in many battailes, that he neuer receiued wound, but at laſt he ſlew himſelfe with his owne ſword thruſting it thorough his necke; and for this cauſe it was fabled, that he neuer could be wounded by a vertue, as was imagined conferred on him from *Hercules*. *Ouid* hath a wittie fiction of one *Phyllius*, who fell ſo deepely in loue with a little boy, that at his pleaſure he tooke many wilde beaſts, birds, and *Lions*, and tamed them to the delight of his *Amaſius*: at length the inſatiable boy required him to doe the like by a Bull, which hee had ouercome, but *Phyllius* denying that requeſt, the boy preſently caſt himſelfe downe from a rocke, and was afterward turned into a Swanne; by which the Poet declareth, the vnmerfull regard which wretchleſſe and childiſh mindes beare towardes the greateſt labors and deſerts of the beſt men, and that in ſuch ſociety a man is no longer beloued, then he

he giueth, alſo the deniall of one ſmall requeſt cannot be endured although a thouſand good turnes haue gone before it, wherefore ſuch mindes may well be transfuſed into Swannes, which forſake their owners and breeders, going and ſwimming farre from their firſt and proper habitation.

Men transfigured into Lions according to poets and fictions

Hauing but mentioned ſuch a ſtory, it is not exorbitant to adde in one worde other fictions of metamorphoſing, and transfiguring men into Lions, which we promiſed in the former diſcource of *Amaſis* & *Apollonius* when I diſcourſed of the foode of Lions.

And firſt of all, it is not vnproper to remember the caution of *Timæus* the *Pythagorean* who affirmeth, that the mutation of men into beaſtes is but a fiction brought in for the terrour of wicked men, who ſeeing they cannot be reſtrained from vice for the loue of well doing, they may be deterred for the feare of puniſhment, which is meant by ſuch beaſtly tranſmigrations.

Olympiodorus.

And this thing is thought to be moſt conſonant to the opinion of *Plato*, for in conſideration of the habite and not of the kinde, a good houſe-keeperr and charitable nouriſhing man is ſaid to be tranſmuted into a tree: he which liueth by catching and ſnatching, to ſerue his owne concupiſcence into a Kite, he which for loue of military diſcipline and martiall affaires into a lion, he that was a tyrant and a deuourer of men into a dragon: & *Empedortes* alſo ſaid, that if a man depart this naturall life and be tranſmuted into a bruite beaſt, it is moſt happieſt for him if his ſoule goe into a lion: but if he looſe his kinde and ſences and be tranſmuted into a plant, then is it beſt to be metamorphoſed into a Laurell or Bay tree. And for theſe cauſes we read of *Hippo* chaunged into a lion, and *Atlas* into a lioneſſe, and the like I might ſay of *Proteus*, of the *Curetes*, and others: and generally all the Eaſterne wiſe men beleeued the tranſmigration of ſpirites from one into another, and inſinuated ſo much to their ſymmiſts and diſciples, making little or no difference betwixts the natures of men and bruite beaſts.

Porphyrius

Therefore they taught that all their Prieſts after death were turned into lions, their religious Veſtals or women into Hyænaes, their ſeruaunts or miniſters in the temples about the ſeruice of their vaine Gods into Crowes and Rauens, the fathers of families into Eagles and Hawkes, but thoſe which ſerued the *Leonticke* aulters, meaning *Nemæa ſacra* inſtituted for the honour of *Hercules*, were transformed diuerſly: but of all theſe we haue already expreſſed our opinion, namely to beleeue and thinke ſo baſely of mankinde, created after the image as once to conceiue or entertaine one thought of ſuch paſſing of one from another, were moſt lewd and diabolicall; but to conceaue them as allegories by which the mindes of the wiſe may be inſtructed in diuine things, and Gods iudgements, as it is poeticall, ſo is it not againſt any point of learning or good religion.

The vnderſtanding of Lyons.

As that which hath beene already expreſſed moſt notably deſcribeth the nature of the lion, ſo that ſucceedeth hath the ſame vſe for the manifeſtation of the dignity and honor of this beaſt. Firſt of all therefore to begin with his vnderſtanding, and to ſhew how neere hee commeth to the nature of man. It is reported by *Elianus*, that in *Lybia* they retaine great friendſhip with men, enioying many things in common with them, and drinking at the ſame well or fountaine.

And if at any time he being deceiued in his hunting, and cannot get to ſatiſſie hunger, then goeth he to the houſes of men, and there if he finde the man at home, he will enter in and deſtroy, except by wit, policie, and ſtrength, he be reſiſted; but if he finde no man but onely women, they by rayling on him and rebukes driue him away, which thing argueth his vnderſtanding of the *Lybian* tongue; The ſumme and manner of thoſe ſpeeches and wordes which ſhe vſeth to affright and turne them away from entering houſes, are theſe:

Art not thou aſhamed being a Lyon the King of beaſtes to come to my poore cottage to begge meate at the handes of a woman? and like a ſicke man diſtreſſed with the weakneſſe of bodie to fall into the handes of a woman, that by her mercy thou mayeſt attaine thoſe thinges which are requiſite for thy owne maintenance and ſuſtentation? yea rather thou ſhouldeſt keepe in the mountaines and liue in them, by hunting the Hart and other beaſts prouided in nature for the lions foode, and not after the faſhion of little baſe dogges, come and liue in houſes to take meate at the hands of men and women.

By

By ſuch like words ſhe enchanteth the mind of the Lyon, ſo that like a reaſonable perſon ouercome with ſtrong arguments, notwithſtanding his owne want, hunger, and extremity, he caſteth his eies to the ground aſhamed and afflicted, and departeth away without any enterpriſe: Neither ought any iudicious or Wiſe-man thinke this thing to be incredible, for we ſee that Horſſes and Dogges which liue among men, and heare their continuall voices, do diſcerne alſo their termes of threatning, chiding, & rating, and ſo ſtand in awe of them; and therefore the Lyons of Libia, whereof many are brought vp like Dogs in houſes, with whom the little children play, may well come to the knowledge and vnderſtanding of the *Mauryſian* tongue.

It is alſo ſaid they haue vnderſtanding of the partes of men and Women, and diſcerne ſexes, and are indeed with a naturall modeſty, declyning the ſight of womens priuy parts. And vnto this may be added the notable ſtory of a Lion in England (declared by *Crantzius*) which by euident tokens was able to diſtinguiſh betwixt the King, nobles, and vulger ſort of people. *Leo Afer.*

The anger of Lyons, and the ſignes thereof.

As the eares of Horſſes, are a note of their generoſity, ſo is the taile of lyons, when it ſtandeth immoueable, it ſheweth that he is pleaſant, gentle, meeke, vnmoued, and apt to endure any thing, which falleth out very ſeldome, for in the ſight of men hee is ſeldome found without rage. In his anger, he firſt of all beateth the earth with his taile, afterwards his owne ſides, and laſtly leapeth vpon his prey or aduerſary. Some creatures vſe to wag their tailes, when they ſee ſuddenly thoſe which are of their acquaintance, as Dogges; but lyons and Bulles, do it for anger and wrath. The reaſon both of one and other, is thus rendered by *Aphroditius*. *Adamantius. Albertus.*

The back-bone of ſuch beaſts is hollow, and containeth in it marrow, which reacheth to the taile, and therefore there is in the taile a kinde of animall motion, and power. For which cauſe when the beaſt ſeeth one of his acquaintance, hee waggeth his taile by way of ſalutation for the ſame reaſon that men ſhake hands, for that part is the readieſt and nimbleſt member of his body, but Buls and lions, are conſtrained to the wagging of their tailes for the ſame reaſon that angry men are light fingered, and apt to ſtrike: for when they cannot haue ſufficient power to reuenge, they either ſpeake if they be men, or elſe barke if they be Dogges, or ſmite their ſides with their taile if they be lions; by that meanes vttering the furie of their rage to the eaſe of nature, which they cannot to the full deſire of reuenge.

But we haue ſhewed before that the lion ſtriketh his ſides with his taile, for the ſtirring vp of himſelfe againſt dangerous perils, for which cauſe *Lucan* compareth *Cæſar* in his warlike expedition, at *Pharſalia* againſt his owne Countrey, before his paſſage ouer *Rubicon*, whileſt he exhorted his ſouldiors, to a lyon beating himſelfe with his owne taile, in theſe verſes;

Inde mora ſoluit belli, tumidumq́; per amnem,
Signa tulit propere: ſicut ſqallentibus armis,
Aeſtifera Lybies, viſo leo cominus hoſte,
Subſedit dubius, totam dum colligit iram,
Mox vbi ſe ſæua ſtimulauit verbere cauda,
Erexitq́; iubas, vaſto & graue murmur hiatu.
Infremuit: tum torta leuis ſi lancea Mauri.
Hæreat, aut latum ſubeant venabula pectus,
Per ferrum tanti ſecurus vulneris exit

There are many Epigrams, both Greeke, and latine, concerning the rage, force, frendſhip, and ſociety of lions with other beaſts, whereof theſe are moſt memorable: the firſt of a Hare which through ſport crept through the mouth of a tame lion, whereof *Martiall* writeth in this ſort, teaching her to fly to the lions teeth againſt the rage of Dogs, in theſe verſes:

Rictibus his tauros, non eripuere magiſtri,
Per quos præda fugax, itaq́; reditq́; lepus,
Quodq́; magis mirum, velotior exit ab hoſtæ.
Nec nihil à tanta, nobilitate refert.
Tutior in ſola, non eſt cum curris arena.

Nec

Nec cauſa tanta conditur ille fide,
Si vitare canum morſus, lepus improbe quæris
Ad quæ confugias, ora leonis habes.

There is another of the ſame Poets, about the ſociety of a Rame and a Lyon, wherein he wondereth, that ſo different natures ſhould liue together, both becauſe the *Lion* forgetteth his prey in the woods, and alſo the Ram, the eating of green graſſe, and through hunger, both of them conſtrained to taſt of the ſame diſhes, and yet this is no other, then that which was foretold in holy ſcripture, the lion and the lambe ſhould play togither, the Epigram is this;

Mæſſyli leo fama iugi, peciriſq; martitus,
Lanigeri, mirum qui poſuere fide,
Ipſe licet videas, tanea ſtabulantur in vna,
Et pariter ſocias, carpit vterq; dapes
Nec fœtu nemorum gaudent, nec mittibus herbis,
Concordem faciat, ſed rudis agna famem.

For we haue ſhewed before, that a *Lyon* in his hunger, will endure nothing, but fearcely falleth vpon euery prey, according to theſe verſes of *Mannilius*.

Quis dubitet, vaſti quæ ſit natura leonis?
Quaſq; ſuo dietet, ſigno naſſentibus artes?
Ille nouas ſemper pugnas, noua bella ferarum,
Apparat, & pecorum, viuit ſpolio, atq; rapinis.
Hoc habet, hoc ſtudium poſtes, ornare ſuperbos
Pellibus, & captas domibus configere predas,
At q; parare metum ſylvis, & viuere rapto.

The hunting and taking of Lyons.

Concerning the hunting and taking of lions, the Indian dogs, and ſome other ſtrong hunters do ſet vpon Buls, Bores, and Lions, as we haue ſaid before in the Hiſtory of dogs: but dogs, which are begotten of Tygers, amongſt the Indians, and thoſe of *Hyrcania*, eſpecially doe this thing, as it is noted by *Mantuan* concerning the fortitude and courage of a dog, ſaying:

Et truculentus Helor certare leonibus audens.

In the prouince of *Ginezui* which is ſubiect to the great *Cham* king of *Tartaria*, there are very many lions which are very great and cruell: and in that region the dogs are accounted ſo bould and ſtronge, as they will not feare to inuade or ſet vpon thoſe lions; And it oftentimes commeth to paſſe, that two dogs and a hunting Archer ſitting on horſe-back do kill and deſtroy a lion, for when the Dogs perceiue the lion to bee neare them, they ſet vpon him with great barking, but eſpecialy when they know themſelues backed with the help of a man, they do not ceaſe to bite the lyon in his hinder parts and taile: and although the lion doth oftentimes threaten them with his frouning and terrible countinance, turning himſelfe this way and that way, that he might teare them in pieces, notwithſtanding the dogs looking warilie vnto themſelues, are not eaſily hurt by him, eſpecially when the hunting Horſe-man following them, doth ſeeke the beſt meanes to faſten his Dart in the lion, when hee is bitten of the Dogges, for they are wiſe enough to conſider their owne help. But the Lyon then flyeth away, fearing leaſte the barking and howling of the dogs, may bring more company both of men and dogs vnto him.

And if he can, he betaketh himſelfe rightly vnto ſome tree, that he may enioy the ſame for a place of defence for his backe, then turning himſelfe, with a ſcornfull grinning hee fighteth withall his force againſt the Dogges. But the Hunter comming neare vppon his Horſſe ceaſeth, not to throw Dartes at the lyon vntill he kill him: neither doth the lyon feele the force of the Dartes vntill he bee ſlaine, the Dogges doe vnto him ſo great hurte and trouble.

Paulus. Venetus.

If a lion be ſeene in the time of hunting, being aſhamed to turne his backe, he doth a little turne away himſelfe if be oppreſſed with a multitude: being remoued from the ſight of the Hunters, he doth haſtily prepare for flight, thinking that his ſhame is cleared by concealing himſelfe; and therefore knoweth that the woods cannot giue teſtimony of this feare.

He

He doth want in his flight the leaping which he vſeth in purſuing other beaſtes. He doth craftily diſſemble and aboliſh his footeſteps to deceiue the Hunters: *Pollux* affirmeth that if a Hunter do fight againſt any wilde Beaſts, as a Bore, he muſt not ſtraddle with his Legges wide abroad, but keepe them together within the compaſſe of a foote, that hee may keepe his ground ſtedfaſt and ſure, euen as the manner is in Wreſtling: for there are ſome wilde Beaſts as Panthers and Lyons, when they are hunted, and are hindred in their courſe by their Hunters, if they be any thing neare them doe preſently leape vppon them.

But the ſtroke which is giuen ought to be directed or leauelled right againſt the breaſt, and the hart, for that being once ſtriken is incurable. (*Xenophon* ſaith in his book concerning Hunting, that Lyons, Leopards, Beares, Pardals, Lynxes, and all other wilde Beaſts of this ſort which inhabite deſert places (without *Greece*,) are taken about the *Pangæan* Mountaine, and the Mountaine called *Cyrtus* aboue *Macedony*: ſome in *Olympus*, *Myſius*, and *Pindus*: ſome in *Myſa* aboue *Syria*, and in other Mountaines which are fit for the breeding and nouriſhing Beaſtes of this kind. But they are taken partly in the Mountaines by poyſon of Wolfe-bane, for the ſharpneſſe of the Region (becauſe that can admit no other kind of hunting as by Nets and Dogges) but mingling this with that thing in which euery wilde beaſt delighteth, the Hunters doe caſt it vnto them neare the Waters. There are ſome alſo which do diſcende downe in the night time, who are taken in regard that all the waies by which they ſhould aſcend vnto the Mountaines are ſtopped with Huntſ-men, and weapons, neither being ſo excluded, are they taken without great perill vnto the Huntſmen.

There are ſome alſo which make pitfals or great ditches in the ground to catch Lyons, in the middeſt whereof, they leaue a profound ſtony pillar, vpon which in the night time they tye a Goat, and do hedge the pitfals round about with boughes, leaſt that it might be ſeen, leauing no entrance into the ſame. The lyons hearing the voice of the goat in the night, doe come vnto the place and walke round about the hedge, but finding no place where they may enter, they leape ouer and are taken. *Oppianus* doth deſcribe three manner of waies of hunting Lyons, which alſo *Bellaſarius* doeth, but he doeth deſcribe them in my mind very vnskilfully.

Three waies to take Lyons.

The firſt of them is rehearſed out of *Xenophon*, we will notwithſtanding alſo adde thereunto *Oppianus*: for he doth vary in both of them. The ſecond is made by fire, the third by Whips or ſcourges. The firſt manner of way is therefore as *Gillius* for the moſt part tranſlateth out of *Oppianus*, in this ſort. Where the Hunters of Lybia doe obſerue the beaten path or way of the Lyon going out of his den vnto the Water, they make a broade and round ditch neare vnto it, in the mideſt whereof they raiſe vp a great pillar, vpon this they hang a ſucking Lambe, they compaſſe the Ditch round about with a Wall of ſtones heaped together, leaſt that when the wilde beaſt commeth neare hee perceiueth the deceite. The Lambe being faſtened vppon the top of the pillar, doth incitate the hunger-ſtaruen hart of the Lyon by his bleating, therefore comming neare, and not being able to ſtay longer about the Wall, he doth preſently leap ouer and is receiued into the vnlooked for ditch, in which being now included, he vexeth himſelfe in all the partes of his body, lifting himſelfe vp rather at the lambe then to go forth, and being againe ouerthrowen, he maketh force again. Theſe things *Gillius* affirmeth.

The ſecond.

The other manner of hunting by fire, is the deuiſe of the people which inhabite about the Ryuer *Euphrates*, who hunt lyons after this manner. The Hunters ſome vpon ſtronge Horſſes, and ſome vpon gray Horſſes with glaſen eies which are more ſwift, & which dare onely meete lions, when other Horſſes dare not abide the ſight of lyons: other being on foote do ſet the Nets. Three of them being placed in the ſnares remaine to vnderprop the Nets, with ſtaies and ſtakes: one in the middle, all the reſt in both the bendinges or turninges of the ſame, ſo that he which is in the middle can heare both the other at the farther endes: ſome ſetting round about in warlike manner, holding pitchy fire-brands in their right hands, and bucklers in their left: for with thoſe they make a very great noyſe and clamor, and with ſhewing their fire-brandes, put the wilde beaſtes in an incredible feare: Therefore when all the Horſe-men being ſpred abroade inuade the beaſtes, and the

and the footemen likewiſe doe follow with a great noiſe: the lyons being terrified with the crying out of the hunters, not daring to reſiſt, giue place: and aſwell for feare of fire, as of the men they runne into the nets and are taken: like as fiſhes in the night time, by fire are compelled and driuen into the nets of the fiſhers.

The third. The third manner of hunting is done with leſſer labour: that is, foure ſtrong men armed with ſhields, and fortified all ouer with thonges of leather, and hauing helmets vpon their heades, that onely their eyes, noſes, and lips may appeare, with the brandiſhing of their firebrands ruſtle in vpon the lyon lying in his den: he not bearing this indignation, with a gaping and open-wide mouth, the lightning, or burning of his eyes being inflamed, breaketh foorth into a great roaring, and with ſuch celeritie ruſtleth vpon them, as if it were ſome ſtorme and tempeſt: they with a firme and conſtant courage abide that brunt: and in the meane while that he coueteth to catch any of them in his teeth or clawes, another of them, prouoking him behinde doth ſmite him, and with a loude noiſe or clamour doth vexe him: then the lyon in haſt leauing the firſt which he had taken in his mouth, turneth backe his mouth vnto the hinder: each of them in ſeuerall parts doe vex him: but he breathing foorth warlike ſtrength, runneth here and there, this man he leaueth, that hee ſnatcheth vp on high: at the length being broken with long labour, and wearied, foaming in his mouth, he lyeth downe ſtraight vpon the ground, and now being very quiet they binde him, and take him from the earth as if he were a Ramme. I doe alſo finde that lions are intricated in ſnares or traps, bound vnto ſome poſte or pile, nigh vnto ſome narrow place, by which they were wont to paſſe.

But *Pliny* ſaith, that in times paſt it was a very hard and difficult manner to catch lyons, and that the chiefeſt catching of them was in ditches.

In the mountaine *Zaronius* in *Affricke*, the ſtrongeſt men doe continuall hunt lyons, the beſt of which being taken they ſend them vnto the King of *Feſſe*: and the King ordereth his hunting in this manner: in a very ſpacious fielde there are little hutches built of that height as a man may ſtand vpright in them: euery one of theſe is ſhut with a little gate, and within ſtandeth an armed man, the lyon being rayſed and forced to that place the dores being open, then the lyon ſeeing the dores open, runneth with great force, which being ſhut againe, hee is prouoked to anger: Afterward they bring a Bull to combate with him, where beginneth a cruell fight, in which, if the Bull ſhall kill the Lyon, the honour of that day is finiſhed, but if the Lyon ouercome him, all the armed men which in number are almoſt twelue, come foorth to fight againſt the lyon; Some of them hauing boare-ſpeares of ſixe cubits long: but if the armed men ſhall ſeeme to ouercome the Lyon, the King commaundeth the number to be diminiſhed, and if on the contrarie, the armed men be ouercome: the King with his Nobles ſitting in an high place to ſee the hunting kill the Lyon with Croſſe-bowes, but it commeth often times to paſſe, that euery one of them is ſlaine before the lyon.

Leo Afer

The reward of thoſe which combate with the lyon is ten golden Crownes, together with a new garment: neither are any admitted vnto this fight, except they are of a moſt prægnant and vallorous ſtrength, and borne in the mountaine *Zalag*, but thoſe which doe firſt of all prouoke and giue on-ſet to the lyons, are borne in the mountaine *Zaronius*.

To conclude this diſcourſe of the hunting of lyons. If it fortune that hee be followed with men and dogges, yet in the plaine fieldes hee neuer mendeth his pace, as ſome writers affirme, oftentimes turning about and looking vpon his purſuers, as it were to dare their approchment, and to giue defiance vnto all their pretences: yet hauing gotten the thickets, he looketh to his ſafetie with his beſt celeritie and ſpeede, ſo wiſely tempeering his feare before his foes, that it may ſeeme a boldneſſe, and ſo politiquely when he thinketh no eye ſeeth him, no longer diſſembleth with himſelfe, but runneth away like a fearefull Hart, or Hare, laying downe his eares, and ſtriking his taile betwixt his legges, like a curre-dogge, ſeldome times looking behinde him, but moſt irefully vpon thoſe that come before him, eſpecially if he receaue from them any wound, whereunto *Horace* alluded ſaying:

Pliny

Ariſtotle
Albertus

Quid vt nouerca me intueris, aut vt petita ferro bellua?

In

In his courſe he ſpareth no beaſt that he meeteth, but falleth vpon it like a mad-dogge, (except ſwine) for he is afraid of their briſtles; and if a man doe not attempt to wounde him, he will ſnatch at him, and ouerthrow him, but doe him little harme; according to theſe verſes of *Ouid:*

Corpora magnanima ſatis eſt proſtraſſe leoni
Pugna ſuum finem, cum iacet hoſtis, habet.

He obſerueth moſt vigilantly the hand that woundeth him, and laboureth to take reuenge for the euill turne, and ſo it remaineth in his minde, till opportunitie ſend him his aduerſaries head: as may appeare by this ſtory following.

When *Iuba* King of Moores, (the father of him which when he was a child was brought in triumphe) trauailed through the wilderneſſe with an army of ſoudiers, to repreſſe certaine rebels in one part of his dominion, which had ſhaken off his gouernement, and to ſettle them againe in their firſt allegiance. There was a noble yoong ſouldier in his traine, of the race of the nobilitie, and not only very ſtrong, but alſo well experienced in hunting, and by the way he with other of his fellowes met with a *Lion*, at whom he preſently caſt a dart, and gaue him a ſore wound, but not mortall; after the wound receaued, the lyon went away guiltie of his hurt, and the yoong men did not proſecute him, but went forward on their iourney: After a whole yeare, the King returned homeward the ſame way, and his company that he carried with him, among whom was this yoong gallant that wounded the lyon: The lion hauing recouered his hurt, and hauing his denne neere the way and place of his harme, perceiuing a returne of the armie, went furiouſly among them and found out the man whoſe hand had wounded him, and could not by any help of his aſſociats be ſtayed from a reuenge, but tore the yoong ſouldiour in peeces, and departed away ſafe, for the reſidue ſeeing his rage, ran all away, thinking him to be ſome deuill in the likeneſſe of a *Lyon*.

Of the taming of lions.

After the taking of Lyons, it followeth that we ſhould intreat of their taming, and firſt of all, they which are tamed in their infancy while they are whelpes, are moſt meeke and gentle, full of ſport and play, eſpecially being filled with meate; ſo that without danger, a ſtranger may meet with them: but being hungry, they returne againe to their owne nature, for as it is true (which *Seneca* ſaith) *Leonibus manus magiſter inſerit oſculatur Tigrim ſuos cuſtos*, that is to ſay. The maiſter of a Lyon may put his hand in his mouth, and the keeper of a Tyger may kiſſe him, yet is it alſo to be feard, *Tigres leoneſq; nunquam feritatem exuunt, aliquãdo ſubmittunt, & cum minime expectaueris, toruitas maligna redibit.* Lions & Tygers do neuer leaue off their wildeneſſe, although ſomtimes they yeeld, and ſeeme to be ſubmiſſe, yet vpon a ſuddaine when a man expecteth not, their malignant wrath breaketh forth, and they are exaſperated.

Wherefore after they grow to be old, it is impoſſible to make them vtterly tame, yet we read in diuers ſtories of tame *Lyons*, whether made ſo from their littering, or els conſtraind by the Art of man, ſuch are theſe which follow; *Hanno*, had a certain Lyon, which in his expeditions of war carried his baggage, and for that cauſe the *Carthagenians* condemned him to be baniſhment, for ſaid they, *Male credi libertus ei, cui in tantum ereciſsit etiam feritas*, It is not ſafe to truſt ſuch a man with the gouerment of the common welth, who by wit, pollicy, or ſtrength, was able to ouercome, and vtterly to alter the wilde nature of a Lion: for they thoght he wold proue a Tyrant that could bring the *Lion* to ſuch meekenes, as to waite on him at Table, to licke his face with his toongue, to ſmooth his hand on his backe, and to liue in his preſence like a little dogge. *Cœlius*

The Indians tame lions and Elephants, and ſet them to plough, *Onomarcus*, the tyrant of *Cattana*, had lyons with whom he did ordinarily conuerſe. In the countrey of *Elymis* there was a Temple of *Adonis*, wherein were kept many tame lyons which were ſo farre from wildneſſe, and fierceneſſe, that they would imbrace and ſalute the people that came in there to offer: Alſo if any one called them to giue them meate, they would take it gently, and depart from them with quietneſſe: *Likewiſe* in the kingdome of *Fes*, in a plaine called *Adecſen*, there are certaine forreſts wherein liue tame and gentle Lyons, which if a man meete, he may driue away with a ſmall ſticke, or wand, without receauing any harme; And in an other region of *Affrick*, the lyons are ſo tame, that they come dayly into *Aelianus*

Leo Afer

into Citties, and goe from one ſtreete to another, gathering, and eating bones; from whoſe preſence, neither women nor children run away. Likewiſe in many parts of *India*, they haue lyons ſo tame, that they leade them vp and downe in leames, and accuſtome them to the hunting of Bores, Buls, and wilde Aſſes like dogges, for their noſes are as well fitted for that purpoſe, as the beſt hounds, as we haue ſhewed before of the King of *Tartary*.

Aelianus

The beſt meanes to tame Lyons.

And the beſt meanes of taming them is the rule of *Apolonius*, which he ſaid was the precept of *Pharaotes*, which is, that they be neither handled too roughly, nor too mildly, for if they be beaten with ſtripes, they grow ouer ſtubborne, and if they be kept in continuall flatteries, and vſed ouer kindly, they grow ouer proud: For they held opinion, that by an equall commixtion, of threatning, and faire ſpeaking, or gentle vſage, by which meanes they are more eaſily brought to good deſired conditions, and this wiſedome the auncients did not onely vſe in the taming of *Lyons*, but alſo in reſtraining of tyrants, putting it as a bridle in their mouthes, and a hooke in their noſthrils, to reſtraine them from fury, and madneſſe.

Albertus ſaith, that the beſt way to tame lyons is to bring vp with them a little dogge, and oftentimes to beate the ſame dog in their preſence, by which diſcipline, the lion is made more tractable to the will of his keeper. It is ſaid of *Heliogabalus*, that he nouriſhed many tame lyons, and Tygers, and other ſuch noyſome beaſtes, calling himſelfe their great mother; and when he had made any of his friends drunke in the night time, hee ſhut them vp together (who quickly fell aſleepe) through the heauineſſe of their heads, who being ſo aſleepe, he turned in amongſt them ſome of his foreſaid children, both lyons, Beares, Tigers, and ſuch like: at whoſe preſence in the morning, his drunken frinds grew ſo amazed, that oft times, ſome of them fell dead for feare: and to conclude, there is a ſtory in a certaine Epigram, of a lyon wandring abroad in the night time, for the auoiding of froſt, & cold, came into a fold of Goates: at the ſight where of the Goate-heards were much afraid, calling in queſtion not onely the liues of the flocke, but alſo their owne, becauſe euery one of them, thought himſelfe bound to fight vnto death in defence hereof: whereupon according to the manner of men in extremitie, they all made their prayers, deſiring God to be deliuered from the *Lion*, and according to their wiſhes ſo it came to paſſe; for after the Lyon had lodged in the warme folde of Goates a whole night, he departed in the morning, without doing any harme to man or beaſt; wherefore I take this *Lyon* to be of the tame kynde, and as in all beaſts there are differences both of natures, and inclinations, as we may ſee in dogs, ſome of them being more apt after the manners of men, and to be ruled by them then others, ſo alſo I ſee no reaſon, but that in the fierce, and royall nature of Lyons, ſome of them ſhould be more inclinable, to obedience, ſubiection, and ſubmiſſion; whereunto being once woon they neuer afterwardes vtterly ſhake off their vaſſalage and yoake of them which ouercome them.

The triũphs, games and cõbats with Lions.

From hence it came, that there were ſo many ſpectacles, at *Rome*, as firſt of all *Lucius Scilla*, in the office of his ædilitie, or ouerſight of the Temple, brought into the Roman circle, or ring, one hundred great maned Lyons looſe, which alwaies before that time, were turned in bound, or mufled. And King *Bochus* ſent ſo many valiant Archers, and dart-caſters, to fight with them and deſtroy them. After him *Pompey* the great, in the ſame place brought in a combate, conſiſting of ſix hundred great Lyons, & among them there were three hundred fiftie maned *Lyons*: Alſo he inſtituted hunting of Lyons at *Rome*, wherein were ſlaine fiue hundred. *Cæſar* when he was Dictator, preſented in ſpectacle foure hundred Lyons. *Quintus Scævola* cauſed *Lyons* to fight one with an other. But *Marcus Antonius*, in the ciuill warre, after the battaile of *Pharſalia*, did firſt of all cauſe Lyons to be yoaked, and draw the Chariot of triumphes; wherein he himſelfe ſate, with one *Citheris* a Ieſter, which thing was not done, without ſhew and obſeruations, of a prodigeous and monſterous action, and eſpecially in thoſe times, wherein it was interpreted, that as the noble ſpirits of thoſe Lyons were ſo much abaſed, and vaſſalaged, inſteede of horſes to draw a chariot, they being in nature the King of beaſts, ſo it was feared that the auncient nobilitie of *Rome*, the graue Senators, and gallant Gentlemen, commaunders of the whole common-wealth, ſhould in time to come, through ciuill warres,

Plutarcke

Pliny

wars, and pride of the people, be depriued of all honor, and brought down to the baſeſt offices, of the whole ſtate, *Antoninus Pius*, nouriſhed a hundred lions. *Domician* the Emperor, called for *Acillius Gabrio* the conſull, into *Albania*, about the time that the games were celebrated, for the proſperity of youth and young men which were called *Iuuenalia*, to fight with a great lyon, and *Acillius* comming wiſely into the combat did eaſily kil him. In ancient time when lions could not be tamed, they did diſcerne them by their teeth, and nailes, and ſo taking as it were the ſting and poyſon from the ſerpent, and the Weapons wherein conſiſteth all their ſtrength, they were without all perill, ſent into the publike aſſemblies, at the time of their generall meetings, and great feaſts. *Martiall* hath an excellent Epigram, of the great lion before exhibited in publike ſpectacle by *Domitian*, wondering that the *Maſilian* and *Auſonian* ſhepherds were ſo afraid of this lion, & made as great a noiſe, and murmvr about his preſence as if he had bin a heard of lions, and therefore he commendeth the Libian country for breeding ſuch a beaſt, and withall expreſſeth the ioy of the ſhephards for his death, as are ſhowne in theſe verſes following;

Auditur quantum Maſſyla per auia murmur,
Innumero quoties ſylua leo ne furit:
Pallidus attonitos ad plena mapalia paſtor
Cum reuocat tauros: & ſine mente pecus
Tantus in Auſonia fremuit modo terror arena
Quis non eſſe gregem crederet? vnus erat,
Sed cuius tremerent ipſi quodq; iura leones,
Cui diadema daret marmore picta Nomas.
O quantum per colla decus, quem ſparſit honorem,
Aurea lunatæ cum ſtetit vnda tubæ.
Grandia quam decuit latum venabula pectus
Quantaq; de magna gaudia morte tulit?
Vnde tuis Libie tam felix gloria ſyluis
A Cybeles nunquid venerat ille iugis
An magis Herculeo Germanice miſit ab aſtro
Hanc tibi vel frater, vel pater ipſe feram.

We haue ſhewed already that Lions although neuer ſo well tamed become wilde againe, and that through hunger, which breaketh through ſtone Walles, according to the common prouerb, and therefore maketh them to deſtroy whatſoeuer commeth in their way, according to theſe verſes of *Virgill*; Tame Lyons become wild againe.

Impaſtus ceu, plena leu, per ouilia turbans
Suadet enim veſana fames, mandit q; trahit q;
Molle pecus, mutum q; metu, fremet ore creuento.

Such a one was the Lyon of *Borſius* Duke of *Ferrara*, who being in his caue would deuore Buls, Beares, and Boares, but with a Hare or little whelp he would play, and doe them no harme; at laſt leauing al his tamable nature, he deſtroyed a young wench, who oftentimes came vnto him to combe and ſtroke his mane, and alſo to bring him meat and flowers, vpon who *Stroza* made theſe two verſes;

Suſtulit ingratus cui quondam plurima debens
Pectenda ſq; iubas, & fera colla dabat.

The like vnto this alſo, was that tame lyon that *Martiall* ſpeaketh of, who returning to his firſt nature, deſtroyed two young children, and therefore he ſaith iuſtly, that his cruelty exceedeth the cruelty of war, the Epigram is this:

Verbera ſecuri, ſolitus leo ferre magiſtri
Inſertam q; pati, blandus in ora manum,
Dedidicit pacem, ſubito, feritate reuerſa,
Quanta nec in libicis, debuit eſſe iugis
Nam duo de tenera, puerilia corpora turba
Sanguineam, raſtris que renouabat humum,
Seuus & infœlix, furiali dente peremit,

Martia non vidit, maius arena nefas.

Hauing thus ſpoken of the taming and taking lions, it alſo now followeth to entreat of the length of their life, and the diſeaſes that are incident vnto them, with their ſeuerall cures: first therefore, it is held that they liue very long, as threeſcore, or foureſcore yeares: for it hath beene ſeene, that when a lion hath bin taken aliue, and in his taking receiued ſome wound wherby he became lame, or loſt ſome of his teeth, yet did he liue many yeares, & alſo it is found that ſome haue bin taken without teeth, which were all fallen out of theyr head through age, and *Aelianus* ſaith, that a lion and a *Dolphin*, doe both conſume away through multitude of years. The ſickneſſes wherwithal they are anoid, are not very many, but thoſe which they haue are continual: for the moſt part their intrals or inward partes, are neuer ſound but ſubiect to corruption, as may appear by their ſpittle, & alſo by their biting, and ſcratching of their nailes, for a man lightly touched by them at ſometimes is as much poyſoned, as by the biting of a mad dog, alſo by reaſon of his extreame hot nature euery each other day he ſuffereth one ſicknes or other, at which time he lyeth proſtrate vpon the earth, roaring not al the day long, but at certain houres, and in his wrath he is conſumed through the heat incloſed in his own body. And in his beſt eſtate he is afflicted with a quartan Ague, euen then when he ſeemeth to bee in health, and except this diſeaſe, did reſtraine his violence and mallice by weakning of his body, he would be farre more hurtful to mankind then he is: and this is to be vnderſtood, in the ſummer time he falleth into this diſeaſe ſometimes at the ſight of a man, & is cured by the bloud of dogs, according to *Albertus* and *Phyſiologus*, when he feeleth himſelfe ſick, throgh aboundance of meat, he faleth a vomiting, either by the ſtrength of nature, or elſe helpeth himſelfe by eating a kind of graſſe, or green corne in the blade, or elſe rapes, and if none of theſe preuaile, then he faſteth, and eateth no more till he find eaſe, or elſe if hee can meete with an Ape, he deuoureth and eateth his fleſh, and this is the principall remedy and medicine, which hee receiueth againſt all his diſeaſes, both in youth and age, and when he groweth old, being no more able to hunt Harts, Boares, and ſuch beaſts, he exerciſeth his whole ſtrength in the hunting, and taking of Apes, whereupon he liueth totally; and for theſe cauſes, there is a compariſon betwixt the lion and the Dolphin, in *Aelianus*. *Leoni, & delphino multa ſunt communia, vterq; imparat, ille terrenis, hic aquatilibus beſtijs, ſenectute ambo tabeſcunt, & cum ſunt in ægritudine, illa terreſtris, ſimia medetur, huic marina, quodq; ſimia remedio eſt*: that is, the lion and the *Dolphin* do agree in many thinges, both of them are kings, this ruleth ouer the beaſts of the earth, and that ouer the beaſts of the ſea, both of them conſume through age, and long life, and as the lion recouereth, by eating an Ape of the earth, ſo is the Dolphin cured by eating an Ape of the Sea, and thus much for the diſeaſes and cure of lions.

The length of a Lyons life, and their diſeaſes.

Albertus

Cardan

Vnto this naturall diſcourſe of lyons belongeth the vſe of their partes, both outward and inward, & alſo the ſeueral pictures and ſtatues erected for their ſingular monuments. Firſt therefore with the skins of lions were the ancient Moores and Barbarians, enhabyting betwixt the mountaine *Caucaſus* and the riuer *Cophena*, and ſo they appeared to *Apollonius* and his companions, as alſo in the skins of Panthers, with both which, they did not onely cloth themſelues in the day time, but alſo ſlept vppon them in the night, and therfore *Hercules* is pictured wearing a lions skin, that the world might bee admoniſhed what was the ancient attire of their forefathers. *Virgill* deſcribeth *Auentinus* couered with a lions skin in this ſort:

The vſe of a Lyons ſeural parts.

——————Quem fulua leonis
Pellis obit totum præfulgens vnguibus aures,

And againe:

Ipſe pedes tegmen torquens immane leonis,
Terribili impexum ceta cum dentibus albis,
Indutus capiti, &c.

And *Aeneas* ſleeping vpon a lions skin, ſaying:

Fuluiq; in ſternor pelle leonis, *Aeneas*
Præcipiumq; toro, & villoſi pelle leonis
Accipit Aeneam.

Adraſtus

Adraſtus was commaunded by the Oracle to marry his daughters to a boare and a lyon, when they came a wooing vnto them. Whereupon *Tydæus* came in a Boares skinne, and *Pollynices* in a Lyons skin, vnto whom he gaue his Daughters in marriage, taking it to be the meaning of the Oracle, that men clothed in thoſe skins ſhould be the husbandes of his Daughters. From hence came the common prouerbe. *Induitis me leonis exuuium*, you put vpon me a Lyons skinne to ſignifie a man that taketh vppon him more then he is able to performe, and ſpend more then their condition will afford, and the beginning of the prouerb was taken from *Hercules*, who clothed in a Lyons skin as we haue ſaid before, and bearing in one hand a Club, and in the other a bow, in which attire hee went downe to hell to fetch out *Cerberus*.

Afterwards ther was one *Bacchus* which clothed with the ſame weede, and armed with the ſame weapons, in like ſort in the imitation of *Hercules*, went down to hell, to heare the fayned diſputation betwixt the two Poets, *Euripedes*, and *Aeſculus*, at the ſight whereof *Hercules* laughed, telling him, that ſuch apparell did nothing at all become him, becauſe he was wanton, tender, and effeminate. For it is not auaileable to haue a rich ceremony, and want the true ſubſtance; a glorious outſide, and a ſhamefull inſide, the Armor of a Champion, and the heart of a baſe coward, the outward ſhewes of holineſſe, and the inward loue of prophanes. Others do thinke that the prouerb was taken from that Aſſe called *Aſinus cumanus*, who being weary of his ſeruitude and bondage, ſlipt collor, and ran away into the wilde woods, wher finding by chance a Lyons skin, hee crepte into it, and wore it vpon his body, vnder collour whereof, he rufled vp and downe the woods, to the terror of all the beaſts, both with his taile and his fearefull voice: and the *Cumanes* themſelues which had neuer ſeene a Lyon, were not a little affraid of this counterfeit beaſt. In this faſhion he domineerd a good time, vntill at laſt there came a ſtranger to *Cumæ*, who ſeeing the counterfeit perſonate Aſſe-lyon by the way, hauing oftentimes ſeene both lyons and Aſſes, knew it for an Aſſe, in a lyons skinne, for if all other coniectures failed, yet this proued true, namely the length of his eares, wherefore he beat him wel, and brought him home to his maiſter, before whom he pulled off the lyons skin, and then his maiſter knew him to be his Aſſe. From which *Socrates* concludeth wiſely, that no man ought to be afraid of outward greatneſſe, becauſe though the Aſſe was clothed with a lions skin, yet he was but an Aſſe. And that the skins of lyons was vſed in garments, the ſaying of *Lyſander* the *Lacedemonian* doth ſufficiently proue; for when hee was blamed for his outward pompe, wherby he beguiled others, therfore condemned for fooliſh hipocricy, he made this anſwer, *Quo leonis peruenire pellis non poteſt, vulpinam aſſuiſſe, de decuerit*, euery man ought to haue two ſhutes of apparell, one of a Fox, and another of the lyon. For whether the lions skin cannot come the Fox wil creep, and vvher the fox cannot com the lion can. *Celius.*

Ridiculous imitation.

Clothes wrapt in a lions skin, killeth mothes: alſo a mans body anointed with the fat of a lion mingled with garlike, ſo as the ſauor of the garlike may ouercome the lions greace, he ſhal neuer be moleſted with wolus. Alſo if the folds of ſheep be compaſſed about with the melted greaſe of lions, there is no wolues, nor rauening beaſts will annoy the flocke. And ſo great is the feare of lions to wolues, that if any part of a lions greaſe be caſt into a fountaine, the wolues neuer dare to drinke thereof, or to come neare vnto it. Alſo Pliny affirmeth, that if an *Ammulet* be made of lions greaſe, no man ſhal be harmed, wounded, or killed, by trechery or deceit: but you muſt vnderſtand, that this was an inuention of the Magicians or vviſe-men, that by ſuch pretences and promiſes of great matters, they might inſinuate themſelues, into the fauor of princes and noble men, and ſo make fooles of the world, and therfore they preſcribe, the fat which is taken from betwixt the eie-lids or from the right part of their mouth or teeth, and the haires from the neather chap. It is likewiſe affirmed, that a man annointed all ouer with the blood of a lyon, ſhall neuer be deſtroyed by any wilde beaſt.

The fat of Lyons *Raſis.* *Albertus.*

Marcellus. *Sextus.*

There is an hearb which *Democritus* calleth *Helianthe*, growing in the Maritime Mountaines of *Cilicia*, and *Themiſcira*, wherewithall the fat of lions, decocted with Saffron, and paulme wine with which al the kings of Perſia were anointed, to make thē beautiful bodies to looke vpon. And aboue al other things, the Magicians preſcribed this compoſition, to make a man inuincible, the taile and head of a Dragon, the haires of a Lyons forehead,

Magical phyſicke for to be inuincible

Martia non vidit, maius arena nefas.

Hauing thus ſpoken of the taming and taking lions, it alſo now followeth to entreat of the length of their life, and the diſeaſes that are incident vnto them, with their ſeuerall cures: firſt therefore, it is held that they liue very long, as threeſcore, or foureſcore yeares: for it hath beene ſeene, that when a lion hath bin taken aliue, and in his taking receiued ſome wound wherby he became lame, or loſt ſome of his teeth, yet did he liue many yeares, & alſo it is found that ſome haue bin taken without teeth, which were all fallen out of theyr head through age, and *Aelianus* ſaith, that a lion and a *Dolphin*, doe both conſume away through multitude of years. The ſickneſſes wherwithal they are anoid, are not very many, but thoſe which they haue are continual: for the moſt part their intrals or inward partes, are neuer ſound but ſubiect to corruption, as may appear by their ſpittle, & alſo by their biting, and ſcratching of their nailes, for a man lightly touched by them at ſometimes is as much poyſoned, as by the biting of a mad dog, alſo by reaſon of his extreame hot nature euery each other day he ſuffereth one ſicknes or other, at which time he lyeth proſtrate vpon the earth, roaring not al the day long, but at certain houres, and in his wrath he is conſumed through the heat incloſed in his own body. And in his beſt eſtate he is afflicted with a quartan Ague, euen then when he ſeemeth to bee in health, and except this diſeaſe, did reſtraine his violence and mallice by weakning of his body, he would be farre more hurtful to mankind then he is: and this is to be vnderſtood, in the ſummer time he falleth into this diſeaſe ſometimes at the ſight of a man, & is cured by the bloud of dogs, according to *Albertus* and *Phyſioligus*, when he feeleth himſelfe ſick, throgh aboundance of meat, he faleth a vomiting, either by the ſtrength of nature, or elſe helpeth himſelfe by eating a kind of graſſe, or green corne in the blade, or elſe rapes, and if none of theſe preuaile, then he faſteth, and eateth no more till he find eaſe, or elſe if hee can meete with an Ape, he deuoureth and eateth his fleſh, and this is the principall remedy and medicine, which hee receiueth againſt all his diſeaſes, both in youth and age, and when he groweth old, being no more able to hunt Harts, Boares, and ſuch beaſts, he exerciſeth his whole ſtrength in the hunting, and taking of Apes, whereupon he liueth totally; and for theſe cauſes, there is a compariſon betwixt the lion and the Dolphin, in *Aelianus*. *Leoni, & delphino multa ſunt communia, vterq; imparat, ille terrenis, hic aquatilibus beſtijs, ſenectute ambo tabeſcunt, & cum ſunt in ægritudine, illa terreſtris, ſimia medetur, huic marina, quodq; ſimia remedio eſt*: that is, the lion and the *Dolphin* do agree in many thinges, both of them are kings, this ruleth ouer the beaſts of the earth, and that ouer the beaſts of the ſea, both of them conſume through age, and long life, and as the lion recouereth, by eating an Ape of the earth, ſo is the Dolphin cured by eating an Ape of the Sea, and thus much for the diſeaſes and cure of lions.

The length of a Lyons life, and their diſeaſes.

Albertus

Cardan

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Ridiculous imitation.

The fat of Lyons *Raſis.* *Albertus.*

Marcellus. *Sextus.*

There is an hearb which *Democritus* calleth *Helianthe*, growing in the Maritime Mountaines of *Cilicia*, and *Themiſcira*, wherewithall the fat of lions, decocted with Saffron, and paulme wine with which al the kings of Perſia were anointed, to make thē beautiful bodies to looke vpon. And aboue al other things, the Magicians preſcribed this compoſition, to make a man inuincible, the taile and head of a Dragon, the haires of a Lyons forehead,

Magical phyſicke for to be inuincible

Martia non vidit, maius arena nefas.

Hauing thus ſpoken of the taming and taking lions, it alſo now followeth to entreat of the length of their life, and the diſeaſes that are incident vnto them, with their ſeuerall cures: firſt therefore, it is held that they liue very long, as threeſcore, or foureſcore yeares: for it hath beene ſeene, that when a lion hath bin taken aliue, and in his taking receiued ſome wound wherby he became lame, or loſt ſome of his teeth, yet did he liue many yeares, & alſo it is found that ſome haue bin taken without teeth, which were all fallen out of theyr head through age, and *Aelianus* ſaith, that a lion and a *Dolphin*, doe both conſume away through multitude of years. The ſickneſſes wherwithal they are anoid, are not very many, but thoſe which they haue are continual: for the moſt part their intrals or inward partes, are neuer ſound but ſubiect to corruption, as may appear by their ſpittle, & alſo by their biting, and ſcratching of their nailes, for a man lightly touched by them at ſometimes is as much poyſoned, as by the biting of a mad dog, alſo by reaſon of his extreame hot nature euery each other day he ſuffereth one ſicknes or other, at which time he lyeth proſtrate vpon the earth, roaring not al the day long, but at certain houres, and in his wrath he is conſumed through the heat incloſed in his own body. And in his beſt eſtate he is afflicted with a quartan Ague, euen then when he ſeemeth to bee in health, and except this diſeaſe, did reſtraine his violence and mallice by weakning of his body, he would be farre more hurtful to mankind then he is: and this is to be vnderſtood, in the ſummer time he falleth into this diſeaſe ſometimes at the ſight of a man, & is cured by the bloud of dogs, according to *Albertus* and *Phyſioligus*, when he feeleth himſelfe ſick, throgh aboundance of meat, he faleth a vomiting, either by the ſtrength of nature, or elſe helpeth himſelfe by eating a kind of graſſe, or green corne in the blade, or elſe rapes, and if none of theſe preuaile, then he faſteth, and eateth no more till he find eaſe, or elſe if hee can meete with an Ape, he deuoureth and eateth his fleſh, and this is the principall remedy and medicine, which hee receiueth againſt all his diſeaſes, both in youth and age, and when he groweth old, being no more able to hunt Harts, Boares, and ſuch beaſts, he exerciſeth his whole ſtrength in the hunting, and taking of Apes, whereupon he liueth totally; and for theſe cauſes, there is a compariſon betwixt the lion and the Dolphin, in *Aelianus*. *Leoni, & delphino multa ſunt communia, vterq; imparat, ille terrenis, hic aquatilibus beſtijs, ſenectute ambo tabeſcunt, & cum ſunt in ægritudine, illa terreſtris, ſimia medetur, huic marina, quodq; ſimia remedio eſt*: that is, the lion and the *Dolphin* do agree in many thinges, both of them are kings, this ruleth ouer the beaſts of the earth, and that ouer the beaſts of the ſea, both of them conſume through age, and long life, and as the lion recouereth, by eating an Ape of the earth, ſo is the Dolphin cured by eating an Ape of the Sea, and thus much for the diſeaſes and cure of lions.

The length of a Lyons life, and their diſeaſes.

Albertus

Cardan

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Ridiculous imitation.

Celius.

The fat of Lyons *Raſis. Albertus.*

Marcellus. Sextus.

Magical phyſicke for to be inuincible

and the marrow of his bones, the ſpume or white mouth of a conquering Horſe, bound vp together with a dogs clawes in a Harts skin, with the nerues of a Hart or Roe. The dung of a Lyon drunke in wine, maketh a man for euer more to abhor wine.

It was alſo wont to be obſerued, that when Lions forſooke the Mountaines and woods, to come and liue in fruitfull and fertil ſoiles, it did foreſhew ſome great drought; and the like deuination did *Agariſta* the mother of *Pericles* make vpon her dreame, when ſhe was with child, for ſhe thought ſhe brought forth a lion, & ſo in ſhort time after, ſhe brought forth *Pericles*, who was a valiant man, and a great conqueror in Græcia. The ſight alſo of a lion as a man trauaileth by the high waies, is very ominous, and taken for an euill ſigne. There was alſo a propheſie giuen out by *Pythias*, concerning *Cypſelus* the Sonne of *Etion* which ſaid in this manner;

Alex. ab alex

Concipit in petris aquila enixura leonem
Robuſtum, ſæuum, genua, & qui multa reſoluet.
Hæc bene nunc animis, verſate, Corinthia proles,
Qui colitis pallenem, altam q. Corinthium.

A monſter like a lyon.

In the yeare of our lord 1274. there was a certaine Noble Woman in the Biſhopricke of *Koſtnizer*, which brought forth a child like to a Lyoneſſe in al parts but it had the skin of a man; vnto this diſcourſe I may adde the Images of lyons, both in Temples, and alſo vpon ſhieldes, and firſt of all in the temple where the ſhield of *Agamemnon* hung vp, (as *Paucennius* writeth) there was the picture (*Feare*,) drawn with a lyons head, becauſe as the lyon ſleepeth little, and in his ſleepe his eies be open, ſo is the condition of Feare, for we haue ſhewed already, that the lyon when he ſleepeth hath his eies open, and when he waketh he ſhutteth them, and therefore the ancients did ſimbolically picture a lyon vpon the doors of their temples, and vpon the ſhips alſo, in the forepart of them, they ing raued the figure of lions, according to this ſaying of *Virgil*:

The Images and ſeuerall ſtatues of Lions.

Celius

Anthologius

Aenæia puppis
Prima tenet roſtro, phrigios ſubiecta leones.

It was alſo a vſuall cuſtome to picture lions about fountaines and Cundits, eſpecially amongs the Egyptians, that the water might ſpring forth of their mouths, *Quoniam nilus, aruis Egipti, nouam aquam inuehit, ſole tranſeunte leonem, becauſe that Nilus, did ouerflow the fields of Egypt, at what time the ſun paſſed through the ſign Leo.* Therefore alſo the Riuer *Alpheus* was called *Leontios poros*, the lions fountaine, becauſe at the heads thereof, there were dedicated the pictures of many lions. There was a noble Harlot called *Leena*, which was acquainted with the tiranies of *Harmodius* and *Ariſtogiton*; for which cauſe, ſhe was apprehended, and put to greiuous tormentes, to the intent ſhee ſhould diſcloſe them, but ſhe endured all vnto death, neuer bewraying any part of their counſell: After her death, the *Athenians* deuiſing how to honor that vertue, and becauſe ſhee was a Harlot or common curtizan, they were not willing to make a ſtatue for her in the likeneſſe of a woman, but as her name was *Leena*, that ſignifieth a lyoneſſe, ſo they erected for her the picture of a lioneſſe, and that they might expreſſe the vertue of her ſecrecy, they cauſed it to be framed without a toong: Vpon the graue of *Layis* there was a couering containing the picture of a lyon, holding a Ram in his forefeet by the buttockes, with an inſcription, that as the lyon held the Ram, ſo do Harlots hold their louers, which *Alciatus* turned into this Epigram:

Varrinus

Pauſanias
Athenæus

Quia ſcalptus ſibi vult aries quem parte leæna,
Vnguibus apprenſum poſteriore tenet?
Non aliter captos quod & ipſa teneret amantes
Vir gregis eſt aries cluni tenetur amans.

There was alſo a lyon at *Delphos* which waied ten talentes of gold, and at the entrance of *Thermopilæ* vpon the tombe of *Leonides* the Captaine of the *Spartans*, there ſtood a Lyon of ſtone: Vpon the ſteps of the capital of Rome, ther were two lions of black Marble touchſtone. And the *Cyziceni* ingraued vpon one ſide of their money the picture of a Lyon, and on the other ſide the face of a woman. King *Salomon* built his Iuory throne vpon two Lyons of Braſſe, and vpon the ſteps or ſtaires aſcending vppe to that throne were placed twelue Lyons, here and there. And from hence it came that many kings and ſtates gaue in their armes the Lyon, Rampant, Paſſant, and regardant, diſtinguiſhed in diuers coullers

Agricola

lers in the fields of Or, Argent, Azure, and Sables, with ſuch other termes of Art. The earth it ſelfe was wont to be expreſſed by the figure of a Lyon, and therefore the image of *Atergas* was ſupported with Lions. *Sybale* the fained Godeſſe of the Mountaines was caried vpon Lyons. And it is fained that the *Curetes*, which nouriſhed *Iupiter* in *Creete*, who was committed to them by his mother *Rhea* by the anger of Saturn, were turned into lyons, who afterwards by *Iupiter* when he raigned were made the kinges of beaſts, and by him enioyned to draw the chariot of his mother *Rhea*, according to this verſe; *Oppianus. Varinus.*

Et iunctæ currum, dominæ ſubiere leones.

There is a conſtellation in heauen called the Lyon, of whom *Germanicus* writeth in this ſort, that he is the greateſt and moſt notable amongſt the ſignes of the *Zodiack*, containing three ſtars in his head, and one cleare one in his breaſt, and that when the Sun commeth to that ſigne which happeneth in the month of Iuly, at which time the vehement heat of ſummer burneth the earth, and dryeth vp the riuers. And therefore becauſe the Lyon is alſo of a hot nature, and ſeemeth to pertake of the ſubſtance and quantity of the Sun, he hath that place in the heauens. For in heate and force he excelleth all other beaſts as the ſun doth all other ſtars. The conſtellation of the Lyon.

In his breaſtes and forepart hee is moſt ſtrong, and in his hinder part more weake, ſo is the ſunne, encreaſing vntill the noone or forepart of the yeare, vntill the ſummer, and afterwardes ſeemeth to languiſh towards the ſetting, or latter part of the yeare called the Winter. And the Lyon alſo ſeemeth alwaies to looke vp with a fiery eye, euen as the Sunne which is patent with the perpetuall and infatigall ſight vpon the earth. The Lyon alſo is a ſignification of the ſunne, for the haires of his mane do reſemble the ſtreaming beames of the ſunne, and therefore this conſtellation is ſtiled with the ſame epethites that the Lyon and the Sun are, as heate-bearing, æſtiue, ardent, arent, calent, hot, flammant, burning, *Herculean*, mad, horrible, dreadfull, cruell, and terrible. It is feigned of the Poets that this Lyon was the *Nemæan* Lyon ſlaine by *Hercules*, which at the commaundement of *Iuno* was foſtered in *Arcadia*, and that in anger againſt *Hercules* after his death, ſhe placed him in the heauens. *Macrobius.*

To conclude this ſtory of the Lyons: it is reported of the Diuels called *Onoſceli*, that they ſlew themſelues ſometimes in the ſhapes of Lyons and Dogges, and the Dogge of *Serapis* which was fained to haue three heads, on the left ſide a Wolues, on the right ſide a Dogges, and in the middle a Lyons. We haue ſhewed already, that the people called *Ampraciotæ* did worſhip a Lyoneſſe becauſe ſhe killed a Tyrant. And the Egyptians builded a Citty to the honor of *Lyons*, calling it *Leontopolis*, and dedicating Temples to *Vulcan* for their honor. And in the porches of *Heliopolis*, there were common ſtipends for the nouriſhing of lions. Lyons nouriſhed in Temples, and worſhipped.

As in other places where they are fed daily with Beefe, and haue alſo windowes in their lodgings, with great Parkes and ſpaces allotted vnto them for their recreation and exerciſes: with an opinion that the people that came vnto them to offer and worſhippe them, ſhould ſee a ſpeedy reuenge through deuine iudgement vpon al thoſe that had wronged them by periury, or broken the oath of fidelity. To conclude, in holy Scripture, we finde that our Sauiour Chriſt is called the Lion of the tribe of *Iudah*; for as hee is a lambe in his innocency, ſo is he a Lion in his fortitude. The Deuil alſo is called a roaring Lion, becauſe Lions in their hunger are moſt of al ful of furie and wrath. And ſo I wil conclude and end this ſtorie of Lions, with that Emblem of *Alciatus*, deſcribing how litle Hares did reioice and leape vpon dead Lions;

Qui toties hoſtes vicerat ante ſuos,
Dum curru et pedibus nectere vincla parant.
Conuellant barbam, vel timidi Lepores.

The medicines of the Lyon.

The blood of a Lyon being rubbed or ſpred vpon a Canker, or vpon a ſore which is ſwelled about the vaines, wil preſently and without any paine cure and eaſe the griefe thereof. Whoſoeuer doth anoint his body all ouer with the blood of a Lyon, may ſafely and without any danger trauaile amongſt any wilde Beaſtes whatſoeuer. The fleſh of a Lyon being eaten either by a man or Woman which is troubled with dreames and fantaſies in the night time, will very ſpeedily and effectually worke him eaſe and quietneſſe. The ſame alſo being boyled or baked, and giuen to them which are diſtraught of their wits to eate doth bring them eaſe and comfort, and renew their wits againe: it is alſo very good for the paines or deafeneſſe of the eares. And being taken in drink, it helpeth thoſe which are troubled with the ſhaking of the ioyntes or the Palſie. Whoſoeuer ſhall haue ſhooes made of the hide or skinne of a Lyon or Wolfe and weare them vpon his feete, he ſhall neuer haue any paine or ache in them.

Albertus Sextus.

Aeſculapius.

Galen.

They will alſo defend him that vſeth them from the gout, or ſwelling in the feete or Legges. The skin or hide of a Lyon is alſo very good for either man or Woman which are troubled with the piles or ſwelling of the vains, if they ſhall but at ſome ſeuerall times ſet vpon it.

The fat of a Lyon is reported to be contrary to poyſon and venemous drinks, and being taken in Wine it will by the ſent expell all wilde Beaſtes from any one: and it doth alſo reſiſt and [illegible] away the ſent or ſmell of Serpents, by which they follow men to deſtroy them. Whomſoeuer doth annoint his body all ouer with the tallow or ſewet of the raines or kidny of a Lyon, ſhall by the ſent and ſauor thereof expell and driue away from him all Wolues, how greedy and rauenous ſoeuer they be. A man being throughly annointed with the greace of a Lyon being melted, doeth driue away from him and put to flight any liuing creature whatſoeuer, and alſo venemous and poyſonous Serpents themſelues. If any wilde beaſt bee annointed with the tallow or ſewet of a Lyon which is diſſolued and clarified, he ſhall neither be troubled with the ſtinging of Flies or Bees. The fat or greace of a lyon being mingled with Oyle of Roſes, doth keepe the skinne of the face free from all blaſtings and blemiſhes, being annointed thereupon, and doth alſo preſerue the whiteneſſe thereof, and being mingled with Snow Water, doth heale any fleſh which is burnt or ſcortched vpon a man, and doth alſo cure the ſwelling of the ioynts. The ſewet or fat of a lyon being mingled with other oyntments, and annointed vpon the places of either man or woman who haue any blemiſhes in any part of their bodies, doth preſently expel the ſame. The ſame vertue hath the dung or durt of a lion being mixed with the aforeſaid vnguent.

Raſis.

The greace of a lyon being diſſolued and preſently againe conglutinated together and ſo being annointed vppon the body of thoſe who are heauy and ſadde, it will ſpeedily exterpate all ſorrow and griefe from their heartes. The ſame alſo being mixed with the marrow of an Hart and with lettice, and ſo beaten and bruiſed, and afterwards mingled altogether, is an excellent remedy againſt the ſhrinking of the Nerues and ſinewes, and the aches of the bones and knuckels about the legges being annointed thereon. The greace of a lyon by it ſelfe onely, mixed with a certaine ointment is alſo very profitable to expell the gout.

The ſame being mingled with Oyle of Roſes, doth eaſe and help thoſe which are troubled daiely with Agues and quartan Feauers. The ſame alſo being diſſolued and poured into the eares of any one which is troubled with any paine in them, will preſently free him from the ſame. There is alſo in this lyons Greace, another excellent vertue which is this, that if the iaw-bone of any one be ſwelled and annointed ouer with this greace being melted, it will very ſpeedily auoide the paine thereof.

The fat or ſewet of a Lyon being melted and mixed with certaine other thinges, and ſo miniſtred vnto any one that is troubled with the wringing of the bowels, and bloody flix, in the ſame manner as a gliſter is vſed, is commended for an excellent remedie for the

ſame

ſame. The ſame alſo being mingled with a certaine oyle and warmed together, and anointed vpon the head of any one, whoſe haire doth ſhed, or is troubled with the Foxes euill, doth immediatly helpe and cure the ſame. The ſeede of a Hare being mixed with the fat of a Lyon, and annointed vpon the priuy members of any one, will ſtirre and incitate them vp to luſt, how chaſt ſoeuer they ſhall be. *Galen*

The fatte of a Lyon mingled with the fatte of a Beare, and melted together, being anoynted vpon the belly, doth allay and aſſwage the hardneſſe thereof, as alſo any other paine or griefe in the ſame. The braines of a Lyon, as alſo of a Cat, being taken in drink, doth make him mad vnto whom it is giuen. The ſame being mingled with ſome ſmall quantitie of oyle of ſpike, and powred or diſtilled into the eares of any one which is deafe or thicke of hearing, will very effectually cure the deafeneſſe. *Myrepſus* *Albertus*

If the eye teeth of a Lyon be hung about the necke of a yoong childe before that he caſt his teeth, and the beginning of his ſecond or new teeth, they will keepe him for euer from hauing any ache or paine in them. The hart of a Lyon being beaten into ſmall powder, and taken in drinke, doth very ſpeedily cure and heale thoſe which are troubled with Agues and quartaine feauers. The liuer of the Lyon being dryed, and beaten to powder, and put in the pureſt wine which is poſſible to be gotten, and ſo drunke, doth take away the paine and griefe from any one which is troubled with his liuer. *Raſis* *Pliny*

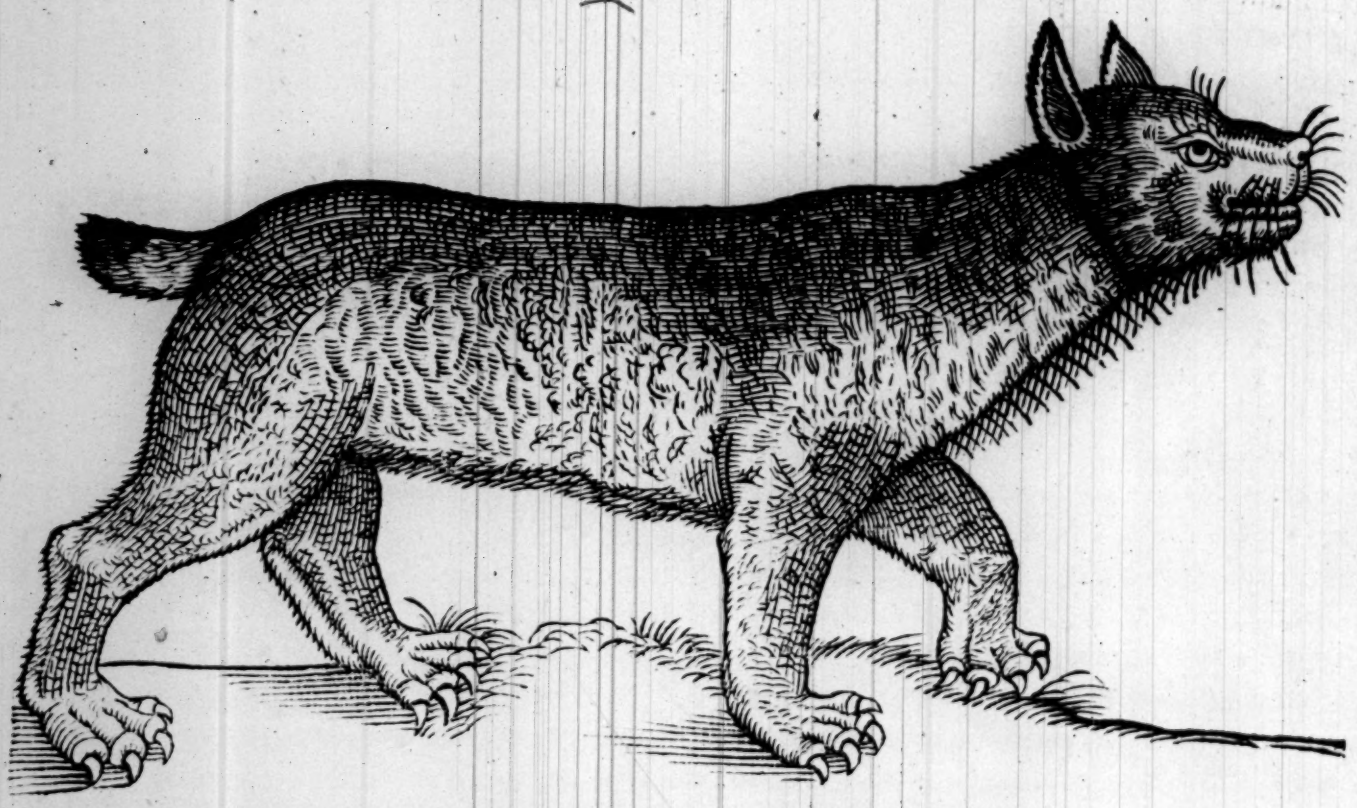
The gall of a lion being taken in drinke by any one, doth kill or poyſon him out of hand. But ſome doe impute this venome, to be in the gall of a leopard. The gall of a lion being mixed with pure water, and anoynted vpon the eyes of any one, will take away the blemiſhes thereof, and cauſe them to ſee clearely: and the fatte of the lyon being added thereunto, is an excellent remedie againſt the falling ſickneſſe. A very little parte or dram of the gall of a lyon being put in wine and ſo drunke, will ſpeedily helpe and cure thoſe which are troubled with the yellow iaundiſe. The ſame diſeaſe is alſo cured by yellow carets being ſtamped and put in wine, and ſo giuen in drinke. *Beruntius* *Albertus*

For the ſores or blemiſhes in the eyes, the gall of a lyon being mingled with hony, and ſo anointed vpon them, is commended for a very ſpeciall and effectuall cure or healing. The gall of a lyon, a Beare, or an Oxe be mixed with certaine other vnguents, is very much vſed for the extending or moouing forward of conception. The right ſtone of a lyon being beaten together with roſes, and ſo ſtrained hard, vntill ſome liquid iuice or water doth proceede from them, and ſo taken in drinke, doth make that party barren, vnto whom it is giuen: it hath the like effect in it, if it be eaten, either roaſted or broiled, or raw and bloodie. The fat which procedeth from the priuitie or ſecret parts of a ſhe lyon being put in a veſſell made of Iuory, and ſo being temperately mollified, is commended for a very effectuall and ſpeedy meanes to hinder conception. The dung, or dirt of a lyon being dryed into powder, and mixed with ſome certaine ſoft and eaſie ointment, with which any one may be eaſily anointed ouer all his body, doth driue away the blemiſhes and ſpots in the skinne. *Galen* *Raſis* *Aetius* *Albertus*

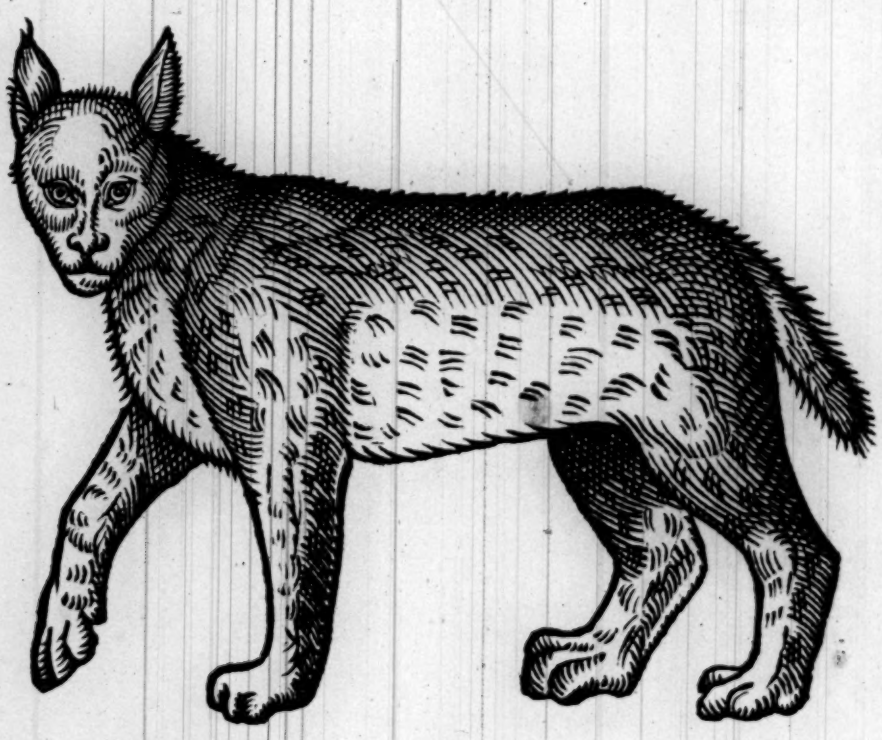
The hurts or ſores which are bitten either by a male or female lyon, are ſo full of matter and filthy corruption, that the running thereof can be ſtayed and repreſſed neither by lapping of cloathes about them, nor by waſhing them with ſpunges: they are cured by the ſame meanes as the ſores which are bitten by rauenous dogs are, as I haue before declared in the cures of the Hyæna. The wounds which are made by the teeth of a lyon are very hurtfull: for as much as the venome of their interior partes doth goe into the wounds, and when the wounds are tyed, the venome iſſueth from them into the thinges with which they are tyed, and the ſame bindings being againe bound vpon the wound, doth ſo infect it, that it can be cured by no other meanes but by the aforeſaid medicine. The bitings of lyons and ſuch like beaſtes are ſo dangerous, in regard of their ſtrength and fierceneſſe, for they doe not onely bite, but alſo wreath and teare the wounds which they make with their teeth, or nailes: and thus much ſhall ſuffice for the cures of the Lyon. *Ariſtotle*

Of

OF THE LYNX.



The picture of a Linx, once in the Tower of London, which was firſt deſcribed by Doctor Cay.



The names of the Linx.

THe wilde beaſt which amongeſt the Germaines is named *Luchſs*, by making a name from the *Linxe*, or as others write *Lux*, or *Luxs*: amongſt the Italians is at this daie called *Lupo ceruero*, *or Ceruerio*, being engendered betwixe a Hind and a wolf; and likewiſe amongſt the Rhætians which ſpeak Italian; and the Sabandians, and the Dalmatians or Illiriaus *Ceruiro*. But thet e was certaine *Bohemian* of late, which declared that the Linx as he coniectured, was called amongſt the Illyrians *Rys* (and that it was called *Luchſs* among the Germaines) but that amongeſt the Illirians was leſſer then the other, yet verie like.

The

The Spaniards do as yet cal him by the Latine name *Lince*, euen as certain Italian writers in their vulgar tongue, as *Alunnus* doeth teſtifie. In certain places in *Heluetia*, and about *Sedunus*, they call him *Thierwolfe*. Amongſt the barbarous writers hee is called by the name of an *Ounce*: which I do ſuppoſe to be a *Panther*. *Fr. Alunnus* doth ſay, that this beaſt was called of certaine *Italian* writers in the vulgar tongue, *Lonza*, ſome interpreting it to be a Lioneſſe, ſome a *Pardall*, a *Panther*, or a *Wolfe*, engendered of a *Hind* and a *Wolfe*.

Ounces do commonly ſeeme to be called rather Linxes, then Panthers: but although ſome late writers do attribute the name to a Leopard or a leſſer Panther, it ſeemeth notwithſtanding corrupt from the Linx: for he is a creatur very like him both in his craft and ſhape of his body, but a Linx hath his taile ſhorter, and his longer. *Libards*-bane doth kil Leopards and Linxes. *Bellonius.* *Auicenna*

THESE FIGVRES WERE TAKEN *by Olaus Magnus, wherin the Linx purſueth a wild Cat.*

The *Latines* call this beaſt *Lupus Ceruarius*, and Linx of the Greeke word *Lugx*, from whence the German *ein luchs*: and it hath bene beleeued, that the Latine name was giuen vnto it, becauſe they were ingendred betwixt a Wolfe and Hind, but there is no wiſe man that will ſuppoſe or be eaſily induced to beleeue, that beaſts of ſuch hoſtility, and aduerſe diſpoſitions in nature, ſhould euer ingender or ſuffer copulation together; and therefore I rather ſuppoſe that it is called *Ceruarius*, either beeauſe it hunteth Harts and Hindes, or elſe becauſe it imitateth their young ones in the outward colour and ſpots in the skinnes. There was a beaſt (ſaith *Pliny*) which was called *Chaus*, and by the French *Raphlus*, brought in publicke ſpectacle by *Pompey* the great out of *France*, which in ſhape reſembleth a wolf, and in ſpots a leopard; and therefore I think that *Chaus*, *Raphlus*, and *lupus ceruarius*, are diuerſe names of one and the ſame wilde Beaſt, and yet by diuers writers it is confounded with the *Thoes*, or with the Panther, or with the Ounce. The reaſon of the Latine names.

But I cannot agree thereunto, ſeeing it is written by *Pliny*, that about the Riuer *Padus* in *Italy*, there are certain beaſts called *Lynces*, from whence commeth the *Lyncurion*, which by *Zenothomis* are called *Langæ*, and by others *Languriæ*. And *Solinus* alſo agreeth thereunto, taking *Lupus Ceruarius*, for a kind of Linx.

Some haue fabled that there is a Beaſt called *Lynceus*, which *Suidas* and *Varinus* call *Oxuderches*: and they ſay, that the eies of it are the beſt ſighted of al the beaſts in the world. *Oppianus* maketh two kind of Linxes, one, a greater, and hunteth Harts and great Beaſtes, the other a ſmaller and hunteth wilde cats and Hares. And firſt of all I wil ſet downe the deſcription of this beaſt, according as it was taken in England by that learned Phyſitian *D. Cay*, whoſe words I do heere expreſſe. There is in the Tower of London (ſaith *Iohn Cay*) a beaſt which eateth fleſh, his whole body being of the greatnes of a lamb of two months old, hauing his head, mouth, feet, and nails, like to a cat. But concerning his beard, & taile, his Two kindes of Linxes. A ſtory of a Linxe by D. Cay, taken in England by the ſight of this beaſt in the Tower.

his beard hangeth downe on both ſides, diuided in the middle with ſundry colours, the former being white, and the latter blacke: his taile is ſhort and thicke, being from the middle to the vppermoſt part red, and to the lower part blacke: his eies being yellowe, the haire of the eye-lids obſcurely waxing white. His eares erected vpright, as the eares of a catte, being repleniſhed within with white haire, without couered with white and blacke, but ſo that the vpper parte is blacke, the middle, (for it is deuided into three parts) be white, and the loweſt blacke againe. Neither is it content to be ended in his owne courſe, except alſo that his former partes, or the fartheſt brinkes or edges, and alſo his latter may be bended on the other ſide, in like manner as the edges of the prieſts hatte of the Græcian church are folded amongſt the *Venetians*.

In the top of his eares there are placed ſome blacke haires, as it were a foretop or tuft. The colour of this beaſt in the outmoſt parts is red, in the innermoſt white, but ſprinkled here with blacke ſpots, and almoſt by rowes, and there with ſpots ſome-what lighter then the other, all his haire being for the moſt part white all ouer: all his body except the aforeſaid ſpottes, as it is in certaine blacke skinnes of young Conies. And on both the ſides of his noſe there are foure ſpots ſet in order. In both his lippes, as now wee will declare: in his vppermoſt lippe there are fiue orders or rowes, being of a very equall diſtaunce.

In the firſt row, and the vpper, foure: in the ſecond, fiue: in the third, eight: in the fourth, fiue; in the fift, there are foure, and theſe alſo euery one in his order, hauing an equall diſtance. In the lower lip there are onely ſeauen more manifeſt and euident, being placed in two rowes. In the firſt, four, to the very mouth of the lippe, in the ſecond after them three others: after theſe, other leſſer but not placed with ſo certain and true order as the vppermoſt.

In the vpper lippe on both ſides there are certaine white haires being rougher then thoſe in Cats and Lyons. His noſe, is ſomewhat of a pale red colour, being ſomewhat diſtinct or apart from the reſt of his face on euery ſide with a blacke line. Another line alſo doth deuide the outermoſt part of his noſe by length (as in an Ounce) but onely being lightly lead by the toppe or higheſt parts, not impreſſed higher by the lower-moſt.

The skinne of his feet is exceeding hard, and his nailes are hid in his feet (as the nailes of an Ounce and a cats are) neither doeth he put them forth at any time, vnleſſe in taking of his prey as they do.

He doth climbe wonderfully, ſo, that what he may be able to do in that thinge (either in his caue or den) nature her ſelfe doth teach. He is a quicke-moouing-creature, and cannot ſtand ſtill in a place, ſo that except (by meer chance) the voice of a wood-pecker in the basket of a certaine country man (who came then onely to ſee the *Lyons*) had made him quiet and attentiue, there had bene no hope of the portraiting out the picture of his body. He being preſent he was moſt quyet: but he going away, hee would neuer ſtande ſtill: wherefore I was conſtrained to ſend my man after the Countrey man to buy the birde, which beeing preſent, he ſtood very ſtill vntill the buſines was diſpatched and the worke abſolutely perfected.

Our Country men call it *Luzarne*, it is doubtfull whether we ſhoulde call it *Leunce*, or *Lynx*, in the affinity of the words. His skinne is vſed by Noble-men, and is ſold for a great price. He is angry at none but them which offer him iniury, his voice is like a cats, when he would ſnatch away the food from his fellow. He is louing and gentle vnto his keeper, and not cruell vnto any man, *ſo farre Doctor Cay.*

Another deſcription taken by the ſight of a ſkin

Vnto this deſcription of Doctor *Caius*, I may adde another deſcription that was taken by the ſight of the skinne of this beaſt. The length whereof from the tip of the noſe vnto the very taile, was foure ſpannes, and fiue fingers, and the length of the taile ſeuen fingers, the bredth of the ſhoulder-blades of his backe, and the toppe of his necke was two palmes, ſix fingers, and a ſpanne; the length of his forelegges a ſpanne and fiue fingers, and the length of his hinder-legges, a ſpanne and three fingers, the haire was very ſofte, but yet thicke and deepe, the tippes of the haire vpon his back were white, but in the neather moſt parts they were red, and they are moſt white which fall downewardes on boeth ſides from the middle of his backe.

In

In the middle they are more redde and dusky, the middle of the belly, and eſpecially the lower part is white, but both ſides of it are white and red, and euery where vppon his belly there are black ſpots, but moſt plentifull in the bottome of the belly, and on both ſides. The vppermoſt part of his necke, right ouer againſt his eares, hath great blacke ſpottes, his eares are ſmall, and not bigger then a little Triangle, in the edges they are black, although with the blacke haires there are mingled ſome white. His beard is mixed with blacke, and white haire, which haire is great like to briſtles. The teeth are moſt white and the vpper canine teeth hange ouer the neather, the breadth of a finger, whereof ſixe are ſmall, and of thoſe ſixe two are the greateſt, and all the reſidue are very ſmall on the neather chapp, and to conclude, al the teeth were like a common Weaſils or Martill: his feet were very rough, being fiue diſtinct clawes vpon the fore-feete, and foure vppon the hinder, which clawes were very white and ſharpe.

The price of a Lynxes ſkin

The taile was of equal bigneſſe and thicknes, but in the tip thereof it is blacke. Theſe skinnes are ſold for three Nobles a peece, and ſometime for ſix, and ſometimes for leſſe, according to the quantity of the skinne and countrey wherein it is ſold. And vnto this deſcription do *Bellonius* and *Bonarus* agree. For *Bellonius* at *Conſtantinople* ſaw two *Lynxes*, much like vnto cats, and *Bonarus* had oftentimes ſeene them hunted in *Moſchouia*, *Littuania*, *Pollonia*, *Hungaria*, and *Germany*: But he commendeth aboue al other the Linxes of *Scotland* and *Sweſia*, as moſt beautifull, hauing Triangular ſpots vpon theyr skinnes. But the *Indian* and *Affrican* Linxes, he ſaith haue round ſpots, ſharpe-briſtly-ſhort-haire, and full of ſpots on all parts of their body, and therefore they are not ſo delicate as the *Linxes* of *Europe*, which with good cauſe he conie&tureth to be the Linxe that *Pliny* ſpeaketh of, and not vnlike to that which is bred in *Italy*. There are Linxes in diuers countries, as in the for-named *Ruſsia*, *Littuania*, *Pollonia*, *Hungary*, *Germany*, *Scotland*, ſo alſo they are moſt abundant in *Scandinavia*, in *Sweſia*, ſo alſo about *Hyelſus*, and *Helſyngia*: likewiſe in all the Regions vpon the Alpes, and in *Sylua Martia*, they are alſo very plentiful in *Aethiopia*, in *France* and *Italy*, about the riuer *Padus*, and in the Iſland *Carpathus*: and thus hauing diſcourſed of their country and proportion, whereby their differences and kindes may bee diſcerned, we will leaue euery one of them to their particular, and proceed to the treatiſe and deſcription of their general natures.

Countries of Lynxes.

Their outward ſhape and feuerall partes

There is no great difference betwixt their outward ſhapes and proportion, for both the ſmaller and the greater haue bright eies, diuers coloured skins, a little head, a nimble and cheareful face, and (*Albertus* ſaith) that their body is longer then the body of a Wolfe, but their legges ſhorter, miſtaking the Linxe for the *Thoes*. Their eyes ſtande forth of their heads very far, their tongue like the toong of a Serpent, (and *Textor* affirmeth) that they haue pappes or vdders in their Breaſtes, but ſurely hee taketh *Linxe* for *Sphinx*.

Their meat goeth into the belly ſtraight through the maw, without ſtaying, and therein is a note of their inſatiable voracity, for none but inſatiable beaſts or birds are ſo affected, as in birds, the *Cormorant*. It hath no ankle bone, but a thing like vnto it, the nails are very long, as you may ſee in two of the former pictures, but hee hideth them within his skin til he be angry, ready to fight or climbe, or otherwiſe affected, as you may ſee by the picture of the Linx taken in the Tower of London.

The inward proportion and antomy of their bodies is like vnto a mans, and therefore *Galen* giueth this leſſon to ſtudents in Phiſicke, *Præſtat ſimiarum homini, quam ſimilimarum artus deſſicare, cum te in exemplo, exercere inſtitues, ſin ea non detuo, aliquam ei proximam delegito, aut ſi nulla omnino Simia reperiatur, Cynocephalum, vel Satyrum, vel Lincem, ſummatim ea omnia, quibus artuum extrema, indigitos quinq; diſcreta ſunt.* That is to ſay. It is good to diſcect thoſe bodies which are likeſt to a man, when one would inſtruct himſelfe in anatomy, and if he cannot find an Ape, let him take a Baboone, a Satyre, or a Linx, and generally any creature, the extremity of whoſe ſinnewes and ioynts are diuided into fiue fingers or toes.

There be ſome that haue thought, that Panthers, Pardals, Linxes, or Tygers, hadde bin all of the kind of cats, becauſe of a mutuall reſemblance in the greatneſſe and ſtrength of their nailes, in the diſtinction of their ſkinnes, which are partye coloured and faire, hauing

uing alſo a round head, a ſhort face, a long taile, a nimble body, a wilde mind, and gette their meat by hunting: but heerein I leaue euery man to his owne beſt liking and opinion: for when we haue done our beſt to expreſſe their natures and ſeuerall properties, it ſhalbe ydle to ſpend time about diſputation to what ranke or order, euery beaſt ought to be referred. For euery one that readeth our ſtory and ſeeth our pictures may either bee ſatisfied, or els amend our labour.

The actions and disportions of Linxes

Stumpfius

The *Linx* therefore biteth moſt cruelly and deepe, and therefore is accounted, *Rapax animal, inſtar lupi ſed callidius*, a Beaſt as rauening as a wolfe, but more crafty, they get vp into trees, and from them leape downe vppon very great beaſtes, and deſtroy them, beeing enemies both to men and beaſts, and at their pleaſure, according to neceſſity, ſet vpon both.

the places of their abode.

They are taken ſomtimes in Germany, in the dutchy of *Wertinberg*, and that it was once credibly affirmed, one of them leaped downe from a tree vppon a countrey man, as he paſſed vnder the ſame tree, but being weary, and hauing an axe on his necke, he receiued her on the ſharp edge thereof, and ſo killed her, otherwiſe ſhe woulde ſoone haue killed him.

their meat or foode.

They liue in the mountaines alſo, where they are killed by poiſon, or elſe hunted by armed men on horſe-back, and included with multitudes, for their hunting is perilous, and therefore they muſt be incloſed with great company. Some take them with ditches as we heard before Lyons were taken, others in ſnares or ginnes laide vppon the rockes, and ſtones, and whenſoener they are hunted with Dogs, they run directly to the woods or to the next trees, wherein they are killed by gun-ſhot.

Olaus mag.

In the Summer time they are very weake and liue among the Rockes, neuer ſtrayinge farre from their owne lodging, hurting no man vntill the autumn. They hunt wilde goats, whom they follow from Rocke to rocke, leaping as faſt, or faſter then the Goates. They hunt alſo wilde cats and Hares, and ſome other little beaſts, but the greateſt Linxes hunt Hartes and Aſſes, and their manner is as wee haue ſaide already, to get vp into trees, and there to ly in waite for their prey, vntill they eſpy it vnder the boughes, and then ſuddenly leape into the necke thereof, whether it be a man or a great Beaſt, wherein they fix their clawes ſo faſt, that no violence can ſhake them off, but with the ſharpeneſſe of their teeth, bite into the ſcull, and eate out the braines to the vtter deſtruction of the man or beaſte, whomſoeuer they light vpon, but if it be a ſmall beaſt, they eate the whole body thereof, and not onely the braines.

A ſingular note of forgetfulneſſe,

Pliny.

Solinus.

Yet this is a wonderfull ſecret in their nature, that although they be long afflicted with hunger, yet when they eate their meate, if they heare any noiſe, or any other chaunce cauſe them to turne about from their meat, out of the ſight of it, they forgette their prey, notwithſtanding theyr hunger, and goe to ſeeke another bootey, neuer remembring that which they had before them, nor yet returne backe againe to eate thereof. The voice of this beaſt is called by a ſpeciall worde in Latine, *Orcare*, or *Corcare*, which I may Engliſh croaking, or whining, for the voice thereof is not great, and therefore the Author of *Philomela* ſaith, *dum linxes orcando fræmunt, vrſus ferus Vncat*, while the *Linxe* croaketh, the wilde beare whineth. And *Arlunus* ſaith, *Corcare vox lupæ Ceruarij*, to croake is the voice of a *Linx*.

the voice of Linxes.

the ſight of Linxes.

It is thought that of all beaſtes they ſeeme moſt brightly, for the poets faine, that their eie-ſight pierceth through euery ſolid body, although it be as thicke as a wall; yet if you offer vnto it any thinge which is tranſparent, it is much offended, and ſometimes blinded, but I cannot tell, whether the ſight be attributed to the Linxe truely accordinge to nature, or fabulouſly in imitation of the poeticall fiction of *Lynceus*, of whome it was ſaide in auncient time, that hee ſawe thorough ſtone Walles, of whome *Horace* writeth thus:

Non poſſis oculo, quantum contendere lynceus
Non tamen id circo, contemnas lippus in vngi.

Orpheus.

Marcus Tullius alſo ſaith in this manner, in the admiration of *Lynceus* eye-ſight, as thogh darkenes did not hinder it, *quis eſt tam lynceus qui in tantis tenebris nihil offendat. Apollonius* ſaith, that ſo great was the perfection of this mans eye-ſight, as he was beleeued to ſee per-

perfectly downe into the earth and what was don in Hell. *Plutarch* ſaith, that he could ſee thrugh trees & rocks. *Pauſanias* writeth, that he was a king, and raigned after *Danaouita*. *Pyndarus* writeth that *Ida* and *Lynceus* were the ſons of *Aphaneus*, and that a contention growing betwixt *Ida* and *Caſtor* and *Pollux* at the marriage of *Helena* becauſe they twaine would haue rauiſhed *Phoebe* and *Ilayra*, the wiues of *Ida*, and *Lynceus* did therefore ſlay *Caſtor*, and afterwards *Lynceus* ſlew *Pollux* when he ſpyed him lie vnder an Oake, from the mountaine *Taygetus*. The Fables of the Poets about Linceus.

Wherefore *Iupiter* ſlew *Ida* with lightning, and placed *Caſtor* and *Pollux* in heauen among the ſtars. There was another *Lynceus* husband of *Hypermneſtra*, Daughter of *Danaus*, which *Danaus* hauing commanded all his daughters in the night time to kill their husbands, ſhe onely ſpared hir husband *Lynceus*. But the truth is, that *Lynceus* of whom there is ſo many fables of his eieſight, was the firſt that found out the mines of gold, ſiluer and Braſſe in the earth, and therefore ſimple people ſeeing him bring golde and ſiluer out of the earth, and comming now and then vpon him while he was a digging deepe for it, vſing the light of Candles, which he neuer brought out of the pits, they fooliſhly imagined, that by the ſight of his eies he was firſt of all led to ſeeke for thoſe treaſures, and from hence came the common prouerb. *Lynceo perſpicacior*, for a man of excellent eye-ſight; and to conclude others ſay, that *Lynceus* could ſee the new Moone the ſame day or night that ſhe changed, and that therefore the fame of his eye-ſight came ſo to be celebrated, becauſe neuer any mortall man ſaw that ſight himſelfe excepted. And from theſe fables of *Lynceus* came the opinion of the ſingular perſpicacity of the beaſt Linx: of whom as I ſaid before, as the ſight is very excellent, and ſo farre excelling men, (as Galen ſaith) like as is alſo the ſight of *Egles*, ſo I do not hold any ſuch extraordinarie and miraculous ſence to be in this beaſt, after any other manner, then the Poets did feigne it to be in *Lynceus*, except as before ſaid, *Omnes imbeciliore ſumus cernendi poteſtate, ſi aquilarum et Lyncis, acuminibus conferamur*. And therefore the prouerb before ſpoken of, may as well bee applyed metaphecically to the beaſt Linxe, as poetically to the man *Lynceus*, and ſo much may ſuffice for the ſight. It is reported alſo that when they ſee themſelues to be taken they do ſend forth teares and weepe very plentifully. Their vrine they render all backewards, not onely the female but the male alſo, wherein they differ from all other beaſts: and it is ſaid of them, that they knowing a certaine vertue in their vrine, do hide it in the ſand, and that thereof commeth a certaine pretious ſtone called *Lyncurium*, which for brighneſſe reſembleth the Amber, and yet is ſo congealed and hardned in the ſand that no carbuncle is harder, ſhining like fire, wherewithall they make ſealing rings, which cauſed *Ouid* to write thus:

Victa, racemifero Lyncas dedit India Baccho
E quibus vt memorant quicquid veſica remiſit
Vertitur in lapides, & congelat aere tacto.

Theocritus

Cœlius.

Palephatus

N. Spreng: Their vrine and teares or weeping Vrine conge led into a medicinal ſtone

But they ſay that of the male commeth the fiery, and yellowe Amber, and of the female commeth the white and pale Amber. In Italy they call it *Langurium*, and the beaſt *Languria*, and *Lange*. This *Lyncurium* is called of ſome *Electrum*, *Pterygophoron*, and they ſay it is the ſame which will draw vnto it leaues, ſtrawe, and plates of Braſſe and yron, according to the opinions of *Diocles*, and *Theophraſtus*, and that being drunke out of Water is good for the ſtomacke, and very conuenient for the fluxe of the belly, according to *Dioſcorides*, and that it cureth the paines of the reines, and healeth the kings euill, according to *Solinus*; And *Theophraſtus* goeth about to eſtabliſh this opinion by reaſon, and laboreth to perſwade it as probable, that the vrine of a Linx, ſhould congeale into a ſtone among ſand, as well as the vrine of a man, to ingender a ſtone in the raines or in the bladder.

And of this opinion is *Pliny*, *Theophraſtus*, *Heſychius*, *Varinus*, *Zenothimis*, *Plutarch*, and *Ariſtotle*. But in my opinion it is but a fable: For *Theophraſt* himſelfe confeſſeth that *Lyncurium*, which he caleth *Lyngurion*, and Amber *Hualos*, is digged out of the earth in *Lyguria*. *Sudines*, & *Metradorus* ſay that there is a certain tree in *Lyguria*, out of which amber is taken, & this tree is the blacke Popler, & it is alſo very probable, that ſeeing this Amber was firſt of all brought into *Greece* out of *Lyguria*, according to the denomination of all

ſtrange things, they called it *Lyngurium* after the name of the country, whereupon the ignorant Latines did feigne an etimology of the worde *Lyncurium*, *quaſi Lynxis vrinam*, and vppon this weake foundation haue they raiſed that vaine buildinge; and for further demonſtration of this truth, (*Dioſcorides* ſaith) in his diſcourſe of the Popler, that it growing about the riuer *Euridanus*, ſendeth forth a certaine humor like teares which groweth hard, whereof they make that which is called *Electrum*, being rubbed, it ſmelleth ſweete, and for that it hath not onely power to draw vnto it, Braſſe, Iron, and ſuch thinges, but alſo gold; It is alſo called *Chryſophoton*; vnto this *Lucianus* ſubſcribeth, and whereas it was ſaid that in Italy this Amber-ſtone is begotten, neare the riuer *Padus*, where ſtand many white Poplers, my coniecture is, that ſome ſuch like humor may iſſue out of them, & not onely by accident, but through affinity of nature, and condenſate into a ſtone, which the people finding, couered in the ſand vnder the trees, and through their former perſwaſion, might eaſily take it for the ſtone ingendred by the vrine of the *Linx*.

Muſhroms grow out of a ſtone.

Hermolaus alſo writeth this of the *Lycurium*, that it groweth in a certaine ſtone, and that it is a kind of *Muſhrom*, or *Padſtoole* which is cut off yearely, and that another groweth in the roome of it, a part of the roote or foot being left in the ſtone, groweth as hard as a flint, and thus doth the ſtone encreaſe, with a naturall fecundity: which admirable thing (ſaith he) I could neuer be brought to beleeue, vntill I did eate thereof in myne owne houſe.

Euax (as is recyted by *Syluaticus* ſaith) that the vrine of the *Linx*, *domi ſeruatus, generat optimos fungos ſupra ſe quotannis*, reſerued at home in ones houſe, bringeth forth euery yeare the beſt *Muſhroms*. This is alſo called *lapis Litzi*, and *lapis praſius*, which is deuided into three kindes, that is *Iaſpis*, *Armeniacus*, and *lapis phrigius*, called alſo *Belemintes*; wherewithall the *Chirurgians* of *Pruſſia* and *Pomerania*, cure greene wounds, and the Phiſitians breake the ſtone in the bladder. But the true *Lyncurium* which is extant at this day, and currant among the Apothecaries, is as light as the Pummis-ſtone, and as big as filleth a mans fiſt, being of a blackiſh colour, or of a ruſſet; the ruſſet is more ſolide, ſandy, and fat, and being bruiſed or eaten, taſteth like earth: both kinds are couered with little white skins, and there is apparant in them, a ſpungy tenatious ſubſtance, and this I take to be the *Muſhrom*, whereof *Hermolaus* ſpeaketh. And by the little ſtones and ſmall skinnes, it may be coniectured to be *corpus heterogones, in terra coaleſcens*: A *Hetrogenian* body, encreaſing in the earth, wherewithall it hath no affinity.

There was another ſtone of the vrine of a Linx to be ſeen in *Sauoy*, the ſubſtance wherof was clearely chriſtal, the forme of it was triangular, the hardnes ſo, as you might ſtrike fire with it, and the colour partly white, and partly like wine mingled with water, ſo that I will conclude, that the vrine of a Linx may engender a ſtone, though not in ſuch manner as is before ſaide. For the Arabian *Iorath* affirmeth, that with in ſeauen daies after the rendring, it turneth into a ſtone; but it is not the *Lyncurius* property ſo called, for that is the Amber or gum before ſpoken of, although catacreſtically ſo called.

And if it be true, that there bee certaine *Muſhroms* neare the red-ſea, which by the heat of the ſunne are hardned into ſtones, then alſo it may follow very naturally, that thoſe ſtones may produce *Muſhroms* againe, for both the diſſolution and the conſtitution of things are thought to be grounded vpon the ſame principles. And thus much ſhal ſuffice for the vrine of the Linx, and the ſtone made thereof.

Vſes of theyr ſeueral parts. *Eberus.*

The skins of Linxes are moſt pretious, & vſed in the garments of the greateſt eſtates, both Lords, Kings, and Emperors, as we haue ſhewed before, and for that cauſe are ſold very deare; The clawes of this beaſt, eſpecially of the right foote, which hee vſeth inſtead of a hand, are encluded in ſiluer, and ſold for nobles a peece, and for Amulets to bee worne againſt the falling ſickneſſe. The loue of theſe beaſts to their young ones is very great, like as the Pardals Lions, and Tygers. The king of *Tartaria* hath tame Linxes which he vſeth in hunting inſtead of dogs. The ancient Pagans dedicated this beaſt to *Bacchus*, feigning that when he triumphed in his chariot of vine branches, hee was drawne by Tygers, and Linxes. And therefore *Virgill* ſaith,

Lynxes tamed.

Quid Lynces Bacchi varie,

And *Ouid*:

Dicta racemifero, Lyncas dedit India Baccho.

The

Al the nailes of a Linx being burned with the skin, beaten into powder, and giuen in drink will very much cohibite and reſtraine abhominable lechery in men: it will alſo reſtraine the luſt in women being ſprinkled vpon them: and alſo very effectually and ſpedily take away either itch or ſcurfe in man or womans body. The vrin of this beaſt is accounted very medicinable for thoſe which are troubled with the ſtrangury, or running of the raines. the medcines of the Lynx.

The ſame is alſo very good and wholeſome for the curing of any paine or griefe in the wind-pipe or throat, *Bonarus Baro* doth affirme that the nailes of Linxes which are in their country, are had in great eſtimation and price amongſt their piers or noble men: for there is a very certaine opinion amongſt them, that thoſe nailes being put vpon the yeard of either horſe or beaſt whoſe vrine is kept backe or reſtrained, will in very ſhort ſpace cauſe them to void it without any griefe at al. He reporteth alſo that their nailes doe there wax white, and that they include them all in ſiluer, and do commend them for an excellent remedy againſt the cramp, if they be worne (peraduenture becauſe they are bending and crooked) by which perſwaſion ther are ſome ſuperſtitious men which hang certain rootes which are crooked and knotty about them, againſt the crampe. There are likewiſe ſome which do aſcertaine that theſe nailes are good and ready helpes for the ſorenes of the vnula which is in Horſes mouthes: and for that cauſe there are many horſemen which carry them continually about them. *Plin.*

The Linxe or wolfe, which is begotten of a wolfe and a Hinde, the Musk-cat, the weaſel and al ſuch other like beaſts, do more hurt men by their biting teeth-wounds then by poiſon. There was a certaine hunter as *Collinus* reporteth, which told him that the fleſh of a Linx being ſod in ſome whot pottage or broth, and afterwardes eaten, would be a very good and wholeſome medicine for the expelling of the Ague, or quartan feauer: and that the bones of the ſame beaſt being brent and pounded into powder, would be a very excellent remedy for the curing of wounds which are old and ſtale, and ful of putrifaction, as alſo the Fiſtulaes which grow in the thighes or hips of men. *Arnoldus.*

Of the Marder, Martell, or Marten.

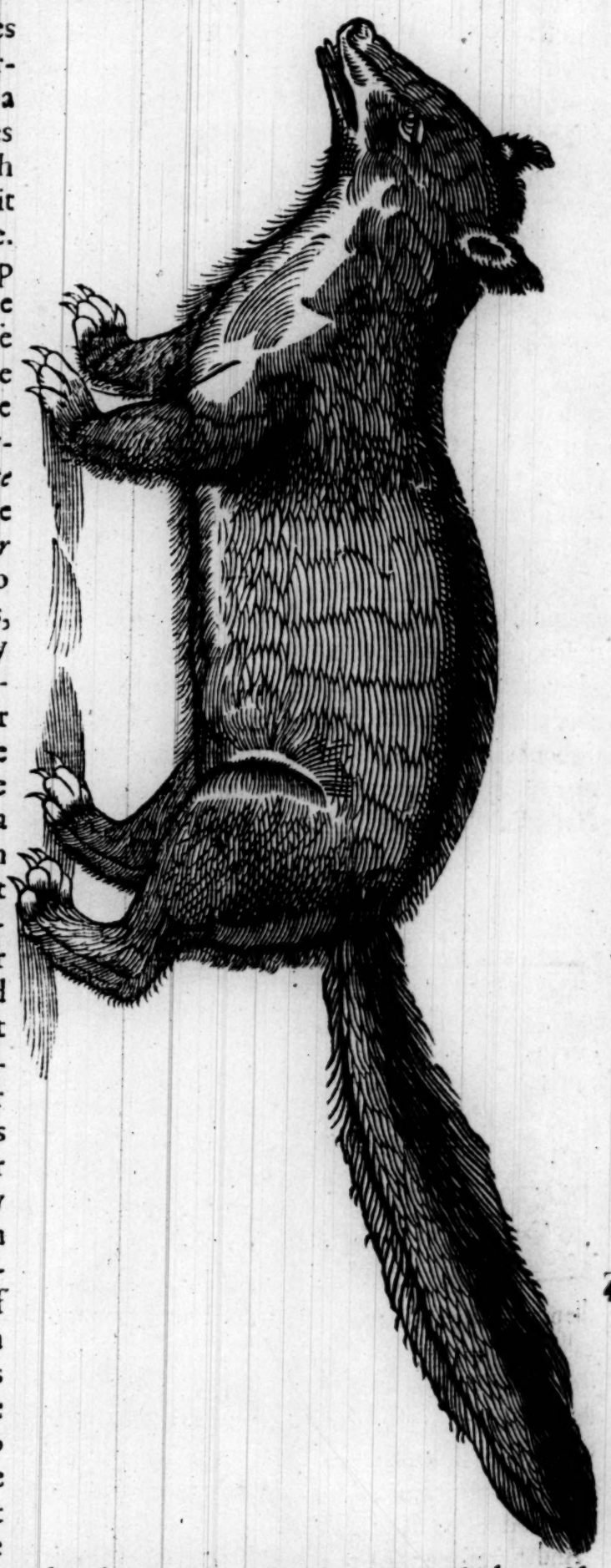
THis beaſt is called in the Hebrew *Oach*, or as ſome ſay *Zÿm*, amongſt the Arabians *Eaſtoz*, or rather *Kacheobeon*, *or Kachineon*, in Latine *Martes*: the Germans *Marder*, *or* Marter like the engliſh, the Italians *Marta*, *Martore*, or *Martorello*, the French *Mardre* or *Foyne*, the Spaniards *Martâ*, the Illirians and Polonians *Kuna*, and ſome later Latins vſe theſe words *Marta*, *Martarus*, *Marturus*, and *Marturellus*, & the reaſon, or etimoligy of this Latin worde is taken from *Martia*, which ſignifieth *Martial*, becauſe this beaſt in warlike & hoſtill manner, deſtroyeth her aduerſaries, and liueth vpon the prey, of hens, birds, and Mice. The Germans deuide theſe into two kinds, which they call by the names of *Tachmarder*, *Huſſmarder*, *Steinmarder*, *Buochmarder*, *Feldmarder*, *Wildmarder*, *Thanmarder*, *Fiechtmarder*, that is to ſay, The fir-Martin, the rock-Martin, the tame-martin, the beech-martin, the field-martin, the wild-martin, and the wall-martin. For they liue either in houſes, wals, and temples, or elſe in rockes, fields, and woods: And yet is not their diſtinction, taken onely from the places of their aboad, but alſo from the goodneſſe of their skins. The ſeueral names

two kinds of Martens

Places of their abode.

And therefore the French call the word Martin by the name of *Foines*: And the skins of the firre-martin, or houſe-martin, are far more beautifull to looke vppon, then thoſe that liue wilde in the trees or woodes. *Agricola* calleth the wood-martin *Baummarder*, becauſe it liueth for the moſt part in trees, and ſaith that it neuer forſaketh the woodes or very ſildome, and therefore in that thing differeth from the firre-martin. But heerein he ſeemeth to be deceiued, that he aſcribeth to the beech-martin, a loamie or red throat, and alſo a continuall aboad among the woods. For they come ſometimes to houſes, and to rocks, for which as we haue ſaid already, it is called a houſe-marder, & rock-marder. And al theſe multitude of names, doe but expreſſe the two kinds afore named, whereof the firre-

The picture of the Marten.



The vſe of their skins & how to chuſe the beſt.

Martin is moſt excelent, for princes and great Nobles are clothed therwith, euery skinne being woorthe a French crowne, or foure ſhillinges at the leaſt. And they are ſo much the beter, when there are more whit haires aſperſed among the yellowe. For their ordinary colour is a deep browne yellowe, and theſe that are cleane white, are foure times worſe then the former; and therefore are not ſolde for aboue three or foure groats a peece, howſoeuer the ſaying of *Martiall*, *Venator capta Marte ſuperbus ad eſt*. Heere commeth the proud hunter that hath killed a *Martin*, may very well be applyed vnto them which take any of theſe beaſts, for they cannot chuſe but bee very ioyful, which get a good ſum of mony for a little labour as they haue for a *martins* skin. By inſpection of the *Foines*, that is; The *martins* of the beech, for the Frenchmen called a Beech *Fau*, from whence commeth the word *Foines*, you may ſee, that that their skins are more dusky, hauing a tail both greater and blacker then the *martins* of the firres. And therefore you muſt vnderſtand, that they of the Firs, are by way of excelency called *martins*, and the other of the woods called *Foines*. There is no great difference betwixte theyr bignes: and if by their skins at any time there ſeeme any inequality, in breadth, or length, it muſt be attributed to their age and differeнce of years, and not to any proportion in nature or diſtinction of kind. And as we haue ſaid that the fir-*martins* are abſolutly the beſt, yet that is not to be vnderſtoode generally. For the *martins* of *Pollonia* are ſo brown, that they are altogither diſliked, and are accounted no better then the common beech-*martins*. Wherefore the bright-browne aſperſed with white haires, is euer accounted more pretious without all exception, and by that colour vpon the backe of the skin, the skinner iudgeth of the woorth, and not by the yellowneſſe of the throat. Of theſe Beech-martins there are great plenty in the Alpes, eſpecially on the South-ſide, which look towards Italy, but verie few of the wal-martins. But on thoſe parts of the Alpes which looke towards *Germany* and the *North*, there are aboundance of fir-martins with yellow throates, for you muſt remember that the wilde *martin* hath a white throat, and the firr-martin a yellow throat.

Difference betwixt Foynes and Martens

Regions bree ding Martes.

There

There are alſo of both kinds in *Heluetia*, and the moſt excellent are in the vailes towardes the Alpes. In France there are no Martins of the wall, but the beach Martins liue in hollow beaches. There are alſo woods full of theſe beaſtes in *Bruſsia*, which the people there call *Gaynt*. *Lanzarucca* a wood of *Scandenauia* foureſcore mile long, is full of Martins. Alſo *Muſcouey*, and *Littuania* haue ſtore of theſe beaſts, and *Sabels*. But they of *Littuania*, are the whiteſt in the world. *Eraſ. Stella*

The people of *Surmaſia* in Europe, weare garments of theſe in ſables; and the inhabitants of *Scithia*, *Hungaria*, neare *Tanayous*, do pay yearly vnto the Emperor of *Ruſhia*, once called the Duke of *Muſcouia*, a certaine number of *Sabels*, and Martins skins. There are alſo ſtore of Martins neare *Braganſa*, and generally in all parts of Europ except in England. *Olaus Mag.* *Io. Bohemus*

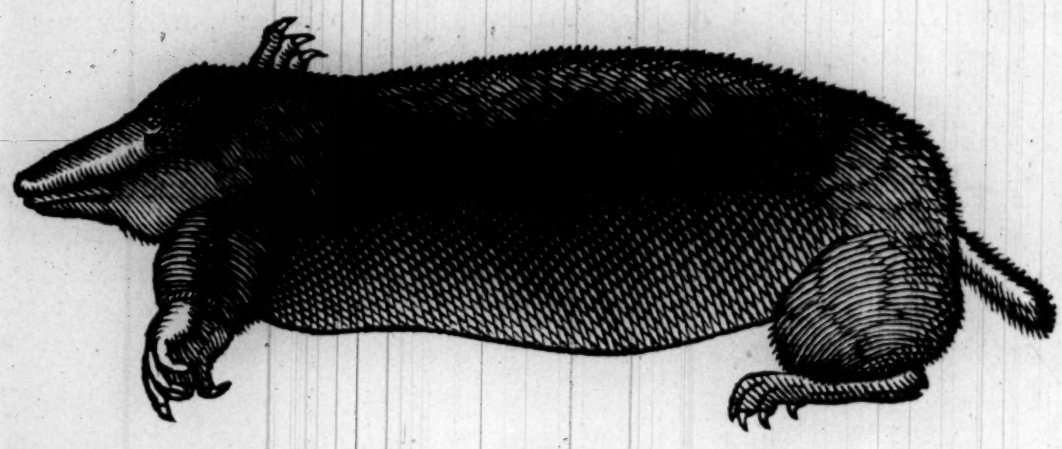
They are in quantity about the bignes of a Cat, hauing longer bodies, but ſhorter legges, with heads and tailes like a Fox, their skins ordinarily broune, white on the throat, & more yellow on the back. Their teeth are exceeding white, and vnequall, one longer then another, being aboue meaſure ſharp, and the canine teeth both aboue and beneath hang out very long. Amongſt which on the neather chap, ſtand ſixe ſmall cutting teeth in a right line ouer againſt one another, which I thinke happeneth not in any other beaſt of the world. The grinding teeth are like a ſaw, being triangular in faſhion, eight aboue, & eight beneath. Whereof the furthermoſt vppon the vppermoſt ſide of the mouth, are more deepe, and inward in the pallat; then all the reſidue, the whole number is thirty two. their quantity and ſeural parts.

The long haires vpon their vpper lip do bend cleane backwards. Notwithſtanding that there be two kindes of this beaſt as already we haue ſaide, yet do the Wood-Martins, or beach-Martins, greatly deſire copulation with the other, wherefore *Albertus* ſaith *miſcentur inter ſe hæc genera, & Martes thagi, fere ſequitur, Martem abietum, tanquam nobiliorem, vt fœtum ex ea nobiliorem acquirat*. The beech-Martin followeth the firre Martin, and deſireth her copulation as the nobler kinde, that he may thereby dignifie his owne yſſue. It ſhould ſeeme that they breede in March, and make their neſtes, like the draies of ſquirrels, and bring forth many at a time; For it was conſtantly affirmed, by a country man of Germany, that he found a neſt of theſe Martins builded like a Squirrelles, hauing foure young ones in it, in the beginning of Aprill. their copulation

If they be taken when they be young, both one and other kind grow wonderfull tame and familiar with men and dogs. And *Geſner* had one of theſe, which loued a little Dog wonderfully, and would follow him abroad whether ſoeuer he went, far or neare. It would alſo play with dogs and men, with teeth and nailes, lying flat vpon the backe like a Cat, and neuer giue any litle hurt. But loſened frō his chain it would wander abroad into the neighbors houſes, and many times far off, but alwaies returne home againe. They which tame them becauſe that they are eaſily exaſperated, and bite deepely when they are angry, doe breake off the tops of their canine teeth with a paire of pinſons, for the preuenting of that miſchiefe. *Ruellius* affirmeth, that the excrement of this beaſt ſmelleth like a musk-cat, and ſaith the reaſon of it is, becauſe they feede vpon ſweete fruits; but we haue heard that they eate pullin birds, eags, and mice, but that they eate of fruits it cannot be proued. I rather attribute it vnto their owne nature. For as the Martin ape ſmelleth ſweetly after his meat, ſo may this Martin-weaſel render a ſweet excrement, to conclud, the skins of theſe beaſts is applyed to gouty legs, and the white haires of the throat made into a cap, is very ſufferant for the headache. They may be taken with dogs, or in traps, but commonly they are taken in ditches or pitfals, acording to this verſe of *Calentius*, wherwithall I will conclude. their Food.

Et laqueo vulpes, & decipe, caſſe, foinas.

OF THE MOLE OR WANT.



The ſeuerali names.

I Do vtterly diſſent from all them that holde opinion that the Mole or Want is of the kinde of Myſe, for that all of them in generall, both one and other haue two longe crooked fore-teeth which is not in Moles, and therfore wanting thoſe as the inſeperable propriety of kind; we wil take it for graunted that it pertaineth not to that ranke or order of four-footed-beaſts. But concerning the Hæbrew name thereof, there is much variance, and little certainety amongſt writers. Some of them calling it *Tinſchemet*, which word is found *Deut.* 14. which is alſo tranſlated by the Chaldees *Beta* or *Baueta* a ſwan, and the Septuagints and *Ierom*, *Ibis*, & *Rabbi Salomon* in another place of the ſame Chapter tranſlate it a Bat, which the French call *Chaulue-ſouris*. But in that place of *Leuit.* 11. where the *Stellio*, the *Lyzard*, and *Tinſchemet* are reckoned vncleane beaſtes, *Rabbi Salomon* interpret it *Talpam* the Mole. The Septuagints *Aſpalax*, the Chaldee *Aſchuta*, the Arabian *Lambaraz*. The Perſian *Angurbah-Dedach*. There is a ſentence *Eſay.* 2. in Hæbrew thus. *Lachepor perot velatalephim*, which by *Munſter* is thus tranſlated. *In die proijciet homo aureos & argenteos deos, in foſſuras talparum & viſpertilionum. In that day ſhal a man caſt away his goods of ſiluer and gold into the holes of Moles and Bats.* By S. *Ierom* it is tranſlated thus: *Proijciet homo Idola, vſque vt adoraret talpas & verſpertiliones. A man ſhall caſt away his Idols to worſhip Moles and Bats.* Some againe make but one word of *Lacheporperot*, and tranſlate it a beaſt digging ditches: and the Septuagints, ydols or abhominations, and thinke that they were ſo called becauſe their outwarde forme repreſenteth ſome ſuch reptile creature, and *Symmachus*, vnprofitable things: but *Aquila Orugas*, digging-beaſts: and therefore at this day all the learned take *Perot* for Moles, ſo called by reaſon of their digging. *Auicen* calleth it *Pelagoz*, a blinde Mouſe. In Greeke it is called ſometimes *Spalax*, but more often *Aſpalax*: yet *Albertus* calleth it by a ſtrange Græcian name *Colty* and *Koky*, which he tooke from *Auicen*.

The Italians retaine the latine word *Talpa*, the Spaniards *Topo*, by which word the Italians at this day call a Mouſe. The French call it *Taulpe*, the Germaines *Mulwerf*, and in *Saxon*, *Molwurffe*, from whence is deriued the Engliſh Mole and Molewarpe. The Heluetitians *Schær* and *Schærmouſe*, and the Molehil they cal *Schærufen* of digging. The *Hollanders* and the *Flemmings* call it *Mol* and *Molmuſſ*, in imitation of the German worde: the Illyrians *Krtize*. And generally the name is taken from digging and turning vp the earth with her noſe & backe, according to the ſaying of *Virgill*:

Aut oculis capti fodere cubilia Talpæ.

Some

Some are of opinion, that it is called *Talpa*, by cauſe it is appointed to an euerlaſting darkneſſe in the earth; of wh ich ſort *Iſidorus* writeth thus: *Talpa dicta eſt eò quòd perpetua cæcitate tenebris damnata, eſt enim abſq; oculis.*

It is called alſo in Greeke *Indouros*, and *Siphneus*, of *Siphnon* the earth, becauſe it liueth in the earth, and turneth it vpward to make it hollow for paſſage. The like I might ſay of his other names, *Ixliocha*, and *Orthoponticos*, but this ſhall ſuffice for his name.

In *Boeotia* about the *Champaignes* called *Orchomenius ager*, there are the greateſt ſtore of Moles in the world, for by digging they vnder-myne all the fieldes, and yet in *Lebadia* another country of *Boeotia*, there are none at all, and if they be brought thither from any other place they wil neuer dig but die. *Rodolphus*, *Oppianus*, and *Albertus* affirme, that they are created of themſelues of wet earth and raine water, for when the earth beginneth to putrifie, the Mole beginneth to take life.

Countries of Moles *Ariſtotle.* *Aelianus.* *Pliny.* Generation of Moles

They are all for the moſt part of a blacke dusky colour, with rough, ſhort, and ſmoth ſoft haire as wooll, and thoſe haires which were whiteſt when they are young, are moſt gliſtering and perfect blacke when they are old: and *Geſner* affirmeth, that hee ſaw in the end of October, a Mole taken, which was very white, mixed with a little red, and the red was moſt of all vpon her belly, betwixt her forelegs and the necke, and that it could not be a young one, by cauſe it was two palmes in length betwixt his head and taile.

These beaſts are all blind and want eies, and therefore came the prouerbe *Talpa cæcior Typhloteros aſpalacos*, blinder then a Mole; to ſignifie, a man without all iudgment, wit, or fore-ſight: for it is moſt elegantly applyed to the minde. Yet if any man looke earneſtly vpon the places where the eies ſhould grow, he ſhall perceiue a little paſſage, by drawing vp the membrane or little skinne which is black, and therefore (*Ariſtotle* ſaith) of them in this maanner probably.

Blindneſſe of Moles.

Allkinds of Moles want their ſight, becauſe they haue not their eies open and naked as other beaſts, but if a man pull vp the skinne of their browes about the place of their eies, which is thicke and ſhawdoweth their ſight, he ſhal perceiue in them inward couered eies, for they haue the blacke circle, and the apple, which is contained therein, and another part of the white circle or skinne, but not apparantly eminent; neither indeede can they, becauſe nature at the time of generation is hindered, for from the braines there belong to the eies two ſtronge neruy paſſages, which are ended at the vpper teeth, and therefore their nature being hindered, it leaueth an imperfect worke of ſight behinde her.

Yet there is in this Beaſt a plaine and bald place of the skin where the eies ſhould ſtand, hauing outwardly a little blacke ſpot like a Millet or Poppey-ſeede, faſtened to a Nerue inwardly, by preſſing it, there followeth a blacke humor or moyſtneſſe, and by diſſection of a Mole great with young, it is apparant (as hath beene prooued) that the young ones before birth haue eies, but after birth, liuing continually in the darke earth without light, they ceaſe to grow to any perfection; for indeede they neede them not, becauſe being out of the earth they cannot liue aboue an houre or two. *Eſope* hath a pretty fable of the Aſſe, Ape, and Mole, each once complaining of others natural wants: the Aſſe, that he had no Hornes, and was therefore vnarmed: the Ape, that he had no taile like other beaſtes of his ſtature and quantity, and therefore was vnhandſome; to both which the Mole maketh aunſwer, that they may well be ſilent, for that ſhe wanteth eies, and ſo inſinuateth, that they which complaine ſhall find by conſideration and compariſon of their owne wantes to others, that they are happy and want nothing that were profitable for them.

Albertus

Oppianus ſaith, that there was one *Phineus* which was firſt depriued of his eie-ſight, and afterward turned into a Mole: It ſhould ſeeme he was condemned firſt to looſe his eies, and afterward his life.

Their ſeural parts & members.

These Moles haue no eares, and yet they heare in the earth more nimbly and perfectly then men can aboue the ſame, for at euery ſtep or ſmall noiſe and almoſt breathing, they are terrified and run away, & therfore (Pliny ſaith) that they vnderſtand al ſpeaches ſpoken of thēſelues, & they hear much better vnder the earth then being aboue & out of the earth

and

And for this cauſe they dig about their lodging long paſſages, which bringeth noiſes and voices to them, being ſpoken neuer ſo low and ſoftly, like as the voice of a man carried in a trunke, reed, or hollow thing.

Their ſnowt is not like a Weaſils (as *Suidas* ſaith) but rather like a ſhrewe-mouſes, or (if it be lawfull to compare ſmall with great) like to a Hogges. Their teeth are like a ſhrews and a Dogges, like a ſhrewes in the neather teeth and furthermoſt inner teeth, which are ſharpe pointed and lowe inwardly; and like a dogges, becauſe they are long at the ſides, although onely vpon the vpper-iaw, and therefore they are woorthily called by the Græcians *Maroötatous*; that is, daungerous-biting-teeth, for as in ſwine the vnderteeth ſtand out aboue the vpper, and in Elephants and Moldes, the vpper hang ouer the neather, for which cauſe they are called *Hyperphereis*.

The tong is no greater then the ſpace or hollowe in the neather chap, and they haue in a manner as little voice as ſight, and yet I marueile how the prouerbe came of *Loquax Talpa*, a pratling mould, in a popular reproach againſt woordy and talkatiue perſons, which *Ammianus* ſaith, was firſt of all applyed to one *Iulianus Capella*, after hee had ſo behaued himſelfe, that he had loſt the good opinion of all men.

The necke ſeemeth to bee nothing, it is ſo ſhort, ſtanding equall with the forlegges. The lights are nothing elſe but diſtinguiſhed and ſeperated *Fibres*, and hang not togither vpon any common root or beginning, and they are placed or ſeated with the hart, which they encloſe, much lower toward the belly then in any other beaſt. Their gal is yellowiſh, their feet like a beares, and ſhort legges, wherefore they moue and runne but ſlowly: their fingers or toes wherewithall they digge the earth, are armed with ſharp nailes, and when ſhe feeleth any harme vpon her backe, preſently ſhe turneth vpwarde and defendeth her ſelfe with her ſnowt and feet: with her feete ſhe diggeth, and with her noſe caſteth awaye the earth, and therefore ſuch earth is called in Germany *mal werff*, and in England *Mole-hill*: and ſhe loueth the fieldes, eſpecially meddowes and Gardens, where the ground is ſoft, for it is admirable with what celerity ſhe caſteth vp the earth.

Cardanus.

They haue fiue toes with clawes vpon each forefoot, and foure vpon each foote behind, according to *Albertus*, but by diligent inſpection you ſhall find fiue behind alſo, for there is one very little and recurued backward, which a man ſlightly and negligently looking vpon, would take to be nothing. The palme of the forefeet is broad like a mans hand, and hath a hollow in it if it be put togither like a fiſt, and the toes or fingers with the nailes are greater then any other beaſt of that quantity. And to the end that he might be wel armed to digge, the forepart of her forelegges conſiſt of two ſolide and ſound bones which are faſtned to her ſhoulders, and her clawes ſpread abroad, not bending downewarde, and this is peculiar to this beaſt not competible to any other, but in her hinder legges boeth before and behind they are like a Mouſes, except in the part beneath the knee, which conſiſteth but of one bone which is alſo forked and twiſted. The taile is ſhort and hairy: And thus much for the anatomy and ſeuerall parts.

the places of their abode

They liue as we haue ſaide in the earth, and therfore *Cardan* ſaith, that there is no creature which hath blood and breath that liueth ſo long togithervnder the earth, and that the earth doth not hinder their exſpiration and inſpiration; for which cauſe they keepe it hollow aboue them, that at no time they may want breath, although they doe not heaue in two or three daies; but I rather beleeue when they heaue, they doe it more for meate then for breath, for by digging and remoouing the earth they take Wormes, and hunt after victuals.

When the wormes are followed by Molds, (for by digging and heauing, they foreknow their owne perdition) they flie to the ſuperficies and very toppe of the earth, the ſilly beaſt knowing that the Molde their aduerſary, dare not followe them into the light, ſo that their wit in flying their enemy is greater, then in turning againe when they are troade vpon. They loue alſo to eat Toads and Frogges (for *Albertus* ſaith) he ſaw a great Toade whoſe legge a Mole helde faſt in the earth, and that the Toade made an exceeding great noiſe, crying out for hir life, during the time that the Molde did bite hir. And therefore Toads and frogs do eat dead Moles. They eat alſo the root of herbs and plants, for which cauſe they are called by *Oppianus*, *poiophagi Herbiuoræ*, herbe-eaters.

In

In the month of Iuly they come abroad out of the earth, I thinke to ſeeke meate at that time when wormes be ſcanty. They are hunted by Weaſels, and wilde Cats, for they will follow them into their holes and take them, but the Cats do not eate them: whereas wee haue ſaid already e, that they haue an vnderſtanding of mens ſpeech when they heare them talke of them. Enemies to Moles.

I may adde thereunto a ſtory of their vnderſtanding, thus related by *Gillius* in his own experience and knowledge. When I had (ſaith he) put downe into the earth an earthen pot made of purpoſe with a narrow mouth to take Moles, it fortuned that within ſhorte ſpace as a blind Mole came along ſhee fell into it and could not get forth againe, but lay therein whyning; one of her fellowes which followed her ſeeing his mate taken, heaued vp the earth aboue the pot, & with her noſe caſt in ſo much, til ſhe had raiſed vp her companion to the brim and was ready to come forth: by which in that blind creature confined to darkneſſe, doth not onely appeare a wonderfull worke of almighty God, that endoweth them with skill to defend, and wiſely to prouide for their owne ſafety, but alſo planted in them ſuch a naturall and mutuall loue one to another, which is ſo much the more admirable, conſidering their beginning or creation as we haue ſhewed already. Vnderſtanding of Moles

Becauſe by their continuall heauing and laboring for meate, they doe much harme to Gardens and other places of their aboad, and therefore in the husband-mans and houſewifes common-wealth it is an acceptable labor to take and deſtroy them. For which cauſe it is good to obſerue their paſſages, and marke the times of their comming to labor, which being perceiued they are eaſily turned out of the earth with a ſpade, and this was the firſt and moſt common way. Taking of Moles

Some haue placed a boord full of pikes which they faſten vppon a ſmall ſticke in the mole-hil or paſſage, and when the mole commeth to heaue vp the earth, by touching the ſticke ſhe bringeth down the pikes and ſharp nailed board vpon her owne body and back. Other take a Wyar or yron, and make it to haue a very ſharp point, which being faſtened to a ſtaffe and put into the earth where the Moles paſſage is, they bend and ſo ſet vp that when the Mole commeth along, the pike runneth into her and killeth her.

The Græcians (ſaith *Palladius*) did deſtroy and driue away their Moles by this inuention, they tooke a great Nut, or any other kind of fruit of that quantity, receipte, and ſolidity, wherein they included chaffe, Brimſtone, and Wax, then did they ſtop al the breathing places of the Moles, except one at the mouth, wherein they ſet this deuiſe on fire, ſo as the ſmoke was driuen inwarde, wherewithall they filled the hole and the place of their walkes, and ſo ſtopping it, the Moles were either killed or driuen away.

Alſo *Paxamus* ſheweth another meanes to driue away and take Molles: If you take white Hellebor, and the rindes of wilde Mercury inſtead of Hemlocke, and dry them and beate them to poulder, afterward ſifte them and mixe them with meale and with Milke beaten with the white of an Egge, and ſo make it into little morſels or bals, and lay them in the Mole-hole and paſſages, it will kill them if they eate thereof, as they will certainely doe. *Paxamus.*

Many vſe to kill both Moles and Emmets with the froath of new Oyle, And to conclude, by ſetting an earthen pot in the earth and Brimſtone burning therein, it will certainely driue them for euer from that place. Vnto which I may adde a ſuperſtitious conceite of an obſcure Author, who writeth, that if you whet a mowing ſyth in a fielde or meddow vpon the feaſt day of Chriſts natiuity, (commonly called Chriſtmas day) all the molles that are within the hearing thereof, will certainly for euer forſake that fielde, meddow or Garden.

With the skinnes of moles are purſes made, for the rough and ſoft haire, and alſo blacke ruſſet colour is very delectable. Pliny hath a ſtrange ſaying, which is this; *Epellibus talparum cubicularia vidimus ſtragula; adeò ne religio quidem a portentis ſummouet delicias*, that is, we haue ſeene the hanginges of chambers made of mole skinnes, ſo that no conſcience of religion cannot auert the monſtrous loue of delights from the afectation of men. Vſe of theyr ſeuerall parts.

For all the auncient Wiſe-men and magicians did hold, that this beaſt was capeable of

of Religiou, *Nullis ęq̃ credunt extis; nullum Religionis capacius iudicant animal, vt ſi quis cor eius recens palpitanſq̃ deuorarit diuinationis & rerũ efficiendarum euentus promittat*, they giue not ſo much credit to any intrals as to theirs, for they iudge that no beaſt is ſo capable of Religion, becauſe if a man eat the heart of a Mole newly taken out of her belly and panting, he ſhall be able to deuine and fortell infalliable euents. Another ſaith, *Veteribus monumentis traditur Gallinaceorum fibris maximè dijs grata videri: ſicut Talparum viſcera* Alex. ab alex *Magi veriſima dicunt, illiſq̃ haud ſecus quam ſolenni victima litari, hæc enim ſunt exta argutiſima, in quibus diuina mens inesſe creditur*: that is. The Fibres of Cockes were woont among auncient monuments to be accounted moſt acceptable to the Goddes, euen as the bowels of Moles (as the wiſe men ſay) and to offer theſe as a moſt ſolemn ſacrifice grateſull to the Goddes, and that in thoſe intrals it was beleeued that the minde and pleaſure of God was ſeated and engrauen; and a litle after he ſaith, that the bowels of Moles and frogs do fortell many great and fortunate euents.

But I will leaue this paganiſme, and let it neuer enter into the hart of a reaſonable man that ſuch beaſts can loue religion, or that God hath planted in their bowels and corrupt parts, ſuch letters of his wiſedome and fore-knowledge which he hath not granted to the immortall and incorruptible ſoule of man. Onely this I find by experience, that before any raine and change of weather, theſe ſilly beaſts heaue vp the earth more aboundantly then at other times, and that in *Theſſaly* (as *Varro* ſaith) a whole Towne was once vndermined by Moles. They were wont to ſacrifice this beaſt to Neptune, becauſe of the affinity betwixt their names, for in Greeke *Aſphaloos* ſignifieth Neptune, and *Aſphalax* a mole. *Alunnus* alſo writeth that they were ſacred and dedicated to hell, becauſe they kept continually vvithin the boſome and bowels of the earth, and to conclude, becauſe that moles would not liue in *Coronea* a part of *Boeotia* before ſpoken of, and thereof came the common prouerbe *Aſphalaca eis Coronean*, a mole is brought to *Coronea*, to ſignifie the hatred of a gift or gheſt to him that is forced to receiue him. Thus much for his natural and morall ſtory, now followeth his medicinall.

The medicines of the Mole.

There is nothing which is more profitable or medicinable for the curing of the bites of a ſhrew, then a mole being flead and clapped thereunto. The ſame doth alſo very effectually cure and heale the blowes or bitings of a Scorpion. Pilles being made with that *Pliny* which proceedeth from moles and with Hony, eaten nine daies together, doth preſerue the body of any one from ſwellings or bunches in the fleſh who ſhall ſo eat them. For the auoiding or driuing away the haires which growe in any part of mans bodie, that they *Arnoldus* may neuer returne or be renewed againe: take a mole and laie her in water to be ſteeped or ſoaked, ſo long as ſhe ſhal not haue any haires left vppon her, with this water annoint the place which is full of hairs, and afterwards waſh it with lye made of aſhes, and then rub it with a linnen cloath; then if you ſhall ſee the haires to returne againe, waſh it twice or thrice in the aforeſaid manner, and they wilbe quite expelled away, and by no meanes can be made eyther to renew or come againe. For the renewing, and bringing againe of thoſe haires which are fallen or decayed, take a mole and burne her whole in the skin, and min- *Fornerius* gle the duſt or pouder which commeth from the ſame with hony vnto the thickeneſſe or faſhion of an ointment, and this being rubbed or annointed vpon the bare or bald place will without dout in ſome ſhort time or ſpace procure the haire to grow thick. For the renewing of haires which fall from horſes. Take a mole and boile her in Oyle, vntill all the *Ruſſius.* fleſh be conſumed and quite diſſolued into a liquid iuice, with this oyle annoint the place which is bare or deſtitute of haires twice euery day for ſome ſhort ſpace, and it will make the haires to grow in great abundance.

For the changing of the haires of horſes from blacke to white, take a mole and boile her in ſalt Water, or lye made of aſhes three dayes together, and when the Water or lye ſhall be quite conſumed, put new water or lie thereunto: this being done, waſh or bathe the place with the water or lye ſomewhat hot; preſently the black haires will fall and ſlide away,

away, and in ſome ſhort time there will come white. Whoſoeuer ſhall take a mole and hold her in his right hand vntill ſhe die, ſhall haue ſuch an excellent vertue therein, that ſhe ſhal eaſe the paine of a womans breaſts onely by touching them.

The duſt of a mole being brent, mingled with the white of an Egge, and anointed vpon a ſheepe, is an excellent and medicinable remedy againſt the Lepric which commeth oftentimes vpon them. The duſt of a mole mixed with oyle or hony, and annointed vpon the skin of either man or woman which is ful of Lepry, wil verie ſpeedily and effectually cure and heale the ſame. The ſame being vſed in the aforeſaide manner, is very good for the curing of thoſe which are troubled with the diſeaſe called the Kinges euill, as alſo for thoſe which haue hard bunches or kernels ariſing in their Arme-holes, and in other parts of their body. *Pliny.* *Marcellus*

The whole body of a mole being taken and burned in the skin into drye duſt, or pouper, is an excellent remedy againſt the diſeaſe called the Fiſtula, as alſo for the purging of the corruption in them and healing of them, being once taking by any man. The ſame being alſo mixed with hony, and rubd vpon the teeth of any one who hath paine in them doth not onely eaſe the paine and greefe thereof, but alſo doth ſtrengthen and make them faſt. The blood of a mole being killed, ſpred or annointed vpon the head of any one which is bald, wil very ſpeedily renew and bring the haires againe. The head of a mole being cut off and beaten together with the earth which is ſtirred vp by moles, and wrought into a paaſt, and rowled togither like a little loafe, is very much vſed for the healing of al ſwellings, and for thoſe things which they cal impoſtumes, as alſo for al ſwellings or kernels which ariſe in the necke, ſo that in the time of the curing of theſe things, the party which is pained and greeued, be not ſuffered to eat any ſwines fleſh. *Vincentius* *Sextus*

The tooth of a liuing mole taken out and tyed or bound to the teeth of any who is griued therein, is commended by the *Magi* or wiſe-men to be an excellent remedy and cure for the ſame. The hart of a mole being eaten nine dayes together, doth very ſpeedily and effectually cure either him or her which ſhal ſo eat it, of that peſtiferous diſeaſe cald the Kings euil, if it be ſo that it hath not bene of too long continuance with them. The ſame is alſo very good and profitable for the aſſwaging of Wens, being vſed in the aforeſaide manner. The liuer of a mole being beaten betweene the handes of him that is troubled with bunches or ſwellings in his back, and afterwards put vpon the ſame, is a preſent help and cure. The ſame effect hath the right foot of a mole for the aſſwaging of bunches and ſwellings ariſing in the fleſh. *Obſcurus* *Pliny.* *Arnoldus*

Of the vulgar little Mouſe.

AS we haue handled the natures, and deliuered the figures of the great Beaſts, ſo alſo muſt we not diſdaine in a perfect Hyſtory to touch the ſmalleſt: For Almighty God which hath made them al, hath diſſeminated in euery kind both of great and ſmal beaſts, ſeeds of his wiſedome, maieſty, and glory. The little mouſe therefore is iuſtly tearmed *Incola domus noſtræ*, an inhabitant in our own houſes, *Et roſor omnium rerum*, and a knawer of al things. And therefore from the ſounde of her teeth which ſhe maketh in gnawing, ſhee is called *Sorex*. Although we ſhal ſhew you afterwards, that *Sorex* is a ſpeciall kinde, and not the name of the general. Wherefore ſeeing there be many kindes of Miſe, and euery one of them deſireth a particular tractate, I thought good to begin with the vulgar little mouſe, and ſo to diſcend to the ſeuerall ſpecies and kindes of all, according to the method of the Phyloſopher, *A notioribus minus ad nota*, from things that are moſt knowne to them that are leſſe knowne. In Hæbrew it is called *Achar*, Leuit xi. where the *Septuagintes* tranſlate it *muyſ*, the Chaldee *Achera*, the *Arabians Fer*, or *Phar*, from whence commeth the *Saraſan* word *Fara*. The *Perſians An Mus*, the *Latins mus*, the *Italians Topo*, or *Sorice*, *Alſorgio*, *O Rato*, *Di-Caſa*, although *Rato* ſignifieth a Rat, both among the Ger- Definition of a Mouſe. The ſeueral names.

Germans, French, and Engliſh. The Spaniards call the little Mouſe, *Ratt*; and the great Rat *Ratz*, the French the little Mouſe *Souris*, which word ſeemes to be deriued from the Latine *Sorex*, and the great mouſe they call *Ratt*. The Germaines the great ones *Ratz*, and the little one *Muſſ*, the Illyrians, and Pollonians, *Myſſ*, which is the Greek word, and the great one they cal *Sczurcz*, the Venetians cal the Rat *Pantegana*, of *Pontis*, the vulgar greeke name, and the Romans *Sourco*.

Denomination of ſundrie creatures frō the Mouſe.

Now the dignity of this little beaſt, may appeare by the name, which hath ſpred it ſelfe both to beaſts, fiſhes, men, hearbs and Citties. To beaſts as we haue ſhewed before in the *Ichneumon*, which is vulgarly called the *Indian*-mouſe, or *Pharoes*-mouſe. And to fiſhes, for there is a little fiſhe called *Muſculus*, and in Greeke *Myſtocetos*, the Whale-mouſe, becauſe it leadeth the way, and ſheweth the Whale whether ſo euer ſhe e ſwimmeth, for the auoiding of rockes, (according to *Pliny*) although *Rondoletius* affirmeth otherwiſe, namely, that that guide of the Whale is called *Egemon*, and *Egetur*, and *Myſtocetus* (hee ſaith) is a ſhell fiſh. Generally moſt kind of Oyſters are alſo called *Myſſ*, becauſe ſometimes they gape and make a noiſe like a mouſe, and cloſe their ſhels againe. The purple Fiſhes be alſo called *Myſſ*, there is likewiſe a kind of pretious ſtone called *Mya*, about *Boſphoras*, *Thraſius*, and many ſuch other dignities, hath the name of this beaſt attained.

Pauſanias.

There was one *Mys*, the ſeruaunt of that famous Phyloſopher *Epicurus*, likewiſe the name of a champion or chalenger, is *Suidas* and *Varinus*, and there was another called *Mus*, of excellent skill, for ingrauing in Siluer, and therefore did draw vpon the ſhield of *Minerua*, the fight betwixt the *Lapithæ*, and the *Centaurs*, and many other things. Whereupon *martiall* made this verſe:

Quis labor in Phyala? docti myos? anne myronis.

There was a Conſull of *Rome*, whoſe name was *Mus*, and therefore *Camerarius* made this riddle of the mouſe; *Parua mihi domus eſt, ſed ianua ſemper aperta, acciduo ſumptu, furtiua viuo ſagina, quod mihi nomen in eſt, Romæ quoq; Conſul habebat.* The *Thraſians* cald *Argilus* a mouſe, and the citty which he builded *Argelus*. *Myes* was a citty of *Ionia*, and a cittizen of that citty was called *Myetius*. *Myon* a citty of *Locri* in *Epirus*, and the people thereof are called *Myones*. *Myoneſus* a little region betwixt *Teon* and *Lebedon*, and acording to *Stephanus*, an Iſland neare *Epheſus*, the firſt port or hauen of *Egypt* opening to the red ſea, is called *Muos armos*, the mouſes hauen, and *Myſia* alſo ſeemeth to be deriued from their ſtem. There is an Iſland vnder the *Equinoctiall* line, called *Inſula murium*, the mouſe-Ilande, becauſe of the abundance of myce therein: and to conclude, euen the hearbs and plants of the earth, haue receiued names from this litle beaſt, as *Hordeum Murinum*, *Myacantha*, *Sperrage*, *Myopteton*, *Myuoos*, *Myortocon* *Mouſe-eare*, *Mouſe-foot*, and ſuch like. There haue bin alſo commedies made of *Myſſ*, as that of *Carſinus*, called *Myes*, wherein the Weaſill ſtrangleth the night-wandring *Myſſ*. And another Greeke comedy called *Galeomyomachia*, that is a fight betwixt cats and myce, wherein the poet doeth moſt pleaſantly faine names of myce, as their king he calleth *Creillus*, that is a fleſh-eater, and his eldeſt ſonne *Pſicarpax*, a corne-eater; and his ſecond ſonne *Psitodarpes* Bread-eater, and his eldeſte daughter, *Lycnogluphe*, candle-eater, and all his auncestors *Carpodaptai*, that is Fruit-eaters. And then he bringeth other myce in, as *Turolicos*, *Pſicolices*, *Cholecoclophos*. *Homer* in his *Batracomiomachia*, that is, a fight betwixt Frogs and mice, doeth very elegantly deſcribe diuers proper names of mice. As *Piscarpax*, whoſe father was *Tuoxartes*, and his mother *Lychomile*, daughter of *Plernotrocta* the king, and then other mice, as *Lychopinax*, *Terogliphus*, *Embaſchitrus*, *Lychenor*, *Troglodites*, *Artophagus*, *Ptermogliphus*, *Pternophagus* *Cnissodioctes*, *Sidophogus*, *Artepibulus*, *Meridarpax*, and *Thulacotrox*, all which are not only out of the aboundance of the Authors wit, but inuented for the expreſſing of the mouſes nature.

Theuetus.

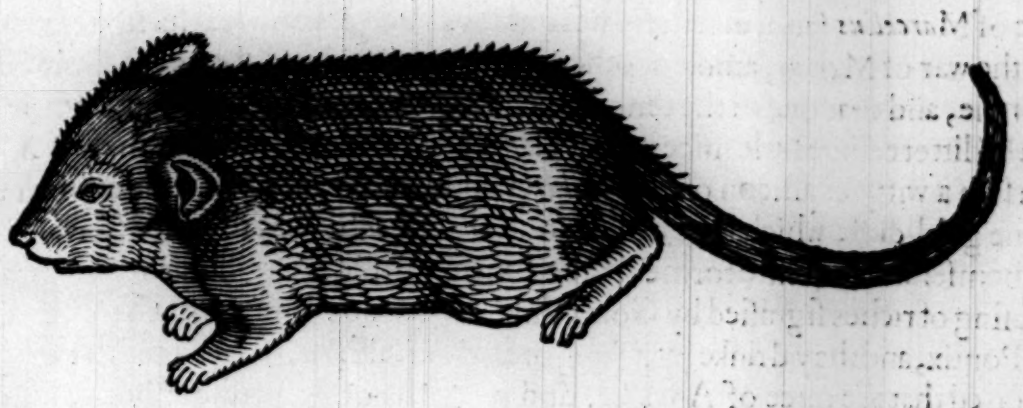
Fictions learned & wittie of the proper nams of Muſe

The colour of Mice.

The Epithets of myce are thes; ſhort, ſmall, fearful, peaceable, ridiculous, ruſtik, or country mouſe, vrbane, or citty mouſe, greedy, wary, vnhappy, harmefull, blacke, obſcene, little, whiner, biter, and earthly mouſe. And the Greeke ones are expreſſed before in the proper names, and thus much may ſuffice for the names of mice. Now to come to theyr ſeuerall nature and ſignifications. Firſt of all concerning their colour. It is diuers, for although *Color murinus* be a common tearme for a mouſe colour of Aſſes, yet notwithſtanding

Scaliger.

Albertus.



ding Mice are ſometimes blackiſh, ſometimes white, ſometims yellow, ſometimes broune and ſometimes aſhe colour. There are White Mice amonge the people of *Sauoy*, and Dolphin in France called *Alaubroges*, which the inhabitants of the country do beleeu that they feede vpon ſnow. But the white Mouſe is aboue all other moſt laciuious and leacherous, and therefore it came into a prouerbe, *Myſſ Leucos, Myſſ Cacos*, the white Mouſe is an ill Mouſe, of whoſe luſt *Alciatus* made this emblem;

The quantity and ſeuerally parts of Mice. *Mathæolus.*

Delitias & mollitiem, Mus creditur albus,
Arguere, at ratio non ſat aperta mihi eſt.
An quod ei natura ſalax, & multa libido eſt?
Ornat romanas, an quia pelliunrus?
Sarmaticum, Murem vocitant plerią, zibellum.

Ariſtotle.
Cicero.

Of all which coniectures of the Poets, the firſt is moſt probable, for the auncientes were wont to call wanton, and effeminate men *Pygargoy*, and *Leucopeugoy*, from their beauty and whiteneſſe. And as there is a difference in their colours, ſo alſo there is in their quantity. For ſome are very great, ſome meanly great, and ſome very ſmal. Their hart is very great, and their liuer and lights encreaſe in the winter time. Alſo the fibres that are in them, doe increaſe and decreaſe with the waxing and wayning of the Moone. For euery day of the Moones age, there is a fibre increaſed in their liuer. And therefore *Lucilius* ſaid well, *Luna dat oſtrea, & implet echinos, Muribus fibras.* That is to ſay. The Moone feedeth Oyſters, filleth Hedghogs, and encreaſeth fibres in Mice. Some of theſe Mice haue a gal, and ſome haue none, as *Ariſtotle* and *Pliny* ſhew in many places.

The Mouſes place of conception haue many holes in it, during the time ſhe beareh hir young ones. There is no creature that heareth more perfectly then a Mouſe, they dwell in houſes of men, eſpecially neare ſupping and dyning roomes, kitchins or larders, where any meat is ſtirring. And they make themſelues places of aboade by gnawing with their teeth, if they finde not conuenient lodginges prepared to their hand, and they loue the hollow places of wals, or the rooſes of houſes, and therefore the Waſpes which in *Ariſtophanes* are called *Drophæ*, that is gnawers of rooſes, are to be vnderſtood to bee Mice, becauſe *Myſſ Drophia* is a Mouſe in the houſe top. In the day time they lye ſtill, ſo long as they either ſee or heare a man, or any other beaſt harmeful vnto them, for they diſcerne their enemies, not fearing an Oxe, though they runaway from a Cat.

Albertus.
Orus.
Aelianus.

They are very deſirous of bread, and delight in all thoſe meats which are made of fruit, for the nouriſhment of men. It is a creature very diligent & exquiſite, both to compaſſe, ſeeke out and chuſe the ſame, ſo that therefore it doth often endanger and looſe his owne life: and finding any cubbards, wood, or ſuch like hard matter, to withſtand his purpoſe, and hinder his paſſage, it ceaſeth not to weary it ſelfe with gnawing, vntill it obtaine the purpoſe. All kinds of Mice loue grain and corne, and prefer the hard before the ſoft, they loue alſo cheeſe, and if they come to many cheeſes together they taſt all, but they eate of the beſt. And therefore the Egyptians in their *Hyrogliphicks* do picture a mouſe, to ſignifie a ſound iudgement and good choice. *Buckmaſt* is very acceptable to Mice, and the Mice in the Ile *Parus*, in *Teredos*, in the Iland *Giaros*, which is one of the Ilands of the *Sporads* in *Cyprus*, and in *Calcis*, they did eat yron, as appeareth by *Ariſtotle*, *Aelianus*, and *Heraclides*.

And it was alſo found, that in a certain Iland neare *Calybes*, Mice eate and deuoure gold, and therefore the Gold-ſmiths did cut them in pieces among their mettles. *Plutarch*, in the life of *Marcellus* ſaith, that there were many prodigies and fearful ſignes that did proceede the war of *Marius*, amongſt other he ſaith that mice did eate the Gold hanging in the temple, and that one of the temple keepers in a certaine trap tooke a female mouſe aliue, who littered fiue little mice in that place, and deuoured three of them. *Anthologius* rehearſeth a witty exaſticon of *Antiphilus*, vpon a mouſe which was ſlit aſunder aliue, for certaine gold-duſt, which ſhee had deuoured, whereby was ſignified how men procure vnto themſelues exquiſite torments, and vnauoidable mortall harmes by ſtealing, and encreaſing of riches ſignified by Gold. Vulgar Mice do ruminate or chew the cud as well as the Pontix, and they drinke by licking or lapping, although their teeth be not ſawed. It is reported that the mice of Affricke, and eſpecially of Libia die aſſoone as they drinke. And the reaſon whereof we will ſhew afterwards in the taking of mice, when we come to diſcourſe of their poyſons. And for the preſent it ſhould ſeeme their temperament, or conſtitution is ſo moyſt that nature can endure no addition. Yet in the plaines of *Arcadia* there are Myce which drinke of a certaine fountains without any harme.

Pliny. *Albertus.*

Mice cannot drinke without danger.

The generation or procreation of *Myce*, is not onely by copulation, but alſo nature worketh wonderfully in engendering them by earth and ſmall ſhowers, as we will ſhew in the diſcourſe of wilde Mice.

Theophraſtus Generation of mice and their carnall copulation.

But the houſe-Mouſe whereof we now entreat, is engendered by copulation betwixt male and female, and they are in generall moſt libidenous, as may appeare by that ſaying of *Crattinus* againſt *Xenophon*, *Phere nun ex aithrias Katapupoſunen muos aſtrapſo Xenophontos*, go to now, for from the skies I wil ſtrike by lightning the *Murin* wantonneſſe of *Xenophon*, and the female is much more venerious then the male, as appeareth by that fable of *Ipicrates* deſcribing the rage of a luſtfull Woman. *Poſtremo ſubijt me, deteſtabilis lena deierans, per dianam, per puellam, per perſephattam, ſe eſſe vittulam, eſſe virginem, eſſe pullam indomitam, at illa myonia erat.* Then followed me that deteſtable band, ſwearing by *Diana* and *Perſephatta* that ſhe was a Heighfar neuer touched, a Virgin neuer ſtained, and a Colt neuer couered, but the truth is ſhe was as good a mayde as a Mouſe. *Politianus* inſtead of, *at illa myonia erat*, hath, *at illa cauus erat Murinus*: that is, ſhe was a Mouſes hole, ſignifieng that her virginnity was loſt, and that ſhe ſuffered any louers as a Mouſe-hole doth any Mice. And from hence came that verſe of *Martiall*, deſcribing the ſpeach of a louer to his loue, calling him her Mouſe and her ioy;

Nam cum me Murim tu cum mea lumina dicis.

Albertus. Copulation of mice.

So that ingenerall all mice, and not onely the white Mouſe are moſt deſirous of copulation. And when they are in copulation, they embrace with their tailes, filling one another without al delay. By taſting of ſalt, they are made very fruitefull, and therefore *Ariſtotle*, and the ſouldiors of Alexander the great do report, that mice by licking one another, and by the licking of ſalt do ingender and conceiue with yong without any other copulation. But what reaſons they haue to lead them to that opinion, I know not, beſide that wonder reported by *Pliny* and *Ariſtotle*, that in a certaine part of Perſia, a female mouſe being ſlit aſſunder aliue, all the young females within her belly are alſo found pregnant conceiued with young.

Two myracles in their procreation and multiplication.

It is very certaine, that for the time they go with yong, and for the number they bring forth, they exceed all other beaſts, conceiuing euery fourteene or ſixteene daies, ſo that it hath beene found by good experience, that a female mouſe hauing free liberty to litter, in a veſſell of millet-ſeede, within leſſe compaſſe then halfe a year, ſhe hath brought forth one hundred and twenty young ones.

Volaterranus *Gillius.* whether mice be docible.

They liue very long, if they be not preuented of their naturall courſe, and dying naturally, they periſh not al at once, but by little, and little, firſt one member, and then another, (Pliny ſaith) *Euolucribus, hirundines ſunt indociles, è terreſtribus* Mures, amonge the Fowles of the ayre, the ſwallowes are vndocible, and among the creatures of the earth a mouſe; yet *Albertus* writeth, that he ſaw in vpper Germany, a mouſe hold a burning candle

dle in her feet, at the commaundement of her maiſter all the time his gueſts were at Supper.

Now the onely cauſe why they growe not tame is, their naturall feare, ſuch as is in Conies, Hares, and Deere. For how can any man or beaſt loue or harken vnto him, who they are perſwaded lyeth in waight for their life, and ſuch is the peſwaſion of all them that feare, which perſwaſion being once remoued by continual familiarity, there is no cauſe in nature but that a Mouſe may be docible as well as a Hare or Cony, which we haue ſhewed heretofore in their ſtories.

It is alſo very certaine that Mice which liue in a houſe, if they perceiue by the age of it, it be ready to fall downe or ſubiect to any other ruin, they foreknow it and depart out of it, as may appeare by this notable ſtory which happened in a towne called *Helice* in *Greece*, wherein the inhabitantes committed this abominable acte againſt their neighbours the Greekes. For they ſlew them and ſacrificed them vpon their altars. Whereupon followed the ruin of the citty, which was premonſtrated by this prodigious euent. For 5. daies before the deſtruction thereof, all the Mice, Weaſels, and Serpentes, and other reptile creatures, went out of the ſame in the preſence of the inhabitants, euery one aſſembling to his owne ranke and company, where at the people wondered much, for they cold not conceiue any true cauſe of their departure, and no maruaile. For God which had appointed to take vengance on them for their wickednes, did not giue them ſo much knowledge nor make them ſo wiſe as the beaſts to auoid his iudgement, and their owne deſtruction; and therefore marke what followed. For theſe beaſts were no ſooner out of the citty, but ſuddenly in the night time, came ſuch a lamentable earth-quake and ſtrong tempeſt, that all the houſes did not onely fall down, and not one of them ſtood vpright, to the ſlaughter of men, women, and children, contained in them, but leaſt any of them ſhould eſcape the ſtrokes of the timber and houſe tops, God ſent alſo ſuch a great floud of waters, by reaſon of the tempeſtuous wind which droue the Waters out of the ſea vpon the Town, that ſwept them al away, leauing no more behind then naked and bare ſignifications of former buildings.

Prefages and foreknoledge of mice.

And not only the citty and Cittizens periſhed, but alſo there was ten ſhips of the *Lacedemonians* in their port all drowned at that inſtant. The wiſedome of the Mouſe apeareth in the prepararion of her houſe, for conſidering ſhee hath many enemies, and therefore many means to be hunted from place to place, ſhe commiteth not her ſelfe to one lodging alone, but prouideth many holes; ſo that when ſhe is hunted in one place ſhee may more ſafely repoſe her ſelfe in another. Which thing *Plautus* expreſſeth in theſe wordes. *Sed tamen cogitato, Mus puſillus, quam ſapiens ſit beſtia, ætatem qui vni cubili, nunquam committit ſuam: cum vnum obſidetor, aliunde perfugium quærit*, that is to ſay, it is good to conſider the little mouſe, how wiſe a beaſt ſhe is, for ſhe will not commit her life to one lodging but prouideth many harbors, that being moleſted in one place ſhe may haue another refuge to fly vnto.

Aelianus.

Their natural wiſdome.

And as their wiſedome is admirable in this prouiſion, ſo alſo is their loue to be commended one to another, for falling into a veſſell of Water or other deepe thing, out of which they cannot aſcend againe of themſelues, they help one another, by letting downe their tailes, and if their tailes be to ſhort, then they lengthen them by this meanes, they take one anothers taile in their mouth, and ſo hang two or 3. in length vntill the Mouſe which was fallen downe take hold on the neathermoſt, which being performed, they al of them draw her out. Euen ſo Wolues holding one another by their tailes, do ſwim ouer great riuers, and thus hath nature graunted that to them which is denyed to many men, namely to loue, and to be wiſe both together. But concerning their maners, they are euil, apt to ſteale, incideous, and deceitefull, and men alſo which are of the ſame diſpoſition with theſe beaſts fearing to do any thing publikely, & yet priuatly enterpriſe many deceits are iuſtly reproued in imitation of ſuch beaſts. For this cauſe was it forbidden in gods law vnto the Iewes, not only to eat, but to touch mice, & the prophet Eſa. ch. 66 ſaith, *Comedentes carnem ſuillã, & abominationem, atq; murem ſimul conſumentur inquit Dominus*, that is they which eat ſwins fleſh, abomination, & the Mous ſhalbe deſtroyed together ſaith the Lord: wherein the prophet threatneth a curſe vnto the people, that broke the firſt law of

Their natural loue to one another.

Aelianus.

Their diſpoſition and their fleſh.

Procopius.

Ariſteas.

Arnaldus.

God, in eating fleſh forbidden, and the Phyſitians alſo ſay, that the eating of the fleſh of Mice engendereth forgetfulneſſe, abomination, and corruption in the ſtomacke.

hurt by mice to the bodies of mankinde.

The eating of bread or other meate which is bitten by Mice doth encreaſe in men and children a certaine diſeaſe in their face, and in the fleſh, at the rootes of the nails of their fingers certaine hard bunches, called by the Venetians *Spelli*, and by the Germans *Leid-ſpyſſen*, and by the Latins *Dentes Muris:* yet it is affirmed, that the fleſh of Mice is good for Haukes, to be giuen them euery day, or euery each other day together with the skin, for it helpeth their entrals, purgeth fleame, and choller, reſtraineth the fluctions of the belly, driueth out ſtones and grauell, ſtayeth the diſtillation of the head to the eyes, and finall corroborateth the ſtomacke. Yet we haue hard that in the kingdome of *Calechut*, they do eate Mice and Fiſhes roaſted in the ſun. And it is ſaid by ſome Phyſitians and Magicians, that the fleſh is good againſt melancholy, and the paine of the teeth, but the medicinall vertues we reſerue to his proper place. Pliny affirmeth a ſtrange wonder, worthy to bee remembred and recorded, that when *Hanniball* beſieged *Caſſelinum*, there was a man that ſold a Mouſe for two hundred pieces of quoine, ſo great was the extremity of famine, that the man which ſold it dyed for hunger, and as it ſhould ſeeme through the want of it, but he which bought it liued by eating therof, the which thing argueth that neceſſity, hunger, and famin, maketh men for the ſafegard of life, to make more reckoning in extremity of the baſeſt creaturs, then in proſperity they do of the beſt. For that perſon which gaue ſo much mony for a Mouſe, at another time woulde haue ſcorned to haue giuen ſo much for foure Oxen.

Medicine of Hawkes.

Demetrius.

Eating of Mice.

And on the other ſide the wretched loue of gaine, which cauſeth a man to endanger his owne life for loue of ſiluer. But I rather thinke that it was the hand of God himſelfe taking vengance of ſuch a couetous diſpoſition which would not ſuffer him to liue, that like *Midas* had gotten ſo much gold.

Enemies of Mice.

The enemies of Mice are many, not onely men which by ſundry artificiall deuiſes kill them becauſe of harme, but alſo beaſts and wilde foule doe eat their fleſh, and liue vpon them. And firſt of all Cats & Weaſels, do principally hunt to catch Mice, and haue bin therefore by the late writers called *Murilegi*, for their taking of Mice. And the nature of the Weaſell is not onely more enclined to hunt after them, then the cat, but is more terrible alſo vnto them, for if the braines of a Weaſell, the haire or rennet be ſprinkled vppon Chéeſe or any other meate whereto Mice reſort, they not onely forbeare to eate thereof, but alſo to come in that place.

Plny.

They are alſo driuen away by the ſprinkling of the aſhes of Weaſels, and as all noiſes make them afraid, ſo none ſo much as the skreetching or crying of a weaſell, for at the hearing thereof they fall aſtoniſhed. And beſides they haue more opportunity to follow and take them then cats, becauſe their bodies are leſſer, and their noſes and ſnouts longer, and therefore they follow them many times into their holes, and very nimbly pul them forth when they thinke they are moſt ſecure. Foxes alſo kill Mice, and in Italy there is a blacke Snake called *Carbonario* from his colour reſembling coales, which I thinke to be the ſame that the Gretians call *Myagros*, from his hunting of Mice. This ſnake doth alſo eat and deuoure Mice. Haukes eate Mice, and all the night-birds, eſpecially the night-crowes and Owles. How hatefull a Mouſe is to the Elephant, wee haue ſhewed already in that ſtory, how in the preſence thereof he will not touch his meate, nor eate any thing ouer which a Mouſe doth run. Nor yet eate in the cratch or manger wherein a Mouſe hath bin. *Ponzettus* affirmeth, that there is great loue betweene Mice and Serpentes, for ſometimes they play together.

Their is a hatred betwixt Bats, Frogs, and Mice, as may appeare by *Anthologius*, *Muſeus*, and others. It is ſaid alſo that they are hatefull to Oyſters, whereof I know no reaſon, except it be becauſe they loue their fiſh. And *Alciatus* hath a pretty embleme, which he entituleth *Captiuus ob gulam*, wherein he ſheweth, that a Mouſe watcheth an Oyſter when he gapeth, and ſeeing it open thruſt in his head to eate the fiſh, aſſoone as euer the Oyſter felt his teeth, preſently he cloſeth his ſhell again, and ſo cruſheth the mouſes head in pieces, whereby hee diſciphereth the condition of thoſe men which deſtroy themſelues to ſerue their belies, And thus much for the loue and enmity betwixt Mice and other beaſts.

Now

Now concerning the actions of men, they hunt Mice to be rid from their anoyances, becauſe they do not onely deſtroy the things they eate, and liue vpon other mens coſt, and therefore *Paraſites* are compared vnto them whom the Germans call *Schmorotzer*, and *Tellerlecker*, that is ſmell-feaſts, and lick-ſpickets, are compared to Mice, becauſe they liue at other mens tables. But alſo Mice do defile, corrupt, and make vnprofitable whatſoeuer they taſt, and therefore the Egyptians, when they would deſcribe corruption, do picture a Mouſe

For theſe cauſes haue men inuented many deuiſes, ſnars, and gins, the generall whereof is called by the Latines *Muſcipula*, and by the Gretians *Muſpala*, and *Miagra*, the diuers and ſeuerall formes whereof I will not diſdaine to ſet down. For the wiſe reader muſt conſider that it is as neceſſary or rather more neceſſary for moſt men to know how to take mice, then how to take Elephants.

And although every woman, and ſilly Rat-ketcher can giue inſtruction enough therin, yet their knowledge cannot excuſe my negligence if I ſhould omit the inuentions and deuiſes of the auncient, whereby they deliuerd themſelues from the annoiances of theſe beaſts. And therefore firſt of al to declare the manner of ketching them in places where corne is kept: Let your mouſtrap bee placed to ketch mice, right againſt the door, but let them haue roome to come in, and in ſhort time it will ſo feare them, that they wil trouble you no more. But if mice breed in the ground vnder creaueſes, except you fill al the creauiſes with mouſtraps, you wil neuer ketch them, which the inhabitants of the Iland *Pandataria* are faine to do.

There are other kind of mouſtraps which do ketch mice aliue: and otherſome which do kil them, either being preſſed downe with the waight of it, or ſtifeld with water, or otherwiſe, as with a ſtronge piece of yron being ſmal, and hung right againſt the butten of the trap, on the which piece of iron they hang meate, and ſo by that meanes the mouſe is ketched by putting her head through the hole to ſnatch at the meate, for ſhe by ſtirring the iron doth loſen the butten, and ſo her heade is ſhut faſt in the hole. And there are other kind of mouſtraps which are couered al ouer, into the which the mouſe may run, & if you haue put any water therein they are preſently ſtifeled. Of al which kind of traps ſhall be ſeuerally tracted: And firſt of all of thoſe which do ketch mice aliue. *Varro.*

The common kind of this mouſtrap is made of wood, long and foure cornerwiſe, and is framed of foure boards, but the hinder part is ſtrengthned with ſtrong wiers of iron, that ſhe may without any danger looke in to ſee what ſhee may get there, and that the ſmell of the which ſhe findeth ther, may alure hir to come to it. And the former part hath a hole in the top, through which there is put a ſmall peece of yron, and alſo there is made a trap-door in form of a percullis, to the which the iron is very ſlightly hung, that when the mouſ commeth to ketch at the meat ſhe is ſuddenly taken by falling of the ſame; but the meat which you faſten to the neather end of this iron hook muſt be fat, or the cruſt of cheeſe or bread, which if it be a little toaſted at the fire it wil not be amiſſe, that the mouſe may ſmell it far off. Some do make theſe kind of traps doble, with one doore at one end, and another doore at another end. Theſe kind of mouſtraps *Peterus Creſcent*: doth cal traps belonging to houſes, which ſhal be ſpoken of hereafter.

The other kind of mouſtrap is made with iron hookes hung in the round circle. In the middeſt of the which brim is put a great many of the ſame wiers, which being made ſharp at euery end are after the forme of the top of a creſt, or helmet, or as it is made in a bownet to ketch fiſhes, and vpon the hooke let their be hung meate, by the which meanes the mouſe comming to the meat, ſticketh her ſelfe vpon the hookes. The manner of making leſſer mouſtraps is with Walnut tree, and that the middle part of it bee not couered, and that there be put to the mouth or brim thereof ſome kind of mettle, ſo that the open part may bend inward, and that the mouſe may not gnaw that which is within except ſhe creepeth vnder: which if ſhee ſhall do, ſhe ſhall preſently be ſhut in by ſtirring the trap.

Alſo there is another kind of mouſtrap which is couered with the barke of a tree, which is cut into equall pieces, and laid croſſe one ouer another, but there is tied a ſwines skinne in the middle, and alſo an earthen pot couered with the ſame barke being firſt ſprinkled *Creſcentiens*

510 with corne that the Mice may cuſtome to come to it, and being dryed with lying they breake in pieces, but you muſt lay them together againe, and fill your pot with Water, by the which meanes aſſoone as euer they are vppon the ſame they fall into the pyt, and ſo are ſtifeled.

And alſo it is reported of thoſe which haue tryed the ſame, that if Mice fall into a veſſell without water, and remaine there a long time without meate, that then they deuoure one another, but if they remaine there ſo long vntill one among them all be left alone, that is to ſay the ſtrongeſt of them all, and that he be ſuffered to go out, whereſoeuer hee ſhall finde any mice hee will eate them vp, and they ſhall haue much adoe to eſcape him, becauſe he hath been ſo long accuſtomed vnto them. I was told alſo of a certaine friend of mine, that a man of *Senenſis* did ſet a purſe in a hollow place, and made it to open and ſhut by ſome deuiſe, ſo that at length he tooke a mouſe, which mouſe hee fed onely with the fleſh of Mice, and after he had fed it ſo a long time, he let it go, who killed all the Mice that he did meete, and was not ſatiſfied with them, but went into euery hole that he could find, and eat them vp alſo. Alſo Mice are taken in veſſels, from whence they canot eſcape, vpon the which veſſell let there be put a ſmall ſtaffe, which is ſo cut in the middle, that ſhe may onely hold her ſelfe by the meate, and when you haue ſo doone, put the kernell of a Nut vpon the middle of the ſtaffe, to the which the Mouſe comming, doth fall into the veſſell with the ſtaffe, and they will be ſtifeled if their be any Water: but if there be none ſhe will be killed.

Creſcentien.

And againe he telleth of another manner of ketching of mice, which is as great as the firſt, and it is after this manner. Take two ſmooth boardes about the length of thy arme, and in breadth halfe thy Arme, but ioyne it ſo together that they may be diſtant from the lower part in length ſome foure fingers or little leſſe, with two ſmall ſpindles or clefts, which muſt be at euery end one, and faſten Paper vnder them, and put a peece of paaſt therin, being cut ouerthwart in the middle, but you muſt not faſten it nigh the middle, & let it be ſo bound that it may eaſily be lifted vp betwixt the ſpindles, that if by ſlipping it ſhould be altered, it migh be brought againe to the ſame forme. But the two ſpindles ſpoken of before, ought to be ioyned together in the ends aboue, & beyond them another ſmal ſpindle to be made, which may hold in the middle a crooked wedge or butten, vpon the which may be hanged a piece of Hogges skinne, ſo that one of them may eaſily be turned vpſidedowne with the skinne, and put thereunto a little peece of earth or ſticke, that the mice may eaſily come to it: So that how many myce ſoeuer ſhall come thereto, and to the meate, ſhall be taken, alwayes by rowling the Paper into his wonted place.

There is another manner alſo, which is to make a round peece of Woode faſtened on both ſides with Needles, and made ſo that the hinder part of it way heauier then the former, and that it ſtand an inch hyer then the other, and then when you haue ſo placed it, throw ſome corne thereon, that the mice may be allured thereto, and tie alſo a peece of fleſh vpon the former end of it; and ſo the Mouſe going into the middle, by the rouling off the ſame, ſlippeth into the kettle which ſtandeth vnder it, which muſt bee halfe full of Water, the circle preſently being as it was before, that very often many mice are ketched in one night by this worke, all falling into the kettle. Alſo there are many kinds of mice-traps where mice do periſh by the waight thereof, and they are made of a ſmal piece of wood made hollow, into the which ſhall fal down another ſmal piece of Wood, but it muſt be made ſo that it may fall waighty to preſſe downe the mice going to the meat, and let the meat be tyed to another little ſmall peece of wood, which being touched, the heauy peece doth preſently fall downe, and ſo by that meanes the mouſe is taken.

Creſcentien.

Our country men do make a trap which is ſomewhat like to this, let two peeces of boords be ioyned together one foot broad, and two foot long, and afterwards let there be put in them a wooden pin, which you muſt faſten to the lower boord, ſo that it may not touche the vppermoſt; and you muſt ſet it ſo that the former part may eaſily moue backewarde and forward, but moreouer the former boord muſt be faſtened to the hinder, like the faſhion of a Gibbet or Gallowes, with two peeces of wood ſtanding vpright, one being put ouerthwart, or after the faſhion of the Greek letter, Π, and it muſt ſtand ſome nine inches high, & as broad as the boord wil ſuffer you, & let the meat be hung in the middle

dle of it, but that boord which is vppermoſt, muſt touch both the ends of the other, and notched according to the bredth, the notch being made after the forme of a wedge deuided into two parts, and an other ſmall peece of wood muſt be put to that which is vppermoſt, almoſt two fingers long, and one finger broad, and let there bee put into the lower notch, a peece of wood with meat at it, ſo that it may be ſlightly faſtened to the brimme of the vppermoſt, that the meate being preſently touched, the other may the eaſiler fall.

And you may lay a ſtone vpon the vppermoſt bord that it may fall the heauier. And there are ſome alſo which to the lower board, doe faſten iron pinnes, made very ſharp, againſt the which the Mice are driuen by the waight of the fall. Furthermore, there is another kinde of trap made to couer them aliue, one part of it cut out of a ſmall peece of woode, the length of the palme of thy hand, and the breadth of one finger, and let the other part of it be cut after the forme of a wedge: and let this peece of wood be erected like a little piller, and let the wedge be put into the notch of an other peece of wood, which muſt be made equall with the other, or very little ſhorter: and this piller muſt bee ſo made, that the mouſe may not periſh before ſhe come to the meate: The wood where the meat muſt ſtand, ought to be a ſpan long, and you muſt faſten the meate about the middle of it, but the former part of it muſt haue a cleft, which muſt begin a little from the brim, and ſhall be made almoſt the length of two fingers, and you muſt make it with two ſtraight corners, and take away halfe the breadth of the wood. Theſe three peeces of woode being thus made ready, thou ſhalt erect a little piller, ſo that the wedge may be downeward, whereby the mouſe may ſee the meate euery where: and let the meate be hung in the former corner of the piller, ſo if the mouſe ſhall touch the meate, he ſhall bee preſſed downe with the fall of the board. Mice alſo by the fall of a cleft board are taken, which is held vp with a piller, and hauing a little ſpattular of wood, whereon the meate ſhall lye, ſo made that the piller doth not open being parted, except when the mouſe commeth to touch the meate, and ſo by that meanes ſhe is taken.

There is alſo another manner of mouſe-trap vſed among vs, which is, let there bee a hole made and compaſſed about with a boord of a foot long, and fiue or ſix fingers broad, the compaſſe whereof muſt be foure fingers, into this hole let there be put a veſſell made of wood the length of ones fiſt, but round and very deepe: and in the middle of each ſide of this veſſell let there be made a hole, wherein there is put in a thread made of yron with meat, and let it be compaſſed about with a ſmall thread which muſt be faſtned ouerthwart the hole: and the part of the thread which hangeth downe muſt be crooked, that the meat may be faſtned thereto, and there muſt bee a peece of the thread without, to the which may be tyed a ſtronger peece of wood, which is the thread whereon the meat is hanged, by the which the mouſe is taken, by putting her head into the veſſel to ketch at the meat.

And alſo mice are taken otherwiſe, with a great Cane wherein there is a knot, and in the top of it let there be made a little bow with a lute ſtring, and there ſticke a great needle in the middle of the pole of the Cane, and let the pole be made iuſt in the middle, and let there be bound a peece of fleſh beneath, ſo prepared that when the mouſe ſhall bite, and mooue the skin, that then the ſtring ſlippeth downe, and ſo the needle pearceth through his head, and holdeth him that he cannot run away. But among all the reſt there is an excellent peece of workmanſhip to ketch mice, which I will heer ſet down. Take a peece of wood, the length of both thy fiſts, one fiſt broad, and two fingers thicke, and let there be cut off about ſome two fingers, a little beyond the middle of halfe the breadth. And that breadth where it was cut, ought to be more declining and lower, after the manner of this letter A. And you muſt put to the ſide of this a peece of wood, halfe a circle long, bending, and in the middle part of each ſide holes pearced through, ſo that the halfe circle may be ſtreight and plainely placed to the foundation of the woode, that the trap being made, it may reſt vpon the ſame halfe circle, and vpon this halfe circle let there be placed iron nailes very ſharp, ſo that the inſtrument by falling downe may couer the irons of the halfe circle as ſoone as euer they touch the ſame,

Furthermore there is another manner of trap, when a veſſell out of which they cannot eſcape, is filled halfe vp with water, and vpon the top thereof Otmell is put, which will

ſwim,

ſwim, and not ſinke, making the vppermoſt face of the water to ſeeme white, and ſolid, whereunto when the mouſe commeth, ſhe leapeth into the oate-mell, and ſo is drowned: And the like may be done with chaffe mingled with oat-mell: and this in all traps muſt be obſerued, wherein mice are taken aliue, that they be preſently taken forth, for if they make water in the place, their fellowes will for euer ſuſpect the trap, and neuer come neare it, till the ſauour of the vrine be aboliſhed.

Palladius ſaith, that the thicke froth of oyle, being infuſed into a diſh or braſen caldron, and ſet in the middle of the houſe in the night time, will draw all the mice vnto it, wherein they ſhall ſticke faſt, and not be able to eſcape.

Anatolius *Pliny* ſaith, that if a mouſe be gelded aliue and ſo let go, ſhe will driue away all the reſidue; but this is to be vnderſtoode of the *Sorex*. If the head of a mouſe be flaied, or if a male mouſe be flaied all ouer, or her taile cut off, or if her legge be bound to a poſt in the houſe, or a bell be hung about her necke, and ſo turned going, ſhe will driue away all her fellowes. And (*Pliny* ſaith) that the ſmoke of the leaues of the Ewe-tree, becauſe they are poyſon, will kill mice, ſo alſo will libbards-baine, and henbaine-ſeede, and Wolfe baine, for which cauſe they are ſeuerally called *Myoctonos*, and the rootes of Wolfe bane, are commonly ſold in Sauoy vnto the Country people for that purpoſe.

In Germany they mingle it with oat-mell, and ſo lay it in bals to kill mice. The ſume of wall-wort, calcauth, parcely, origanum, and deaths-hearb, doe alſo kill mice: you may alſo driue them away with the ſume of the ſtone Hæmatites, and with greene tamarisk, with the hoofe of a mule, or of nitre, or the aſhes of a Weaſell, or a cat in water, or the gall of an Oxe put into bread.

The ſeede of Cowcumbers being ſod, and ſprinckled vpon any thing, mice will neuer touch it, likewiſe wilde coucumber and coloquintida, kill mice. To keepe mice from corne, make morter of the froth of oyle mingled together with chaffe, and let them well dry, and afterwards be wrought throughly, then plaſter the wals of your garnery therewith, and when they are dry caſt more froth of oyle vpon them, and afterwards carry in your corne and the mice will neuer annoy it.

Cato Wormewood laid among cloathes, and skinnes, defend them from mice,: And alſo the water of wormewood ſod, ſprinckled vpon cloathes hath the ſame operation.

Tragus Inke tempered with water, wherein Wormewood hath beene waſhed, or ſod, cauſeth that the Parchment and Paper written therewith, ſhall neuer be eaten, or touched with mice.

Auicen *Anatolius* and *Tarentinus*, in the diſcourſe of the grauery or barm do write, that milk-thiſtle mingled with hony, water, and fine flower, or mil-duſt, made into little balles, and laied where mice my eat of it, doth make them blind if they taſte thereof. White Hellebore mixed with pottage, or the ſeedes of wilde Cowcumber, Coloquintida, and meale, mingled with blacke Hellebore, and put into Cheeſe or bread, or any kind of fat meat, killeth both Rats and mice. So likewiſe a white camelion ſod in broth, mingled with water and oyle, killeth Dogges, ſwine, and mice.

Paxamus The iuyce of the roote of the hearbe Camelion, mixed with water and oyle, draweth mice vnto it, and killeth them by taſting thereof, if they drinke not preſently: ſo alſo doth Henbane. The roots of the bramble Tree, mingled with Butter, Breade, or Honey, Elecampaine, and ſea Onions, Scamoney, wild Sparradge, Arſenicke, Mug-wort, otherwiſe cald mouſe-wort, mingled with Lard in ſmall peeces, with Auri pigment, killeth Wolues and mice. and in ſome countries, for the better diſperſing of the poyſon, ſet drinke beſide the ſame, whereof as ſoone as they taſt they ſwel and die, but I haue ſeen them die without drinking at all. Mice and wolues if they taſt of the wilde Roſe, and drinke after it, doe not not onely dye, but alſo fall into madneſſe and bite their fellows, communicating the quality of the diſeaſe to euery one they bite. Fleſh cut into little peeces & fryed with butter in a frying pan, and afterwards when it is colde, adde halfe ſo much ſoft pitch thereto, and mingle t together, rowling vp the fleſh in the pitch, then diſtribute it vpon little boords, and ſet it in the place, and places whereunto the mice do much reſort, and water beſide it, and when that they haue taſted of it a little, they are ſo eagerly a thirſt, that they drinke and dye.

Croſcentienſis.

Cardan

The

The like I may ſay of Rats-bane, Quicke-ſiluer, Sublimate, and Precipitate, and diuers other thinges, and thus much may ſuffice, for the ketching, taking, and killing of myce, whereunto I may adde the vſe of their members and parts, not medicinall, but naturall, although I haue touched it heeretofore in part.

The Scythians were woont to be clad with the skinnes of mice and Wolues, and it is obſerued, that when mice cry and ſcreeketh aboue their ordinary cuſtome, it preſageth an alteration and change of the Weather, and thus much ſhall ſuffice for their naturall diſcourſe.

Hauing thus diſcourſed of the nature of the vulgar mouſe, I may alſo adde the morral vſe thereof, as I find it recorded among learned writers; deliuered eyther in Hiſtorie or in prouerbe. It is reported of *Glaucus* the ſonne of *Minos* and *Paſiphae*, that while he followed a mouſe to take her, he fel into a veſſel of hony, but after *Polyades* the prophet, by laying an herb on him raiſed him againe to life. *Hatto* an Arch-Byſh. of *Metz* in the frontiers of *Germany*, was deſtroyed by miſe, or as other ſay by Rats, but the words of *Textor* are: The morrall ſtory of mice *Tzetzes.*

Hatto Archiepiſcopus Moguntinus à muribus fertur deuoratus.

And the error may proceed, becauſe that *Mus* is a generall word for the Rat and mouſe, and therefore they which haue thought it an vnreaſonable thinge, that ſo ſmall beaſtes ſhould deſtroy ſo mighty a prince, haue rather attributed it to the Rats then to the mice; but they ought to haue rememberd, that it was an extraordinary iudgement of God to puniſh a cruell couetous wretch, and that therefore it was as eaſie for him to make the little mouſe his inſtrument, as the great Rat: for we read, that *Herod* was deuourd by worms, and other haue beene eaten vp with lyce. *Adrian* the Pope was ſtrangled by a flye, and therefore *Hatto* an Archbiſhop might aſwel periſh through the afflicting hand of God by a multitude of mice.

Heliogabalus that wretch, among other his monſtrous deſires, and Tyrannicall commaundes, *Lampridius* affirmeth, that vpon a time he commaunded that there ſhould bee brought vnto him ten thouſand mice aliue, a thouſand weaſils, and a thouſand *Sorices* or wilde fielde-mice, ſo baſe were his thoughts, that while he ſhould haue attended his Emperiall calling, and hearkened to the ſuits and complaints of poore diſtreſſed ſubiects, he was buſied in killing of mice, and therefore in ancient time, a mouſe-killer was taken for an opprobrious ſpeech, for a baſe, ſluggiſh, and idle companion.

The like is reported of a Moſcouian Emperour, who to afflict his people and to gather money from them, commanded the Cittizens of *Muſco* to bring him a pecke full of fleas, whereunto the people anſwered, that if they could take ſo many, yet could not they keepe them together from leaping away. And mice haue beene brought into publique ſpectacle, becauſe at *Lauinium* they gnawed aſunder the ſhields of ſiluer; and it was afterward iudged a prodigie, for there followed the *Marſicke* war. When the Scythians vnderſtoode that *Darius* with his great army ſtoode in neede of vittailes, they ſent vnto him a Prouant-maſter with theſe preſents or gifts, a birde, a mouſe, a frog, and fiue darts. At the receipte whereof the Perſians wondered what ſhould be meant thereby; and demaunded of the meſſenger the meaning of the myſtery. But the Ambaſſador anſwered, he knew not any ſignification of his preſents, but onely receiued charge to deliuer them, and make haſt backe againe, and to bid the Perſians if they were wiſe to lay their wits together to know and vnderſtand the meaning thereof. When the Perſians heard him ſay ſo, they fell to conſultation. *Darius* gaue his opinion that the mouſe, ſignified the earth, the frog, the waters, the bird, horſes, and the darts warlike furniture and ſtrength of forces, and that the Scythians by ſending all theſe vnto them, yeelded that the Perſians ſhould be Lords of their land, ſea, horſes and themſelues, and that therefore they ought to be of good courage. *Herodotus.*

But one *Gobrias* a graue Councellor who was one of the ſeuen that ſlew the *Magi* or *Wizards* aunſwered otherwiſe, for his coniecture was more true, for ſaid he, *O perſæ, niſi effecti vt aues ſubuoletis in cœlum, aut vt mures ſubeatis terram, aut vt ranæ inſiluatis in paludes, non remeabitis vnde veniſtis his ſagittis confecti:* O ye Perſians, except ye become like birds to flye vp into heauen, or like mice to creepe into the earth, or like frogs to leap into

into the waters, you ſhall not returne back againe vnto the place from whence you came, and ſo indeede it came to paſſe. We reade 1. *Sam.* 5. that when the Arke of God was taken by the Philiſtimes, and they kept it in their Temple at *Hazzah*, the hand of the Lord fell vppon their Princes, and hee ſmote them with Emrods, in the bottome of their belly, that is, God puniſhed them with mice, for he afflicted their bodies, and the fruites of the earth, for which cauſe *Cap.6.* they aduiſe with themſelues, to ſend back againe the Arke of the Lord with a preſent of Golden Mice. *Ouid*, *Homer*, and *Orpheus* call *Apollo Smyntheus*, for the Cretians in auncient time called Mice *Smynthæ*: Now the fained cauſe thereof is thus related by *AElianus*.

There was one *Crinis* which was a Prieſt of *Apollo*: who neglected his dayly ſacrifice, for the which through aboundance of mice he was deprined of the fruites of the earth, for they deuoured all. At which loſſe *Apollo* himſelfe was moued; and taking pittie of the miſerie, appeared to one *Horda* a Neate-heard, commaunding him to tell *Crinis* that all the cauſe of that penury was for that he had omitted his accuſtomed ſacrifice, and that it was his duetie to offer them againe diligently, or elſe it would be farre worſe afterward. *Crinis* vpon the admonition amended the fault, and immediatly *Apollo* killed all the deuouring *Mice* with his darts, whereuppon he was called *Smyntheus*. Other againe ſay, that among the *Aeolians*, at *Troas* & *Hamaxitus*, they worſhiped mice and *Apollo* both together, and that vnder his Altar they had meate and nouriſhment, and alſo holes to liue in ſafely, and the reaſon was, becauſe once ma ny thouſands of mice inuaded the corne fieldes of *Aeolia* and *Troy*, cutting downe the ſame before it was ripe, and alſo fruſtrating the husbandman of fruite and hope: this euill cauſed them to goe to *Delphos* to aske counſell at the Oracle what they ſhould doe to be deliuered from that extremitie, where the Oracle gaue anſwere that they ſhould goe ſacrifice to *Apollo Smyntheus*, and afterward they had ſacrificed, they were deliuered from the mice, and that therefore they placed a ſtatue or figure of a mouſe in the Temple of *Apollo*.

When the Troyans came out of *Creete*, to ſeeke a habitation for themſelues, they receaued an Oracle, that they ſhould there dwell, where the inhabitants that were borne of the earth ſhould ſet vpon them, the accompliſhing whereof fell out about *Hamaxitus*, for in the night time, a great company of wilde mice, ſet vpon their bowes, quiuers, and ſtrings, leathers of their bucklers, and all ſuch ſoft inſtruments, whereby the people knew, that that was the place, wherein the Oracle had aſſigned them to build the Citty; & therefore there they builded *Ida*, ſo called after the name of *Ida* in *Creete*: and to conclude we doe reade that mice haue beene ſacrificed, for the Arcadians are ſaid firſt of all to haue ſacrificed to their Gods a mouſe, and ſecondly a white horſe, and laſtly the leaues of an Oake.

Sacrificing of Mice. *Scoliaſt. Lyco.*

And to conclude, *Aelianus* telleth one ſtrange ſtorye of mice in *Heraclea*, that there is not one of them which toucheth any thing that is conſecrated to Religion, or to the ſeruice of their Goddes. Inſomuch that they touch not their vines which are ſacred to religious vſes, but ſuffer them to come to their naturall maturitye, but depart out of the yſland, to the entent that neither hunger nor folly cauſe them to touch that which is dedicated to deuine vſes. And thus much for the naturall and morall ſtory of the mi ee, now followeth the medicinall.

The medicines of the Mouſe.

Albertus The fleſh of a mouſe is hot and and ſoft, and very little or nothing fat, and doth expell blacke and melancholy choler. A mouſe being flead or hauing his skin pulled off, and afterwards cut through the middle, and put vnto a wound or ſore wherein there is the head of a Dart or arrow, or any other thing whatſoeuer within the wound, wil preſently and very eaſily exhale and draw them out of the ſame. *Marcellus* Mice being cut and placed vnto woundes which haue beene bitten by Serpents, or put to places which are ſtinged by them, do very effectually and in ſhort ſpace of time cure and perfectly heale them. Mice which do lurke and enhabite in houſes, being cut in twaine and put vnto the wounds which are new made by Scorpions, doth very ſpeedily heale them. *Dioſcorides*

A yoong mouſe being mingled with ſalt is an excellent remedy againſt the byting of the mouſe called a ſhrew, which biting horſes and labouring cattell, it doth venome vntill it come vnto the hart, and then they die, except the aforeſaid remedie be vſed. The ſhrew alſo himſelfe being bruiſed and laid vnto the place which was bitten, is an excellent and very profitable remedy againſt the ſame. *Pliny*

A mouſe being deuided and put or laid vpon warts, will heale them and quite abolish them, of what kinde ſoeuer they ſhall be. The fatte which is diſtilled from mice, being mixed with a little gooſe-greace and boyled together, is an excellent and medicinable cure for the aſſwaging and mollifying of ſwellings and hard lumps or knots which doe vſually ariſe in the fleſh. Yoong mice being beaten into ſmall bits or peeces, and mixed with olde wine, and ſo boyled or baked, vntill they come vnto a temperate and mollifying medicine, if it be annointed vppon the eye lids, it will very eaſily procure haire to grow thereon. The ſame being vnbeaten and roaſted, and ſo giuen to little children to eate, will quickly dry vp the froath or ſpetle which aboundeth in their mouth. There are certaine of the wiſe men or *Magi* who thinke it good that a mouſe ſhould bee flead and giuen to thoſe which are troubled with the tooth-ache twiſe in a moneth to be eaten. The water wherein a mouſe hath beene ſod or boyled, is very wholeſome and profitable for thoſe to drinke who are troubled with the inflammation of the iawes or the diſeaſe called the Squincie. *Mice*, but eſpecially thoſe of Affricke, hauing their skinne puld off and well ſteeped in oyle and rubbed with ſalt, and ſo boyled, and afterwards taken in drinke, are very medicinable for thoſe which haue any paine or trouble in their lightes & lungs. The ſame medicine vſed in the aforeſaid manner is very profitable for thoſe which are troubled with a filthy, mattery, and blooddy ſpetting out with retching. *Pliny* *Pliny* *Dioſcorides* *Pliny*

Sodden mice are exceeding good to reſtraine and hold in the vrine of infants or children being too aboundant, if they be giuen in ſome pleaſant or delightſome drinke. Mice being alſo cut in twaine, and laid vnto the feete or legs of thoſe which are gowtie is an excellent remedie and cure for them. Mice being dryed and beaten to powder, doth very effectually heale and cure thoſe which are ſcalded or burned with hote water, or fire. Cypres nuts being burned and pounded, or beaten into duſt, and mixed with the duſt of the hoofe of a male or female mule, being dryed or ſtamped ſmall, and the oyle of mirtle added vnto the ſame, with the dirt or dung of mice being alſo beaten, and with the dung of a hedge-hogge new made, and with red arſenicke: and all mingled together with vinegar and moiſt or liquid pitch and put vnto the heade of any one who is troubled with the aboundance and looſe hanging downe or ouergrowing of his haire, it will very ſpeedily and without any difficultie eaſe him of the ſame. *Marcellus* *Marcellus*

The duſt of a mouſe pounded and beaten to powder, and mingled with a certaine oile, is very good and wholeſome, for thoſe which are grieued with a Tettor or ſcabbe which may ouerrunne their whole body. The braines or taile of a mouſe being dried and beaten to powder is very medicinable for thoſe which are troubled with the caſting and ſhedding of their haire, as alſo for the diſeaſe called the Foxes euill, but this operation will worke more effectually if the ſhedding of the haire doth happen by any venom or poyſon. The ſame in operation hath the whole body of the mouſe being vſed in the aforeſaide manner. *Pliny*

There is alſo another excellent remedy to cure and heale the aforeſaid diſeaſe which is this, to take mice which inhabite in houſes, and to burne or dry them in a pot, and then beat them: and being ſo vſed, to mixe them with oyle of Lawrell, and to rubbe the haires which are like to fall or ſhed with garlicke, and to put them altogither into a Frontlet or fore-head cloath, and daily to keepe the ſame medicine or plaiſter vnto them, vntill the haire do grow faſt, and they be ridde of that diſeaſe. There is alſo another remedy for the ſame diſeaſe, which is this: To burne a mouſe, and beate him into powder and then to mingle the ſame with hony and the greace of a Beare, and ſo to annoint the head, and this is accounted for a very ſpeedy and effectuall cure. *Galen* *Galen*

The duſt or powder of mice being mixed with hony and oyle of Roſes, and ſo baked, or boyled together, and afterward diſtilled into a cleare water and ſo powred into the eares of any one which is deafe or troubled with any paine in his eares, and it will quickly bring *Pliny*

bring him helpe and remedie. The duſt of a dryed mouſe being alſo mingled with hony and rubbed vpon the teeth of any one which is troubled with a ſtinking breath, will preſently take away the ſauour thereof. If the vrine of a man or woman be too fluent and aboundant, let them take the duſt or powder of a dryed mouſe, being beaten and ſtamped, and mix it with wine or with goates milke, and ſo drinke it vp, and he ſhall ſpeedily haue remedie. The grieuous and violent inflammation or turning of the eye-lids, is cured after this manner. Firſt, they take the fleſh of the mice, as ſoone as euer it is beaten ſmall, and mingle it with the yolke of an egge, and mollifie it into a ſalue or plaiſter like vnto waxe, and then put it into a linnen cloath, and ſo wrap it vpon the eye lides in the time of ſleepe, and it will eaſily bring helpe and remedy.

Marcellus

Galen

There is an excellent remedy for the ouerſpreding of the eyes, or to cure the diſeaſe in them, called the pin and the web, or to helpe them which are altogether blind, which is this: To take the blood of a mouſe, the gall of a Cocke, and ſome part or quantitie of womans milke, and to take of each of them alike, and then to mingle or mixe them together, & being well wrought or kneaded vntill it come to an oint ment to rubbe or ſpread it vpon the eyes: and this will in very ſhort ſpace helpe them vnto their ſight; For it hath beene tryed, and hath helped many.

The skinne of a mouſe being burned or dryed, and beaten into powder, and ſo mingled with vinegar, and then annointed vpon the head of any one who is pained or troubled with the heade-ache, it will preſently eaſe and helpe him. The heade of a mouſe being alſo born or carried in a linnen cloth, doth cure the ſame diſeaſe. The heads of mice being burned, and beaten into ſmall powder, and then mixed or mingled with hony, and ſo annointed vpon the legges or feete of them which are troubled with the gowte, are excellent good and wholeſome for the curing of that grieuous diſeaſe. The ſame vertue hath the tailes or bodies of Mice, being vſed in the aforeſaid maner in them. Some doe thinke that the aforeſaid diſeaſe is more ſpeedily and effectually cured after this manner: Firſt, to take a Beetle or horſe-flye, and ſtampe it all to peeces, and then to mingle it with ſoft and liquid pitch, the skinne being prepared or made ready with nitre: but there muſt be great care taken that it eate not too farre in the fleſh: then to take the head of a mouſe, and the gall and dung of a mouſe and mingle them together with ling-worte and pepper, and ſo to annoint them, and ſpread them vpon the aforeſaid eaten or launced woundes: and this is very much commended for a very good and medicinable cure for the aforeſaid diſeaſe.

Galenus Paral. 3.16

Pliny Galenus

Pliny

The heads of Mice dryed and beaten into powder or duſt, and then mixed with hony, and ſo annointed vpon the eyes for the ſpace of ten daies together, will clarifie the eyes, and expell all paine or blemiſhes from them. Of the heads of Mice being burned is made that excellent powder, for the ſcowring and cleanſing of the teeth called tooth-ſoape: vnto which if ſpikenard be added or mingled, it will take away any filthy ſent or ſtronge ſauour in the mouth. The braines of a Mouſe being taken and put or ſteeped in wine and ſtamped, and beaten ſmall and annointed vpon the brow or forehead of any one who is troubled with a paine or ache in the head, and he ſhall ſoone finde eaſe and remedy. If any man ſhall but touch or kiſſe with his mouth the ſnout or noſtrils of a Mouſe, and be troubled with the diſeaſe called the rewme which falleth downe and ſtuffeth the noſtrils, he ſhall in very ſhort ſpace be eaſed of the ſame. The *Magi* or wiſe men doe very much commend this medicine for the expelling of a quartaine Ague or feuer, which is thus, To take the noſe or ſnowt of a Mouſe, as alſo the very tops of the eares, and bruſe them together, and afterward tie them in a linnen cloath, which hath had Roſes or Roſe leaues in the ſame, and then bind them vnto the armes or wriſtes of him which is ſo troubled, and they will very effectually and ſpeedily cure and heale him. For the rottenneſſe and deminiſhing of the teeth, the beſt remedy is to take a liuing mouſe and to take out one of her teeth whether the greateſt or the leaſt it is no great matter, and hang it by the teeth of the party grieued: but firſt kill the mouſe from whom you had the tooth, and he ſhall preſently haue eaſe and helpe of his paine. The hart of a liuing mouſe being taken out, and hanged vpon the left arme of any woman, is of ſuch force and power, as it will cauſe her neuer to conceaue. The laps or fillets of the liuer of a Mouſe, being beaten ſmall and mingled

Sextus

Pliny

Marcellus

Myrepſus

Sextus

mingled with foure drams of ſower and vnpleaſant wine is an excellent remedy for thoſe which are troubled with quakings in their ioynts, as alſo for feauers and ſhaking agues. A mouſe being cut or parted in the coniunction of the ſun and the Moone, and the liver pulled out and roaſted or boyled, and giuen to one which is troubled with the aforeſaid diſeaſe to eate, will very ſpeedily and without any difficulty or paine cure and heale him of the ſame. The gall of a Mouſe being beaten very ſmall, and ſteeped or waſhed in Vineger, and ſo poured or diſtilled into the eares of any one who is deafe or thicke of hearing, or hath any ach or paine in the ſame, is counted for the chiefeſt, and moſt ſingular and chiefeſt remedy or cure which is vſed for the ſame. *Galenus* *Pliny*

The dung or durt of a mouſe being new made, is very profitable for thoſe which are troubled with the diſeaſe called the ſciatica or hip-gout, annointed or rubbed vpon the ſame. Mouſe-dung being alſo mingled with vinegar and oile of roſes, and ſo annointed or ſpred vpon the forehead or temples of any one who is troubled with the head-ach, will preſenly eaſe and help him of the ſame. The gum called Benzoine being mixed with wine and Saffron, and pepper, as alſo with the durt or dung of Mice being new made, and mixed with vinegar, and mingled al in one medicine, and ſo ſtrained and giuen to one to drinke which is ſpare and leane, in ſome ſhort ſpace or time it will make him grow very fat. *Varro.* *Archigenes.* *Pliny*

The dung or durt of a mouſe being mingled with certaine other medicines, is very good and wholeſome for thoſe which are troubled with tetters, and dry ſcabs which ouerrun the whole body.

The dung of mice being mingled with the duſt or pouder of Frankincenſe, wtih a little red arſenicke added thereunto, is a very profitable and wholeſome medicine for thoſe to vſe which are troubled with little hard red bunches and ſwellings ariſing in diuers and ſeuerall parts of the body. Seuen pils being taken out of the dung of a mouſe and mingled with vinegar and annointed vppon the forehead and temples, of thoſe which are grieued therein, will very ſpeedily help and cure them. *Marcellus.*

The inward partes of earth mixed with mouſe-dung, white Pepper, and Mirrhe, being of each of them halfe an ounce, & afterwards mingled with Vinegar altogether, and ſo annointed vpon the head of any one which is troubled with the megrime, will very effectually and ſpeedily eaſe and rid him of the ſame. The Hearbe called *Strumus* beaten together with Mouſe-dung, and afterwardes mixed with vineger is an excellent remedy againſt the ſwellinges in the head, or little bunches which ariſing therein become ſores, and are full of matter and filthy corruption. The dung or durt of mice being melted, diſſolued, and mingled with vineger, and then rubbed vpon the head of any one who is troubled with the ſcurfe or skaules thereon in a bath or ſtoue, will preſently expell and driue them quite away. The dung of mice being mingled with Frankincenſe, and ſo beaten or tempered together vntill they come vnto the likeneſſe or thickneſſe of hony, and then annointed vpon the legs or feet of any one that is troubled with the gout, he ſhall find preſent help and remedy. *Myrepſius* *Marcellus.*

Theſame diſeaſe is alſo very effectually cured by the dung of a mouſe, & burned or ſcorched barly mingled together, of each being the ſame weight or quantity, & afterwards mixed with vineger altogether, and ſo ſpread or annointed vpon the diſeaſed parts. Ther is alſo another excellent remedy for curing of the aforeſaid diſeaſe which is thus: to take *Cantharides* and bruiſe them all to pieces, and mingle them with ſoft or liquid Pitch, and alſo with Nitre, and ſo anoint or rub them vppon the skinne being prepared for the purpoſe, but there muſt be great care had that the skin bee not rubbed or launced too far. Afterwards vnto the wounds ſo made, there muſt be taken the heads, gâles, and dung of mice, being mixed with the hearb Lingwort, and pepper, and ſo beaten altogether vntill they come vnto a temperate ſalue or medicine, and then anointed vpon the ſaid wounds, and they will in very ſhort ſpace cüre the ſame. *Galenus* *Pliny.*

The haires and dung of a Mouſe, parched or dryed by the fire, and annointed vpon the eie-lids of any one which are pield or bare, will preſently procure haire to grow thereon. Mouſe-dung being dried in the ſhade is an excellent remedy againſt the voyding of ſpetting of blood which ſloweth from ſome parts of the body, but eſpecially from the belly. *Alexius Pedemontanus.*

The ſame is alſo very good to ſtaunch the blood which iſſueth from woundes being new made. White Sceny-ſeede, and the dung of a Mouſe or Hare being put into broath with the ſtem or ſtalke of Fennell, and ſo boyled together, and afterwards giuen vnto a Woman to drinke who is deſtitute of milke in her breaſtes, will preſently and very ſpeedily procure her milke in great aboundance.

Serenus The dung of Mice being ſteeped or waſhed in raine water, doth eaſe and refreſh the ſwelling of womens dugs in their time of deliuery. The dung of a Mouſe being giuen in any drinke or liquor to one that is troubled with the diſeaſe called the collick and ſtone to drinke, will in very ſhort ſpace or time cure him of the ſame. Mouſe dung being alſo taken in drinke doth looſe the body of either man or woman how faſt ſoeuer they be bound. There is an excellent remedy ariſing from Mouſe-dung againſt the Sciatica or hip-gout which is this: to take nine graines of a Mouſes dung mixed or mingled with halfe a pinte of wine, and giuen to the party grieued vpon a bench or foote-ſtoole to drinke, ſo that he drinke it ſtanding vpon that foot only which paineth him, euen at the ſun riſing, and hauing ſo drunke it, let him leape downe, and afterwardes let him leape three times, and let him do this but three daies together, and hee ſhall haue preſent help and remedy of his diſeaſe.

A Lucellus

Dioſcorides

Auicen Mouſe-dung mixed with Frankincenſe and ſweete Wine, and ſo drunke by any one which is troubled with the collick and ſtone, will preſently eaſe him of the ſame. But the dung of mice mingled with Frankincenſe, water, and Hony, and ſo boiled together, and drunke, doth not onely driue away the paine of the aforeſaid diſeaſe, but alſo doth breake and quite diſſolue the ſtone. Mouſe-dung alſo being taken in drinke by it ſelfe alone, doth diſſolue and melt the ſtone in the bladder. The ſame being alſo boyled in water is very good and profitable for thoſe which cannot make Water. The ſame being new made and annointed vpon the belly of any one who is troubled with the collicke or ſtone, ſhall finde preſent eaſe and remedy thereby.

Plin.

There is yet moreouer another excellent medicine proceeding from this dung, whereby the fruite in a Womans wombe may be brought forth either dead or putryfied without any hurt or preiudice vnto the Woman, which is thus; firſt to take Egyptian ſalt, mouſe-dung, and Gourds which are ſowen in woods, and afterwards to poure in halfe a pinte of Hony, being halfe boyled, and to caſt one dram of Rozen into the Honny, the Gourdes, and the mouſe-dung, and beate them well and throughly together, and then roule them vp, and faſhion them in the manner of acornes, and put them to the belly of the party ſo grieued as often as you ſhall thinke it meete and conuenient, and in vſing this ſome ſhort ſpace or time you ſhalſee the aforeſaid putryfied fruit to proceed and iſſue forth.

Hippocrates

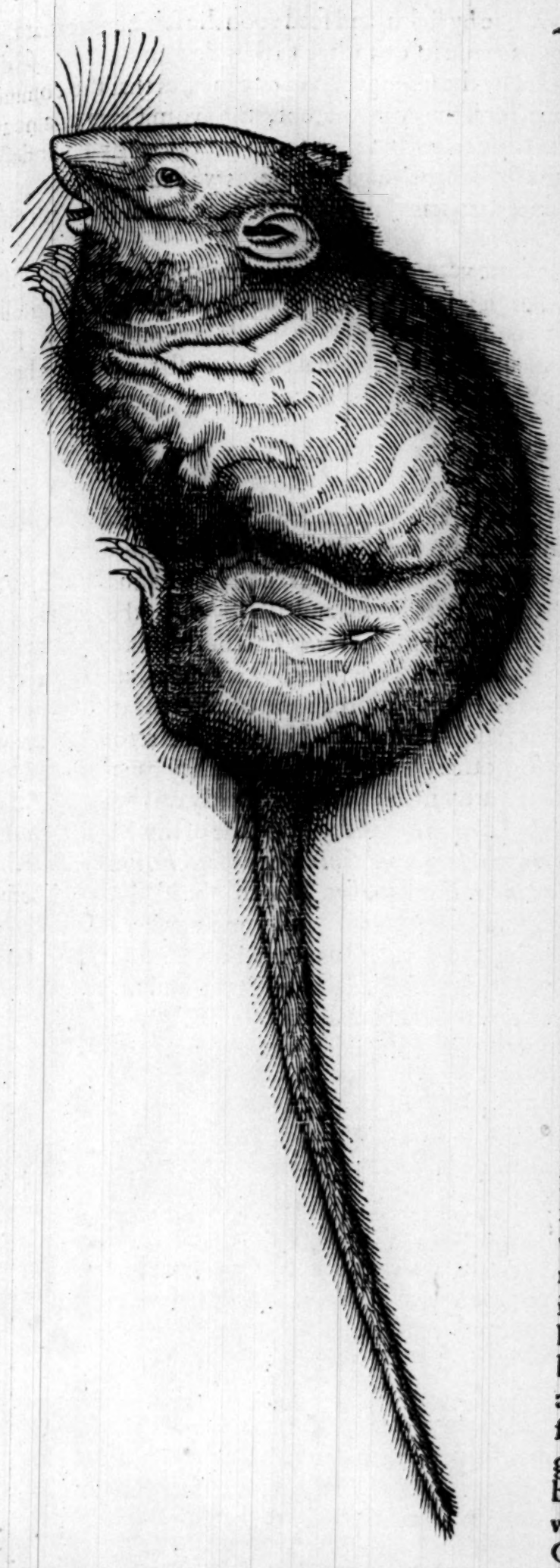
Mouſe-dung being parched or burned and mingled with Hony, is very good and medicinable aſwell for thoſe which are troubled with the ſwellings in their legs and feete, as alſo for thoſe whoſe eye-lids are pilled and bald, to make haire to grow again vpon them, being ſpreade or annointed thereuppon. The dunge of mice being dryed and beaten into ſmall duſt or pouder, and put into the teeth of any one which are hollow, will preſently expell away all paine from them, and alſo confirme and make the teeth ſtrong. The duſt or pouder which proceedeth from mouſe-dung is alſo very good to cure any diſeaſe in the fundament of either man or woman.

Auicen

Marcellus

The vrine of a mouſe is of ſuch ſtrong force that if it ſhal but touch any part of a mans body, it will eate vnto the very bones. The bitings of mice are healed by no other means but by greene figes and Garlike being mixed or mingled together, and ſo annoynted thereupon.

OF



THere is no doubt that this beaſt belongeth alſo to the rank of mice, & the name thereof we haue ſhewed already, is commō both to the French, Spaniſh, Italian, and Engliſh, & it may ſeeme to be deriued from the Greeke word *Raſtes*, or *Heurex*, or *Riſcos*, for the Gretians vſe all thoſe words. And this beaſt is 4. times ſo big as the commō Mouſe, being of a blackiſh dusky colour, more whit on the belly, hauing a long head, not much vnlike the head of the Martin, ſhort and round eares, a reſonable rough skin, ſhort legs, and long clawes, & exceeding great eies, ſuch as cā ſee very perfectly in the darke night, and more perfectly then by candle light, with their nails they climbe vp ſteepe and hard wals, their taile is very long, & almoſt naked void of haire, by reaſon whereof it is not vnworthily counted venomous, for it ſeemeth to partake with the nature of Serpents. The quantity of their body is muchlike a weaſels, & ſometimes you ſhall ſee a Rat exceeding the common ſtature, which the Germans cal *Ratzen Kunig*, the king of Rats, becauſe of his larger & greater body, and they ſay that the leſſer bring him meat and helieth idle. But my opinion is that as we read of the Dormous ſhe nouriſheth hir parent when ſhe is old, ſo likewile the younger Rats bring food vnto the elder, becauſe through their age, they are not able to hunt for themſelues, & are alſo growne to a great and vnweeldy ſtature of body. Sometimes you ſhal ſee white Rats, as was once ſeene in Germany, taken in the middle of Aprill, hauing very red eyes ſtanding forth of their head, and a rough and long beard. And at *Auſpurg* in Germany, about the Temple called the Church of S. *Hulduic* they abound in greater number then in other places. They do not lye in the earth like Mice, except in the vally of *Ioachim*, where for the ſummer time they forſake houſes, and go into cony holes, but in the winter time they returne to the houſes againe. They are more noyſome

The vulgar Rat, or great domeſticall Mouſe.

The quantity of Rats & their parts.

ſome then the little Mouſe, for they liue by ſtelth, and feed vpon the ſame meat that they feede vpon, and therefore as they exceede in quantity, ſo they deuoure more, and doe farre more harme. They are killed by the ſame poyſons and meates that the common Mice are killed, except wolfe-baine, for if they eate thereof, they vomit it vp againe and are ſafe. They are alſo taken in the ſame traps, but 3. or foure times ſo big; Their fleſh is farre more hot and ſharp then the fleſh of the vulgar Mouſe, as we haue gathered by the diſſection of it, and therefore in operation it is very like that it expelleth and dryeth more then the other.

Medicins by Rats. Poyſon of Rats.

The excrements are alſo of the ſame vertue, and with the dung of Rats the Phyſitians cure the falling off of the haire. And it is ſaide alſo that when they rage in luſt, and follow their copulation, they are more venemous and dangerous then at other times. For if the vrine do fall vpon the bare place of a man, it maketh the fleſh rot vnto the bones, neither will it ſuffer any ſcar to bee made vppon the vlcer, and thus much of the vulgar Rat.

OF THE WATER RAT.

Names of Water-Rats.

Meate of Water-Rats.

SEeing there are two kinds of Rats, one of the earth called *Rattus terreſtris*, and the other of the water called *Rattus Fluuiatilis*, of which we are now to entreat, being alſo called of the Latins *Mus aquaticus* by the Germans *Twaſſermaus*, and *Wafferrat*, by the Italians *Sorgomogange*, by the French *Rat d, eau*. This beaſt hunteth fiſhes in the winter, and haue certaine caues in the water ſides, and bankes of the riuers or ponds: For which occaſion it being ſeene in the waters, deceiueth their expectation which looke for the returne of it to the land. And this beaſt hath beene forgotten by the ancients, for they haue left of it no diſcription nor ſtory, becauſe it liueth partly in the water, and partly on the land, and therfore he ſaid true that ſpake of the habitation and place of aboade of this beaſt, in this ſort,

Places of water rats abod

Ego non in fluuijs, nec alijs aquis magnis, ſed paruis tantum riuis atq; herboſis omnium ripis, hoc animal frequentiſſimum verſari audio. That is to ſay, That this beaſt doth not keepe in great waters or riuers, but in ſmall and little currents and pondes, where aboundance of graſſe and other weedes doe grow on the ſides and bankes; Pliny attributeth that to the

A wonder in the parts of a female Rat

warer-rat, which is proper to the *Tortiſe*, for indeed there is ſome ſimilitude of natures betwixt theſe beaſts, with this exception, that the females in this kind haue three viſible paſſages for their excrements, one for their vrine, another for the dung, and the third for the young ones, that is a peculiare place for the littering of their young ones, and this water-rat ouer and beſide her common nature with other Rats, doth ſwim ouer riuers, and feed vpon herbs, and if at any time ſhe be hunted from her natiue biding & accuſtomed lodging, then alſo ſhe goeth among vulgar & common Rats and mice, and feedeth vpon ſuch as they eate: and (*Bellonius* ſaith) that there are great ſtore of theſe in *Nilus* and *Strymon*, and that in calme nights when there are no winds, they walke to the ſhores, & get vp vpon the bankes, eating and gnawing ſuch plants as grow neare the waters, and if they heare any noiſe, they ſuddenly leape into the Waters againe. He expreſſeth alſo the figure of this Rat, which we haue omitted becauſe it reſembleth in all partes the common Rat, excepting the ſnout or beake which is rounder & blunter. Among ſome of the ancients alſo, there is mention made of this beaſt, and no more. Therfore *Ariſtotle* ſaith in the *Arcadian Luſæ*, which is a city ſo called, (as *Stephanus* writeth,) where *Malampus* did waſh the daughters of *Proetus*, and deliuered them from their madneſſe. There is a certaine fountaine wherein do liue Rats of the earth, (they ſhould ſay Rats of the water) for hereunto agree both *Pliny* and *Theophraſtus*. Likewiſe in a riuer of *Caſpinus*; the auncient wiſe-men, which were followers of *Zoroaſtres*, made great account of the Hedghog, but hated deadly the water-rats, and ſaid, that he that could kil moſt of them, was moſt deare and acceptable to God. And furthermore they ſaid, that dogs, hens, and hedghogs, did procee d, and were attended from and by good angels, and water-rats by euill. And thus much ſhal ſuffice for the diſcourſe of the Rat. The ſtory which enſueth is of ſtrange and leſſe knowne Mice, and therefore I wil diſtribure them after an alphabiticall order, according to their ſeueral names.

Of

THe Alpine Mouſe taketh her name from the Alpes wherein ſhe is bred, and althogh there be many other kindes of mice bred in the Alpes, yet this being the principal thereof, receiueth denomination from the mountaines, becauſe they are bred in the very tops of the mountaines, and ſildom or neuer come down to the roots. The Italians cal it *Marmota*, and *Murmont*, and according to *Matheolus*, *Marmontana*, the Rhætians *Montanella*, and in ſome part of Italy *Varroſa*, in Fraunce *Marmote*, although *Marmot* be a word alſo among them for a Munkey. The Germans and eſpecially the Heluetians by a corrupt word, drawne from a mouſe of the mountain, *Murmelthier*, and *Murmentle*, and ſome *Miſtbellerle*, by reaſon of his ſharpe whining voyce like a little Dogs. In Latine it is called alſo *Emptra*, which ſeemeth to be compounded of *Embdor*, & this is the leaſt kind of Alpine Mice which is found in all the German regions, of which wee wil ſpeake in the end of this ſtory. Som take this to be called *Taxus*, amongſt whom *Braſſauolus* is one, yet it hath no property with the Alpine mouſe, excepting lying in a Caue, for it doeth not ſleepe in the winter, nor hath no outward reſemblance with mice, neither can haue affinity in diſpoſition or maner of liuing, & therfore I canot aſſent thereto. *Grapaldus* and *Alunnus*, both learned Italians ſay, that the *Armelins* are called Alpine mice, wherunto they are led, becauſe they ſleepe al the winter long, like the Alpine mouſe; But wee ſhall ſhew in their due place, that theſe belong to the weaſils, and not to the mice, which liuing in colde countries, growe white in the winter time: the Hæbrew word is *Saphan*, acording to ſome Authors, and is tranſlated *Arktonim*, but we will ſhew in due place, that the *Arcktomys* is the *Crycetus*, or *Grycet*-mouſe, and the *Saphan* we haue ſhewed already to be the Cony.

Theſe Alpin Mice are in the tops of the *Apenine* hils, and none of the Auncientes except *Pliny* make mention thereof, and it is doubtfull whether he doeth deſcribe it or no. For his words are, *Sunt his Muribus Alpinis, pares & in Egypto ſimiliter q̃, reſidunt in clunibus & binis pedibus gradiuntur, prioribuſq̃, vt manibus vtuntur*, that is to ſay, there are mice in Egypt like to the *Alpin* Mice, for they ſit vpon their Buttocks, and goe with their foremoſt two feet, which alſo they vſe inſteed of hands, by which we collect, that they are not the ſame, but like the Alpine mice.

The quantity of this beaſt, and the ſeuerall parts.

Matheolus.

The Alpine mouſe is in quantity like a Hare, or at the leaſt betwixt a Hare and a Cony, being more fat, and of a thicker body then a Cat, but ſhorter legges in outward appearance moſt like a mouſe, and therefore it is called an Alpine mouſe. The backe of it is very broad, and the haire harder and harſher then a Conies. The colour for the moſt part is yellow, which in ſome is more cleare, and in others more obſcure and browne. Their eyes of a reaſonable quantity, ſtanding farre out of their heads. Their eares very ſhort like cropt eares. The head like a Hares, and their feet with long nails, his foreteeth like a ſquirrels, two aboue, and two beneath, but long and ſharpe like a Beuers, in colour yellowe, about the noſe and vpper-lippes, he hath long-blacke-briſtle-haires like a cat. The taile, is halfe a cubit long, according to *Stumpſius*, but two palmes according to *Agricola*. His legges very ſhort and thicke, couered with long deepe thicke haire, like to the bottome of his belly.

The toes of his feet are like a Beares, and his clawes long and blacke, wherewithall he diggeth the earth to make his denne, he goeth vpon his hinder feete like a Beare, or like an Ape, by iumpes, and with his forefeet he taketh his meat like a ſquirrell & an Ape, ſitting in the meane time vpon his buttockes. His backe is alſo very fatte, although all the other parts of his body be leane, and yet that on his backe cannot be ſaid to be fat, but rather like a cowes vdder, neither fat nor fleſh, and they encreaſe or grow more in bredth, then in length.

The deſcription of the great Alpine mouſe.

Scaliger deſcribeth them in this manner, a *Marmot* (ſaith he, for ſo he tearmeth an Alpine mouſe in French) is a Beaſt about the bigneſſe of a Badger, hauing haire and tayle much like it, and after the ſame manner ſhort legges, and little or no eares, long, ſharp, firme, crooked, ſtrong, and blacke clawes, which is numbred amongſt the kinds of mice, with whom it holdeth little correſpondence, except that like a ſquirell it taketh his meate in the forefeet as with hands, and eateth ſitting vppon his taile. They agree alſo with the Dormouſe in their ſleepe, for they paſſe ouer winter ſleeping.

Their teeth are like to the teeth of hares and mice, after that they are made tame, they are not hurtfull to men or children, except they be prouoked. Being kept in houſes, they will eat and gnaw all linnen and woolen cloath, *Thus farre Scaliger*. But we haue ſhewed already that the outward appearance of it is like a mouſe, and that therefore it is ſafer to follow *Pliny*, *Albertus*, *Matheolus*, *Stumpſius*, and others, then his ſole and ſingular opinion;

The places of their abod and their ſingular art in making their caue.

they keepe as we haue ſaid already in the tops of the mountaines wherein they make their caue with woonderfull art and circumſpection, making two different paſſages into their denne, one aboue another a poles length, which meete in the middle like a forke, or the coniunction of two riuers or pathe-waies, making the ſeate of their reſt to be very deepe in the Mountaine, and therein they remaine, fiue, ſeauen, nine, or eleuen of them together.

Their obſeruation of watch.

They play many times before the mouth of their denne together, and in their ſport or paſtime, barke like little Dogges. When they go out of their caue into the mountaines to gather foode, or to playe, or to fetch in graſſe, alwaies one of them remaineth like a Watchman neare the mouth of the caue vpon ſome high place, looking moſt diligently and vigilantly, both farre and neare; and if he ſee eyther a man or wilde beaſt comming towardes them, then hee ſuddainely cryeth out, and with his voice giueth the warning word, whining like the whiſling of a pipe, if his fellowes be farre off, or elſe barking like a Dogge if they be neare at hand. When the reſidue heare it, they preſently repaire home, and he which kept the watch, entereth into the denne laſt of all. And it is reported by a certaine Greeke writer, that if their ſpeculator doe not giue them the watch-worde, but that they are endaungered by any man or Beaſte thorough his negligence, they teare him

him in pieces with their teeth. There is no beaſt which is ſo ſtrong as this, conſidering the quantity, for it hath beene ſeene that when a luſty young man tooke one of them by the hinder leg as it ran into the den, he could not withall his might plucke it backe againe. The clawes of it are exceeding ſharpe, and fit to dig, ſo that it is thought if a man find them in the earth, and ſeeke to take them by digging vnto them, he ſhall labour in vaine, becauſe the beaſt diggeth faſter from him then he can follow her; they cannot run very faſt in the plaine ground, but are eaſily killed by a man, except they get into the earth: with their teeth they bite deepe, for they can ſhere aſunder wood with them like Beauers, they eate or liue vpon fruits & eſpecially being tamed when they are young, they refuſe not bread, fleſh, fiſh, or pottage, and aboue all they deſire milk, Butter, and cheeſe, for in the Alpes they will breake into the little cottages where milk is kept, and are oftentimes taken in the manner ſucking vp the milke, for they make a noiſe in ſucking of milke like a pig. In the month of May they are much delighted to eate hornets, or horſeflies, alſo they feede vpon wilde Sagapen of the meddow, and ſeeded Cabages, and while they are wilde in the Mountaines they neuer drink, the reaſon is as I ſuppoſe becauſe in the ſummer time they eate moiſt greene herbs, and in all the winter time they ſleepe.

Stumſius

The ſtrength of this beaſt.

Their vſuall foode.

Towards the feaſt of Saint Michaell the Arch-angell, and of *Gallus*, they enter into their caues, and as Pliny ſaith, they firſt of all carry prouiſion of Hay, and greene Hearbes into their denne to reſt vpon, wherein their wit and vnderſtanding is to be admired, for like Beauers one of them falleth on the back, and the reſidue loade his belly with the carriage, and when they haue laid vpon him ſufficient, he girteth it faſt by taking his tayle in his mouth, and ſo the reſidew draw him to the caue, but I cannot affirme certainely, whether this be a truth or a falſehood.

Entrance into their caues.

For there is no reaſon that leadeth the Author thereunto, but that ſome of them haue beene found bald on the backe. But this is certaine, when the Snow begins to couer the Mountaines, then doe they enter into their dennes, and ſhut vp cloſe the paſſages, with Stickes, Graſſe, and earth, both ſo hard and ſo thicke, that it is eaſier to breake the ſolide ground, then the mouthes of their Caues, and ſo being ſafely encluded both from the feare of the Hunters, from Raine, Snow, and cold, there they liue vntill the Spring without all manner of meate and drinke, gathered round together like a Hedghogge, ſleeping continually, and therefore the people inhabiting the Alpes haue a common prouerbe, to expreſſe a drowſie and ſleepy fellow in the German tongue thus. *Er muſſe ſynzyt geſchlaffen haben wie ein murmelthier*, in Latine thus, *Neceſſe habet certum, dormiendo, tempus conſumere, inſtar muris Alpini*, He muſt needes ſleepe a little like the Mouſe of the Alpes. They ſleepe alſo when they be tamed, but it hath beene found by experience, that when a tame one hath beene taken aſleepe and layd in a warme barrell vpon Hay, the mouth being ſhutte and cloſed to keepe out Raine and Snow, at the opening thereof it was found dead; and the reaſon was, becauſe it lacked breath, and therefore this is moſt wonderfull that in the Mountaines, notwithſtanding the cloſe ſtopping of the mouth of their caues, yet they ſhould not bee depriued of refrigeration, that is freſh ayre, for expiration, and reſpiration.

Their continual ſleepe al the winter time.

But this is to be conſidered, that after they haue beene long tamed, they ſleepe not ſo much as when they are wild, for I thinke that their continuall eating of rawe and greene Hearbes, ingendereth in them ſo many humors as cannot bee diſperſed without a long continuing ſleepe, but afterwardes when they are dieted with ſuch meate as is prouided for the nouriſhment of man, they are eaſed of the cauſe, and ſo the effect ceaſeth. During the time that they ſleepe, they grow very fat, and they are not awaked very eaſily, except with the heat of the ſun or fire, or a hot-houſe. Now the manner of their taking while they are wilde is thus.

Growing fat with ſleepe.

In the ſummer time when they goe in and out of their caues, they are taken with ſnares ſet at the mouth thereof, but in the Winter time when they goe not abroad, then alſo are the inhabitants forced to another deuiſe, for then in the ſummer time, they ſette vp certaine pillers or perches neare the mouth of their denne, whereby they may be directed, when the ſnow doth couer the mountaines.

The taking of theſe beaſts.

For the Pillers or poles ſtand vp aboue the ſnow, although the ſnow bee very deepe.

Then

Then come the inhabitants vpon round pieces of wood in the middeſt of the winter, faſtned to their ſhooe-ſoles ouer the deepe ſnow with their pyoners and diggers, and caſt away the ſnow from the den, and ſo dig vp the earth, and not onely take the beaſtes, but carry them away ſleeping, and while they dig, they diligently obſerue the frame and maner of the ſtopping of the Mouſes den. For if it be long and deepe, it is a ſigne of a long and a hard winter, but if it be ſhallow and thin, of the contrary: ſo comming vpon them as we haue ſaide, they take them and carry them away aſleepe, finding alwaies an odde number among them, and they diligently obſerue, that whileſt they dig, there bee no great noiſe, or that they bring not their fire too near thē. For as *Stumpſius* ſaith, *Experrecti enim capinon poſſunt, nam vt cunq; ſtrenue fodiat venator, ipſi fodiendo ſimul & retrocedunt & pedibus quam effoderint, terram reijciendo foſſorem impediunt.* That is to ſay, If they bee once awaked, they can neuer be taken, for howſoeuer the Hunter dig neuer ſo manfully, yet they together with him, dig inward into the mountaines, and caſt the earth backward with their feete to hinder his worke.

Their taming & condicions in the houſe.

Being taken as we haue ſaide, they grow very tame, and eſpecially in the preſence of their keepers, before whom they will play and ſport, and take Lice out of their heads with their forefeet like an Ape. Inſomuch as there is no beaſt that was euer wild in this part of the world, that becommeth ſo tame and familiar to man as they, yet doe they alwaies liue in the hatred of dogges, and oftentimes bite them deepely, hauing them at any aduantage, eſpecially in the preſence of men, where the dogs dare not reſiſt nor defend themſelues. When they are wilde they are alſo killed aſleepe, by putting of a knife into their throate, whe reat their forefeete ſtirre a little, but they dye before they can bee awaked.

The ſauing & vſe of their fleſh.

Their blood is ſaued in a veſſell, and afterwards the Mouſe it ſelfe is dreſſed in hot ſcalding water like a pig, and the haire thereof plucked off, and then do they appeare bald and white; next to that they bowell them, and take out their intrals: afterwards put in the bloud againe into their bellies, and ſo ſeeth them or elſe ſilt them, and hang them vp in ſmoake, and being dreſſed after they are dryed, they are commonly eaten in the Alpine regions with Rapes and Cabiges, and their fleſh is very fat, not a fluxible or looſe fat like the fat of Lambes, but a ſolide fat, like the fat of Hogs and Oxen. And the fleſh hereof is commended to be profitable for women with child, and alſo for all windineſſe and gripings in the belly, not onely the fleſh to be eaten in meate, but alſo the fat to be annointed vpon the belly or Nauel: And for this cauſe it is vſed to procure ſleepe, and to ſtrengthen decaied and weake ſinnewes: the fleſh is alwaies better ſalted then freſh, becauſe the ſalt drieth vp the ouermuch humidity, and alſo amendeth the grauity and rankneſſe of the ſauour: but whether it be ſalt, or whether it freſh, it is alwaies hard to be digeſted, oppreſſing the ſtomacke, and heating the body ouermuch.

themedicines of this beaſt.

The ventricle or maw of the Mouſe Alpine, is preſcribed to be layed vpon the belly againſt the collicke. If the hands of a man be annointed with the fat of this beaſt, it is ſaid he ſhall be the better able to endure cold al that day after: Alſo the ſame fat being dtunke vp in warme broath by a woman in trauaile, are beleeued to accelerate and haſten her deliuery.

Certaine Horſeleeches, in the cure of that diſeaſe which they call the worms, which are certaine vlcers riſing in the body, do mingle this fat with other medicines which are very drying or ſcepticke. And *Matheolus* doth preſcribe it for the ſoſtning and mollifieng of contracted nerues and ioynts in the body.

The deſcription of the Emptra or little Alpine Mouſe.

By the diſcourſe afore ſaide, it doth appeare that of theſe Alpine-Mice, there are two kinds, one great like a Badger, and the other in ſtature of a Hare or cony: This leſſer ſeemeth to be proper to Germany, which there they call *Embdor*, of the Latin word *Emptra*, a mouſe of the mountain.

The ſtory wherof I thought good to expreſſe being ſhort out of *Stumpſius* and *Agricola*. The male and females ſay they of this kind, do gather together wilde corne which groweth among the rockes in the ſummer time againſt the winter, and carry the ſame into the holes of the earth where their lodging is.

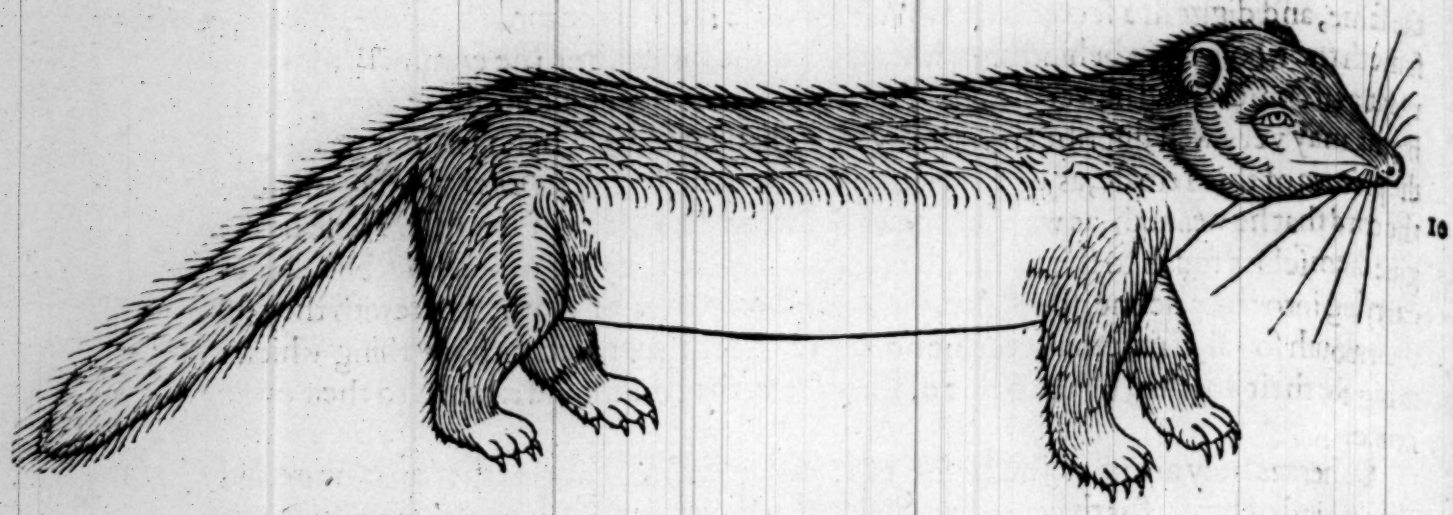
Now

Now the female in this kind is crafty, and more apt to deuoure; the male on the other-ſide more thirſty and ſparing, wherefore he driueth his female out of the den in the winter time, and ſtopeth the mouth of his caue, to forbid hir entrance, but ſhe getteth behind the ſame, and diggeth a ſecret hole, whileſt the male lyeth at the mouth aſleepe, ſhe conſumeth the whole ſtore behind him, wherefore in the ſpring time ſne commeth forth very fat and comely, and he very leane. And therefore in my opinion, the makers of Emblems may very well diſcribe an vnthrifty wife, that conſumeth her husbands wealth, by the picture of this female, as by the picture of the Aſſe behinde *Ocnus*, biting aſſunder the cord that he weaueth, as we haue ſhewd before in the hiſtory of the Aſſe. Theſe beaſts giue themſelues much to ſleep, and when they are awake they are neuer ydle, but alwaies carrying into their denne, ſtraw, hay, ſticks, rags, or peeces of cloth, wherewith they fil their mouth ſo ful, that it may receiue no more, and if they meet with any thing which s to big for their mouth, by the helpe of their feete, they drawe and rowle it to their owne denne. *Albertus.*

Whereas they are nouriſhed tame in houſes, it is obſerued, that they are a neate and cleanly kind of beaſt, for they neuer defile their lodgings with their excrements, but ſeeke out ſome ſecret corner, wherein they both render vrin, and empty their bellies. With their teeth they gnaw wood, and make holes in bords, ſo larg as their bodies may paſſe throgh, and while they liue, they haue a very ranke and ſtronge ſauour like a mouſe, eſpecially in the Summer time while they are leane, and before they growe fat; for ſuch is the nature of this beaſt, that in the Summer time they labour and grow leane, but in the winter time they ſleepe, and grow fat. And thus much for the Alpine mouſe.

OF

OF THE DORMOVSE.



The names and reaſons thereof.

THe Dormouſe is called in Latin *Glis*, and in Greek *Myoxos*, the reaſon of the Latine name *Glis*, is taken from *gliſcere* which ſignifieth to grow fat, according to the ſaying of *Columella. Paleis vero quibus fere omnes regiones abundant, aſſinus gliſcit*, That is to ſay, an Aſſe groweth fatte by eating chaffe which aboundeth in all countries. This word *glis*, ſignifieth not onely a beaſt, but a peece of fatte earth and and alſo a Thiſtle, whereupon *Syluaticus* made this verſe.

Glis animal, glis terra tenax, glis lappa vocatur.

The Italians call it, *Lo, galero, Lo, gliero*, or *giero*, the Spaniards *Liron*, the French likewiſe *Liron*, and *Rat: Liron*, and *Vngloyer*, and *Vngratveul*, the Germans, *Ein greul*, the Heluetians, *ein rell*, or *Relmus*, or *Gros haſelmus* but our Engliſh Dormouſe, ſeemeth to be a compounded worde of *Dormiens mus*, that is, a ſleeping mouſe. The Polonians call him *Scurez*. But concerning his name *Myoxus*, there is ſome queſtion among the Authors. For Saint *Ierom* writing vpon the eleuenth chapter of *Leuiticus*, and the 66. Chapter of Eſay, tranſlateth *Akbar* the Hebrew word for a mouſe, *glirem* a Dormouſe, and he giueth this reaſon, becauſe all the countries of the Eaſt, meaning *Græcia*, doe ſay, that *Myoxus* is a Dormouſe. And this *Myoxus* by *Epiphanius* in his Ankerot is alleadged to prooue the reſurrection. *Myoxus* ſaith he, *animal ſemeſtre moritur, & rurſus poſt tempore ſua reviviſſet*. The Dormouſe at halfe a yeere olde dyeth, and after hir full time reuiueth againe: And in his booke againſt hereſies, he ſpeaketh thus to *Origen. Tradunt naturæ rerum experti, Myoxum latitare, & fœtus ſuos ſimul in eodem loco, multos parere: quinque, & amplius, viperus autem hos venari, & ſi inuenerit totum latibulum ipſa vipera, quum non poſſet omnes deuorare, pro vna vice ad ſatietatem edit vnum aut duos, reliquorum vero oculos expungit, & cibos affert, excæcatoſque enutrit, donec voluerit vnumquemq; eorum deuorare. Si vero contigerit, vt aliqui inexperti in hos incidant, ipſoſq; in cibum ſumant, venenum ſibi ipſis ſumunt, eos qui à viperæ veneno ſunt enutriti. Sic etiam ô tu Origines à Græca doctrina mente excæcatus, venenum his qui tibi crediderunt, euomuiſti, & factus es ipſis in edulium venenatum, ita vt per quæ ipſe iniuria affectus es, per ea plus iniuria afficeris.*

The deſcription of the Dormouſe out of Epiphanius.

The Philoſophers which are cunning in the nature of things doe write that the Dormouſe doth lye hid, and bring forth many yoong ones in the ſame place where he lyeth, fiue or more at a time, and the vipers doe hunt theſe to deſtroy them: now if the viper finde their neſt, becauſe ſhe cannot eate them all at one time at the firſt, ſhe filleth hir ſelfe with one or two, and putteth out the eyes of the reſidue, and afterwards bringeth them meat and nouriſheth them being blind, vntill the time that her ſtomack ſerueth her to eat them euery one. But if it happen that in the meane time, any man chaunce to light vpon theſe Vipers-nouriſhed blinde Dormiſe, and to kill & eat them, they poyſon themſelues through

through the venom which the viper hath left in them, ſo fareth it with thee O *Origem*, for thou art blinded with the Græcians doctrin, & doſt vomit out that poiſon into their harts which do beleeue thee, that thou art made vnto them a venemous meate, whereby thou doſt wrong others, as thou haſt bene wrongd thy ſelfe.

By which it is manifeſt, that M*yoxus* is neither a Toad nor a Frog, but the Dormous. And the charme which is made for the Aſſes vrine, as wee haue ſhewed already in his ſtory, *Gallus bibit, & non meijet, Myoxus meijet, & non bibit.* The cocke drinketh and maketh not water, the Dormous maketh water and neuer drinketh. But whether it be true or no that ſhe neuer drinketh, I dare not affirme: But this is certain, that ſhe drinketh but very ſildome, and it ought to be no wonder that ſhe ſhould make water, for tame Conies, as long as they can feed vpon greene hearbes, do render abundance of vrine, and yet neuer drink. The Græcians alſo do call this beaſt *Elayos*, although that word do likewiſe ſignifie a Squirel. In *Meſia* a wood of Italy, there is neuer founde Dormous, except at the time of their littering.

whether they render vrine & drinke not

They are bigger in quantity then a ſquirrel, the colour variable, ſomtimes black, ſomtimes griſled, ſometimes yellowe on the backe, but alwaies a white belly, hauing a ſhort haire, and a thinner skinne then the pontike mouſe. They are alſo to be found in *Heluetia*, about *Clarona*. It is a biting and an angry beaſt, and therefore ſildome taken aliue. The beake or ſnowt is long, the eares ſhort and pricked, the taile ſhort, and not very hairy at the ende. The middle of the belly ſwelleth downe betwixt the breaſt and the loyns, which are more narrow and truſſed vp together, they are alwaies very fat, and for that cauſe they are called *Lardroni*.

The quantity colour and ſe uerall partes.

Bucke-maſt is very acceptable meat vnto them, and doth greatly fatten them, they are much delighted with walnuts, they climbe trees, and eat Apples, according to ſome, (but *Albertus* ſaith more truely,) that they are more delighted with the iuyce then with the Apple. For it hath bin oftentimes founde, that vnder Apple trees, they haue opened much fruite, and taken out of it nothing but the kernels, for ſuch is their wit and policie, that hauing gathered an Aple, they preſently put it in the twiſt of a tree betwixt bowes, and ſo by ſitting vpon the vppermoſt bough preſſe it aſſunder. They alſo grow fat by this meanes.

Their food.

In auncient time they were wont to keepe them in coopes or tunnes, and alſo in Gardens paled about with boord, where there are beeches or Wal-nut trees growing, and in ſome places they haue a kind of earthen potte, wherein they put them with Wal-nuttes, Buck-maſt, and Cheſnets. And furthermore it muſt be obſerued, that they muſt be placed in romes conuenient for them to breed young ones, their water muſt be very thinne, becauſe they vſe not to drinke much, and they alſo loue dry places.

Noriſhers & nouriſhing of Dormice.

Titus Pompeius (as *Varro* ſaith) did nouriſh a great many of them encloſed, and ſo alſo *Herpinus* in his park in *Gallia*. It is a beaſt wel ſaid to be *Animal Semiferum*, a creatur half wilde, for if you ſet for them hutches, and nouriſh them in warrens together, it is obſerued, that they neuer aſſemble, but ſuch as are brede in thoſe places: And if ſtraungers come among them which are ſeperated from them, either by a mountaine, or by a riuer, they diſcry them, and fight with them to death.

Society and charity in them. *Pliny.*

They nouriſh their parents in their old age, with ſingular piety. We haue ſhewed already, howe they are deſtroyed by the Viper, and it is certaine, that all ſerpentes lie in wait for them. Their old age doth end euery winter. They are exceeding ſleepy, and therefore *Martiall* ſaith:

Somniculoſos illi porrigit glires.

They grow fat by ſleeping, and therefore *Auſonius* hath an elegant verſe;

Dic, ceſſante cibo, ſomno quis opimior eſt? glis?

Becauſe it draweth the hinder legges after it like a Hare, it is called *Animal tractile*, for it goeth by iumpes and little leapes. In the winter time they are taken in deepe ditches that are made in the woods, couered ouer with ſmall ſtickes, ſtraw, and earth, which the cuntrymen deuiſe to take them when they are aſleepe. At other times they leap from tree to tree like Squirrelles, and that they are killed with arrowes as they goe from bough to bough, eſpecially in hollowe trees: for when the hunters finde their haunt wherein they lodge

The meanes to take theſe Dormice.

lodge, they ſtop the hole in the abſence of the Dormouſe, and watch her turne backe againe: the ſilly beaſt finding her paſſage cloſed, is buſied hande and foote to open it for entrance, and in the mean ſeaſon commeth the hunter behind her and killeth her. In *Tellina* they are taken by this meanes: The countrimen going into the fields, carryeth in their hands burning torches in the night time, which whē the ſilly beaſt perceiueth, with admiration thereof flocketh to the lights, whereunto when they were come, they were ſo daſeled with the brightneſſe that they were ſtarke blinde, and might ſo bee taken with mens hands.

The vſe of the fleſh of theſe mice.

The vſe of them being taken was, to eat their fleſh, for in *Rhetia* at this day they ſalt it and eat it, becauſe it is ſweet and fat like ſwines fleſh. *Ammianus Marcellinus* wondereth at the delicacy of his age, becauſe when they were at their tables, they called for ballaunces to weigh their fiſh, and the members of the Dor-mouſe, which was not done (ſaith hee) without anye diſlike of ſome preſent, and thinges not heretofore vſed, are now comended daily. *Appitius* alſo preſcribeth the muſcles and fleſh incloſed of them, taken out of euery member of a Dormous, beaten with pepper, Nut-kernels, Parcenippes, and Butter, ſtuffed altogether into the belly of a Dormous, and ſewed vp with thread, and ſo baked in an Ouen, or ſod in a kettle, to be an excellent and delicate diſh. And in Italy at this day they eat Dormice (ſaith *Cælius*,) yet there were ancient lawes among the Romans, called *Leges cenſoriæ*, whereby they were forbidden to eat Dormice, ſtrange birds, ſhel-fiſh, the neckes of beaſts, and diuers ſuch other things. And thus much ſhal ſuffice for the deſcription of the Dormouſe.

The medicines of the Dormouſe.

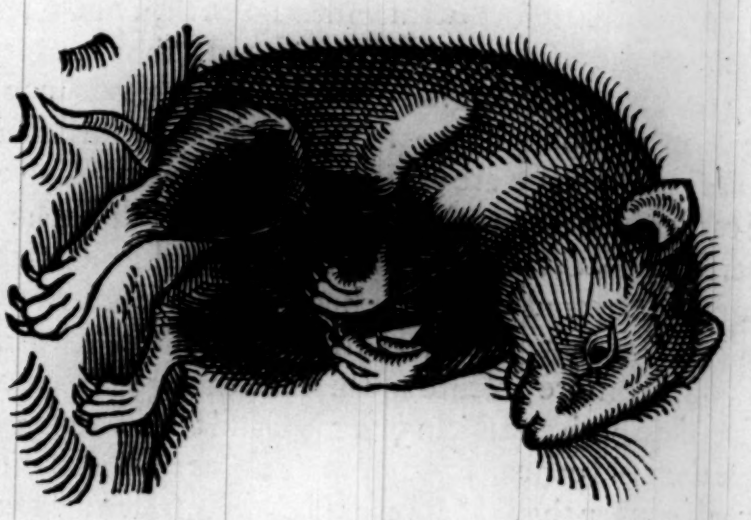
Plinie Dormyſe being taken in meate, doe much profit againſt the Bulimon; The powder of Dormyſe mixed with oyle, doth heale thoſe which are ſcalded with any hot licker. A liue Dormouſe doth preſently take away all warts being bound thereupon. Dormyſe, and field-mice being burnt, and their duſt mingled with hony, will profit thoſe which deſire the clearneſſe of the eyes, if they doe take thereof ſome ſmall quantitie *Marcellus* euery morning. The powder of a Dormouſe, or field mouſe rubbed vpon the eyes helpeth the aforeſaid diſeaſe. A Dormouſe being flead, roaſted and annointed with oyle, and ſalt, being giuen in meate, is an excellent cure for thoſe that are ſhort winded. The ſame alſo doth very effectually heale thoſe that ſpit out filthy matter or corruption. Powder of Dormice, or fielde-mice, or yoong wormes, being mixed with oyle doth heale thoſe that haue kibes on their heeles, or chilblaines on their hands. The fatte of a Dormouſe, the fatte of a hen, and the marrow of an Oxe melted together, and being hot, infuſed into the eares, doth very much profit both the paines and deafeneſſe thereof.

Sextus The fatte of Dormice being boyled, as alſo of field-mice, are deliuered to be moſt profitable for the eſchewing of the palſie. The fat of a Dormouſe is alſo very excellent for thoſe which are troubled with a palſie or ſhaking of the ioynts. The skinne and inward parts of a Dormouſe being taken forth, and boyled with hony in a new veſſell, and afterwards powred into an other veſſell, will very effectually heale all diſeaſes which are incident to the eares, being anointed thereupon. *Plinie* The skinne of a Dormouſe or a ſilke worme being pulled off, and the inward parts thereof being boyled in a new braſen veſſell with hony, from the quantitie of 27. ounces euen to three, and ſo kept, that when there is need *Marcellus* of a certaine bathing veſſell, the medicine being made warme and powred into the eares, doth helpe all paines, deafeneſſe, or inflammation of the eares. The fat of a Dormouſe is commended to be very medicinable for the aforenamed diſeaſes. The ſame is profitable for all paines, aches, or griefes in the belly. The vrine of a Dormouſe is an excellent remedy againſt the palſie, And thus much ſhall ſuffice concerning the medicinall vertues of the Dormouſe.

Of

Of the Hameſter, or Cryetus, the firſt figure taken by Mychaell Horus.

The ſecond picture taken by Iohn Kentmant, and it is her faſhion and portracture to lie thus when ſhe is angry, for ſo doth her colour appeare both on the backe and belly.



THis beaſt is called in Latine *Cryeetus*, and in the Germaine tonng *Hameſter*, *Traner*, and *Kornfaerle*, that is piggs of the corne. It is a little beaſt, not much bigger then a Rat, dweling in the earth of the rootes of corne, ſhe is not drawne againſt her wil out of her caue at any time, but by powring hot water or ſome other lickor. The head of it is of diuers colours, the backe red, the belly white, and the haire ſticketh ſo faſt to the skin, that it is eaſier to pul the skin from the fleſh, then any part of the haire from the skin. It is but a little Beaſt as we haue ſaid, but very apt to bite and fight, and ful of courage, and therefore hath receiued from nature this ornament and defence, that it hath a bonie helmet, couering the head and the braine when it ſtandeth vp, vppon the hinder legges: It reſembleth both in colour and proportion a Bear. And for this cauſe ſome writers haue interpreted it to be the beaſt called *Arctomys*, thus deſcribed by Saint *Ierom*. It is a creature (ſaith he) abounding in the regions of *Palaſtina*, dwelling alwaies in the holes of rockes and caues of the earth, not exceeding the quantity of a Hedgehogge, and of a compounded faſhion, betwixt a mouſe and a Beare.

The names

The deſcription.

of the Arctomys.

But we haue ſhewed already, that this is the *Alpine mous*, and therefore wee will not ſtand to confute it here. The name *Crycetus* ſeemes to be deriued from the *Illirian* word, which we read in *Gelenig* to be *Skuzecziek*: this beaſt ſaith he, is common in the Northern parts of the world, and alſo in other places, in figure, and ſhape, it reſembleth a Beare, in quantity it neuer exceedeth a great *Sorex*. It hath a ſhort taile, almoſt like no taile, it goeth vpon two legs, eſpecially when it is mooued to wrath. It vſeth the fore-feete in ſteade of hands, and if it had as much ſtrength, as it hath courage, it would be as fiercefull as any Beare. For this little beaſt is not afraide to leape into the hunters face, although it can doe no great harme, either with teeth or nailes. It is an argument that it is exceeding hot, becauſe it is ſo bold and eager. In the vppermoſt chap, it hath long and ſharp teeth, growing two by two. It hath large and wide cheekes, which they alwaies fill, both carrying in, and carrying out, they eate with both, whereupon a deuouring fellow ſuch a one as *Staſimus* a ſeruant to *Plautus* was, is called *Crycetus*, a Hamſter, becauſe he filleth his mouth well, and is no pingler at his meate.

The voracity of the Cricetus.

The fore-feete are like a Moulds, ſo ſhort, but not altogether ſo broad, with them he digeth the earth, and maketh his holes to his den, but when he diggeth ſo far as he cannot caſt the earth out of the hole with them, then he carrieth it foorth in his mouth. His den within he maketh large, to receiue corne, and prouiſion of fruite for his ſuſtentation, whereinto he diggeth many holes, winding and turning euery way, that ſo he may be ſafe both againſt beaſts that hunt him, and neuer be killed in his den: And alſo if a man digge the earth he may find his lodging with more difficultie. In the harueſt time he carrieth in graine of all ſorts, and my Author ſaith, *Neque minus in colligendo induſtrius, quam in eligendo, conſeruandoque eſt aſtutus, optima enim reponit.* He is no leſſe induſtrious in the gathering of his prouiſion, then crafty and pollitike in the choice, and keeping it, for it laies vp the beſt; and leſt that it ſhould rot vnder the earth, it biteth off the fibres and taile of the graine, laying vp the reſidue amongſt graſſe and ſtubble.

The making of his den.

It lies gaping ouer his gathered graine, euen as the couetous man is deſcribed in the Satyre ſleeping vpon his money bagges. It groweth fatte with ſleepe like Dormice, and Conies. The holes into the caue are very narrow ſo that with ſliding out and in, they wear their haire. The earth which commeth out of their holes doth not lie on heapes like mole-hils, but is deſperſed abroad, and that is fitteſt for the multitude of the holes, and all the holes and paſſages are covered with earth: but that hole which for the moſt part ſhe goeth out at, is knowne by a foote-pathe, and hath no hinderaunce in it, the other places at which ſhe goeth out are more obſcure and hid, and ſhee goeth out of them backwardes. The male and femal do both enhabit in one caue, and their younge ones being brought forth, they leaue their old den and ſeeke them out ſome new habitation. In the male there is this perfidity, that when they haue prepared al their ſuſtenance and brought it in, hee doth ſhut out the female, and ſuffereth her not to approch nie it, who reuengeth his perfidiouſnes by deccipt. For going into ſome adioyning caue, ſhe doeth likewiſe partake of the fruits which were laid vp in ſtore by ſome other ſecret hole in the caue, the male neuer perceiuing it.

So that nature hath wonderfully foreſeene the pouerty of al creatures: neither is it otherwiſe amongſt mē, for that which they canot do by equity, they perform by fraud. This alſo commeth in the ſpeech of the common people, againſt one that wil thriue. The yong country wenches concerning this matter, do chaunt out a verſe not vnpleaſant, which I am contented to expreſſe in Iambickes, conſiſting of foure feet:

Hameſter ipſe cum ſua
Prudens catuſq́; coninge
Stipat profundum pluribus
Per tempus antrum frugibus
Poſſitque ſolus vt frui,
Lectis aceruis hordei
Auarus antro credulam
Extrudit arte coniugem
Serua, inquit, exiens, foras,
Cœli ſerena & pluuias,
Sed fœminis quis inſitam?
Vincant dolis aſtutiam?
Nouum parans cuniculum.
Furatur omne triticum.
Egens maritus perfidam
Quærit per antra coniugem,
Nec ſe repellat blandulis
Demulcit inuentam ſunis,
Ille eſſe iam communia
Seruata dum ſinit bona.

At

At perfidus multiplices *Rurſus fruuntur mutuis*
Opponit intus obices. *Antris, cibis, amplexibus.*

This beaſt doth deuoure all kinde of fruite, and if he be nouriſhed in a houſe he eateth bread and fleſh: he alſo hunteth the fielde mice. When he taketh his meate, he raiſeth himſelfe vpon his fore feete: he is alſo wont with his forefeete to ſtroake his head, eares, and mouth, which thing the Squirrell and the Cat doe alſo, and as the Beauer amongeſt thoſe creatures which liue as well by water, as by land: but although in his bodie he ſeemeth but ſmall, notwithſtanding he is by nature apt to fight and very furious being prouoked, with his carriage in his mouth: he beateth away with both his feete that which reſiſteth him, directly inuading his enemie: In the ſpirite and aſſaulting of his mouth he is wayward and threatning, from whence our countreymen were accuſtomed to ſay of any one which was angry, he breatheth his wrath out of his mouth like a Hamſter: *Du ſprueſt vuie ein hamſter*: neither is he eaſily affrighted although he be far vnequall vnto thoſe in ſtrength with whom he is in combate.

His meate and foode.

The anger & furie of this beaſt.

Wherefore ſome doe giue it in the place of a Prouerbe, that our Countreymen doe call a man which is madly raſh *Ein tollen hamſter*, as *foolehardy*, as a *hamſter*. He flieth from any one that doth ſharply reſiſt him, and doth greedily follow after them that flie from him. I my ſelfe ſaw one of theſe who by aſſaulting a horſe gat him by the noſe, and would neuer leaue his holde vntill he was killed with a ſword: He is taken by diuers meanes, for he is expelled either by hot water powred into his den, or is choaked within, or being diged vp with a mattocke or ſpade he is killed, or by dogges. He is ſometimes pulled out by the Foxe, or hurt: or oppreſſed by ſome ſnare a great waight being put about it, or to conclude he is taken by Art aliue, and that in the night time, when he goeth to ſeeke his prey, for in the day time for the moſt part he lyeth hid.

Of the taking of this beaſt.

Before his vſuall caue (as I haue ſaid) he is taken by the path which is worne, by a pot which is put into the earth, and afterward made plaine about it like other places of the fielde: there is earth caſt into the bottome of the pot to the deepeneſſe of two fingers, aboue euery where couering the pot there is placed a ſtone, which is helde vp by a peece of wood, to which there is bound below a fragment of bread: In the ſpace betweene the caue and the pot there are crumes of bread ſcattered, which he following and leaping into the pot, the wood falling he is taken. Being taken after the manner of other beaſtes, he toucheth no foode. If a broad ſtone, ſuch an one with which they couer pauementes, or of which they make roofe-tiles ſhall be ioyned vnto the pot, and the beaſt be taken, he will be very hardly knowne in the morning, for the ſpirit of the beaſt being ſhut in, and waxing wroth, pearcing for thineſſe doth moiſten the ſtone. The skins of Hamſters are very durable, of which there are certaine long coates which come downe vnto the heeles and diuers coulored cloakes made, which the woman of *Miſena* and *Sileſia* doe vſe, and account them very honorable, of a blacke and red coulour, with broad gards or edges of the skinnes of Otters: the ſame coates are for the moſt part vallued at the price of fifteene or twentie *Renenſian* crownes: for it doth out-weare in length three or foure garments made either of linnen, or wollen cloath.

The vſe of their skins.

In *Turingia* and *Miſena* this beaſt is frequent, notwithſtanding not in all places, for in *Turingia* his chiefeſt abode is about *Efurdanus*, and *Salcenſis* in *Miſena*, about *Lipſia*, and the field *Pegenſis*, the plentifulleſt and moſt fertileſt places of both thoſe regions. In *Luſatia* about *Radeburge* he is diged out of the places where painick groweth. At *Mulberge* and *Albis*, he is found in the Vine-yardes, for he is alſo fed with ripe grapes. Our countrey-men are wont to burne a liuing *Hamſter* in a pot being ſhut for the medicines of horſes. It hath beene ſeene that one of theſe hath leaped vp and caught a horſe by the noſe, neuer letting goe his hold vntill ſhe was cut off with a ſword. The skin is of three or foure different colours, beſides the ſpotted ſides, and therefore the skinne is very pretious. They abound in *Turingia* where the ſoile is good, and there is alſo great ſtore of graine.

OF THE NORICIAN MOVSE.

The name, deſcription and diſpoſition. *Agricola.*

THe *Norician* mouſe is called in Latine *Citellus*, and it keepeth like the wilde mice in the caues and dens of the earth. The body is like to a Domeſtical Weaſils, long & ſlender, the taile very ſhort, the coulour of the haire like to a gray Conies, but more bright. It wanteth eares like a mole, but it hath open paſſages inſteade of eares, wherewithall it heareth the ſound, as you ſhal ſee in many birds. The teeth are like the teeth of mice, and of their skinnes (although they be not very precious) they vſe to make garments. In Germany they cal it *Pile* and *Ziſel*, and of this Germaine word was the Latine *Citellus* feigned; and it appeareth by *Agricola*, that there are two kindes of theſe; one greater, which are cald *Zyſell* and *Zeiſeile*, and another leſſer (calle d *Pile*) which may be the ſame that is alſo called *Bilchmuſſ*, and differeth from other, becauſe it is vſed for meat. Theſe are bred in *Croatia*, and in the countrey about *Vennice*. They haue a ſtrange ſmel or ſavour which is ſaid to be hurtful to the head: They eat both ſalted and hung in the ſmoke, and alſo freſh and new killed. With their skins they edge the skirts of garmentes, for it is as ſoft as the skin of a Hare: and beſide the common nature of mice they are tamed. They alſo haue very large cheekes, whereinto they gather an innumerable quantitye of graine, and carry it into their den, as it were in bagges againſt the Winter. They liue thirty and fourty together in a caue, and are not driuen forth but by infuſion of hot water. They gather great ſtore of Nuts into their caues, and therefore aſwel as for their fleſh do men hunt and ſeeke after them.

Genelius.

OF THE MOVSE PONTIQVE

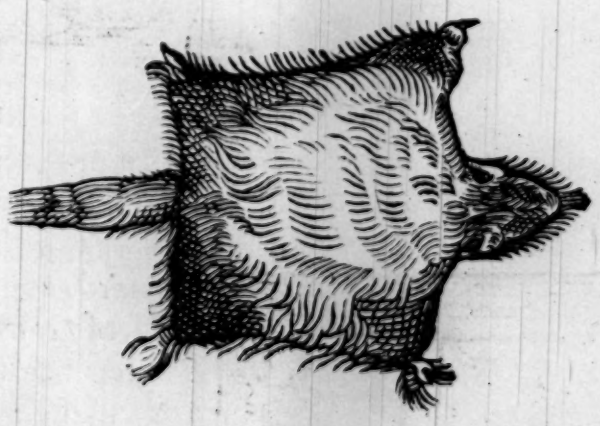
Olaus mag: Agricola

THe name of this mouſe is giuen vnto it from the Iſland out of which it was firſt brought, named *Pontus*, and for this cauſe it is alſo called *Fenicus*, becauſe it was firſt of al brought into *Germany* from *Venice*. It is called alſo *Varius* by *Idorus*, from whence commeth the German word *Vutrck*, from the diuerſity of the colour *Grau vuerck*. It is cald alſo *Pundtmuſſ*, as it wer *Pŏticus mus*, or rather of *Bundt*, becauſe they wer wont to be brought in bundles to be ſold fifty togither, and they were ſolde for twenty Groates, *Volaterranus*, and *Hermolaus* are of this opinion, that the white ones in this kinde, bee called of the Italians *Armellines*, and by the Germaines *Hermelin*, but wee haue promiſed already to prooue that

that *Hermelin* is a kind of Weaſell, which in the winter time is white, by reaſon of extreamity of cold, and in the ſummer returneth into her colour again, like as do the Hares of the Alpes. This Pontique Mouſe differeth from others onely in colour, for the white is mingled with aſh colour, or elſe it is ſandy and blacke, and in *Pollonia* at this day they are found red and aſh-colour. Their two lowermoſt teeth before are very long, & when it goeth, it draweth the taile after it like mice, when it eateth it vſeth the forefeet inſtead of hãds, and feedeth vpon Walnuts, Cheſnuts, Filbeards, ſmal Nuts, Apples, and ſuch like fruits. In the winter time they take ſleep inſtead of meate: And it is to bee remembred, that the *Polonians* haue foure kinds of pretious skins of Mice which they vſe in their Garmentes, diſtinguiſhed by foure ſeuerall names. The firſt of griſell colour called *Popieliza*. The ſecond is called *Gronoſthaij*, a very white beaſt all ouer, except the tip of the taile which is al blacke, and this is the *Hermelin*.

The third is called *Nouogrodela* from the name of a Towne, and this is white mingled with griſell, and this is alſo a kind of Pontike Mouſe. The 4. *Vuieuuorka*, of a bright Cheſnut colour, and this is the Squirrell, for they call Squirrels, Weaſels, and *Hermelin* al by the name of mice. Theſe Pontique Mice haue teeth on both ſides, and chew the cud. In the winter time as we haue ſaid they lie and ſleepe, eſpecially the white ones, and their ſence of taſt doth excel al other (as Pliny writeth,) they build their neſts and breed like common Squirrels.

Their skins are ſold by ten together, the two beſt are called *Litzſchna*. the 3. a little worſe are called *Craſna*, the 4 next to them *Pocraſna*, and the laſt and vileſt of all *Moloiſchna*: with theſe skins they hem and edge garmentes, and in ſome places they make canonicall Garments of them for prieſts, vnto which they ſew their tailes to hang downe on the skirts of their garments; of which cuſtome *Hermolaus* writeth very excellently in theſe words. *Inſtruxit, & ex muribus, luxuriam ſuam vita, alios magnis frigoribus, alios medio anni tempore, a ſeptentrionibus petendo, armannus corpora, & de bellamus animos.* That is to ſay, The life of man hath learned to be prodigall euen out of the skins of Mice, for ſome they vſe againſt extremity of cold, and they fetch others out of the fartheſt Northern parts, for the middle part of the yeare: Thus do we arme and adorne our bodies, but put downe and ſpoyle our minds.



Beſide, there is a flying Pontick or Scythian Mouſe, which we may call the broad-Squerrell-Mouſe, whoſe skinne is heer expreſſed as you may ſee, and for the diſcription thereof, I haue thought good to adde an Epiſtle of *Antonius Schnebergerus* the *Lituanian* of *Vilna* vnto *Geſner*, in theſe wordes following:

I ſend vnto thee a little skin, the vpper place of the haires thereof being of a white aſh-colour, but the roote of the haire or inner part thereof, is a blacke broune. They call it *Popyelycza Latayacza*, that is, A Pontique-flying-Mouſe: It is alwaies ſo moyſt, that it can neuer be dreſſed by the Skinner, or Lether-dreſſer.

The people vſe it to wipe ſore running eies, hauing a perſwaſion that there is in it a ſigular vertue for the eaſing and mitigating of thoſe paines: but I thinke that the ſoftneſſe was the firſt cauſe which brought in the firſt vſe therof, but if the haires do not cleaue hard to the skin, it cannot be done without danger. Alſo the haires hanging as it were in a round circle againſt or aboue the two former feete, they call wings, wherwithall they are thought to flyfrom tree to tree. Thus far *Antonius. Geſner* after the receite of theſe skins, being willing to preſerue them from mothes, becauſe they were raw, for experience ſake gaue them to a leather dreſſer, who preſently dreſſed them with Vineger and the Leeſe of Wyne, ſo that it appeareth the Skinners of *Littuania* had not the skill how to dreſſe it.

After they were dreſſed they were ſo ſofte that they ſtretched aboue meaſure, ſo that euery one of them were ſquare, that is to ſay, their length and breadth were equall,

for they were two palmes or eight fingers broade: and no more in length, the head and taile excepted, wherefore it may well be called a ſquare Mouſe, or *Sciurus quadratus*, becauſe we are ſure of the former, but not of the flying; the taile was as long as foure or fiue fingers are broad, being rough like the taile of other Squirrels, but beſet with blacke and white haires, the whole colour both of the belly and vpper parte was whitiſh as we haue ſaid, but blacke vnderneath, the haire is ſo ſoft as any ſilke, and therefore fit for the vſe of the eies.

The eares ſhorter and rounder then a Squirrels, the feete did not appeare by the skin: the neather part was diſtinguiſhed from the vpper part, by a certaine viſible line, wherein did hang certain long haires which by their roughnes and ſolidity vnder the thin and broad frame of their body, might much help them to flie, euen as broad fiſhes ſwim by the breadth of their bodies, rather then by the help of their fins. The *Heluetians* wear theſe skins in their garmentes. It is reported by *Aelianus*, that the inhabitantes of *Pontus* by making ſupplication to their Gods, did auert and turn away the rage of Mice from their cornfieldes, as the Egyptians did, as we haue ſaid before in the ſtory of the vulgar Mouſe.

OF THE MOVSE CALLED *the Shrew, or the erd-Shrew.*

THe word *Hanaka* of the Hebrewes remembred in the 11. chap. of *Leuitticus*, is diuerſely interpreted by the tranſlators, ſome cal it a reptile beaſt which alwaies cryeth: ſome a reptile-flying-beaſt, ſome a Horſe-leach, or bloud-ſucker, ſome a Hedghog, and ſome a Beauer, as we haue ſhewed before in the Hedghog. But the Septuagints tranſlate it *Mygale*, and S. *Ierom* *Mus araneus*, that is, a Shrew. *Dioſcorides* calleth it *Miogale*. The Germans and Heluetians cal it *Mutzer*, in ſome partes of Germany, from the figure of the ſnout it is called *Spitzmus*, by ſome *Ziſſmuſſ*, from the fiction of his voice, and ſo me *Groſſ Ziſſmuſſ*.

The Hollanders call it *Moll muſſe*, becauſe it reſembleth a Mole. *Mathæolus* for the Italians cal it *Toporagno*, that is a Mole-Shrew. The *Heluetians* cal it *Biſem-muſſ*, that is a Muske-mouſe, becauſe it being dryed in a furnace ſmelleth like muske. The skin pulled from the fleſh, ſmelleth beſt by it ſelfe, and yet the fleſh ſmelleth well alſo, and ſo doe the excrements. But to returne to the Greeke name why it ſhould be cald *Mygale*, there is not one opinion amongſt the learned: but I do moſt willingly condeſcend to the opinion of *Aetius*, who writeth that it is called *Mygale*, becauſe in quantity it exceedeth not a Mouſe, and yet

yet in colour it reſembleth a Weaſell, and therfore it is compounded of two words *Miſſ*, a Mouſe, and *Galen*, a weaſell. *Amyntas* is of opinion that it is ſo called, becauſe it is begot betwixt a Mouſe and a Weaſel, but this is neither true nor probable.

For is it likely that Weaſels and Mice will couple together in carnall copulation, whoſe natures are ſo contrary, the one liuing vpon the death of an other, that is the weaſell vpon the Mouſe? And beſide the difference of quantitie betwixt them, maketh it impoſſible to haue ſuch a generation. The other deriuation of *Migale*, which is made by *Rodolphus* writing vpon *Leuiticus*, fetching *Mygale* from *Mus guloſus*, that is, a deuouring Mouſe, it is againſt the order of all good Linguiſts, to deriue Greeke words from Latin, but rather conſonant to learning, to fetch the Latine from the Greeke.

There is no leſſe inquiry about the Latine name, whye it ſhould be called *Mus araneus*, ſeeing *aranea* ſignifieth a Spider. This Mouſe ſaith *Albertus*, is a red kinde of Mouſe hauing a ſmall taile, a ſharpe voice, and is full of poyſon, or venome. For which cauſe Cats doe kill them, but doe not eate them. *Sipontinus* writeth thus, of this Shrew. *Mus araneus, exiguum animal, atq; leuiſſimum eſt, quod arane modo tenuiſſimum fiium, & gladij aciem concendit*. That is to ſay, this Shrew mouſe is a little and light creature, which like a Spider climeth vp vpon any ſmall threed, or vpon the edge of a ſword: and therefore you ſee, they deriue the Latin name, from his climing like a Spider.

But in my opinion it is more reaſonable, to deriue it from the venome and poyſon which it containeth in it like a ſpider. For which cauſe *Syluaticus* writeth thus, *Mugali id eſt, draco marinus, & animal veneneſum, puſillum muri ſimile: nam & araneum piſcem, propter venenum pungentibus inſitum ſpinis, veteres ophim, id eſt, ſerpentem nominarunt, & hodie quam vulgo draconem vel dracenam*. That is to ſay, there is a fiſh of the Sea, and a little beaſt on the earth like a Mouſe, which by a generall word are called *Mugale*, and the ſpider fiſh called at this day a Dragon, or Dragoniſt, was in auncient time called a Serpent, becauſe by his prickly finnes, he did poyſon thoſe which were ſtrucken by him. And concerning the deſcription of this beaſt, it may be taken from the words of an auncient Engliſh Phiſition, called Doctor *William Turner*.

I haue ſeene (ſaith he) in England, the Shrew-Mouſe of colour blacke, hauing a taile very ſhort, and her ſnout very long and ſharp, and from the venomous biting of this beaſt, we haue an engliſh prouerb or imprecation, I be ſhrow thee, when we curſe or wiſh harm vnto any man, that is, that ſome ſuch euil as the biting of this Mouſe may come vpon him. The Spaniardes call this beaſt *Raton Pequenno*, the Illirians *Viemed kamys*, and the Polonias *Kerit*. They were wont to abound in *Britany*, as *Hermolaus* writeth.

They are alſo plentifull in Italy beyond the mountaines *Apenine*, but not on this ſide (as *Pliny* writeth) yet in the hither partes of Italy and Germanie, there are many founde, eſpecially in the countrey neere Trent, in the valey *Anania*, where this is admirable, that by reaſon of the coldnes of that countrey their bitings are not venomous. *Samonicus.*
For the Scorpions there are not venemous, although in other places of Italy they poiſon deepely. This beaſt is much leſſe then a Weaſel, and of an aſh colour, in moſt places like a mouſe, although the colour be not alwaies conſtant. *Vegetius.*

The eyes are ſo ſmal, and beneath the proportion of her body, that it hath not been vniuſtly doubted of the auncientes whether they were blinde or no, but in their beſt eſtate their ſight is very dul. And for this cauſe the auncient Egyptians did worſhippe it: for as they held opinion that darkenes was before light, ſo they deemd that the blind creatures were better then the ſeeing. And they alſo beleeued that in the waine of the moone the liuer of this beaſt conſumed. It hath a long and ſharpe ſnowt like a Mole, that ſo it may be apt to dig. The teeth are very ſmall, but ſo as they ſtand double in their mouth, for they haue foure rewes of teeth, two beneath, and two aboue, which are not onely apparant by their deſection or anatomy, but alſo by their bitinges, for their wounds are Quadruple, whereſoeuer they faſten their teeth. Their taile is ſlender and ſhort. But the deſcription of this beaſt was better apprehended by *Geſner* at the ſight of one of them, which hee relateth on this manner. *Aetius*

The colour (ſaith hee) was partly red, and partly yellow, mingled both together, but the belly white. The hinder feet ſeemeth to cleaue to the body or loines. It ſmelleth ſtrongly, and the ſauour did bewray or ſignifie ſome ſecret poyſon.

The

The taile about three fingers long, beſet with little ſhort haires. The reſidue of the body was three fingers long. The eies very ſmall and black, not much greater then Moles, ſo that next to the Mole they may iuſtly be caled, the leaſt ſighted creatur among al foure-footed-beaſts, ſo that in old age they are vtterly blind by the prouidence of God, abridging their malice, that when their teeth are growne to be moſt ſharp, and they moſt full of poyſon, then they ſhould not ſee whome nor where to uent it.

They differ as we haue ſaid in place and number, from all foure-footed-beaſts, ſo that they ſeeme to be compounded and framed of the teeth of Serpents and mice. The two foreteeth are very long, and they do not growe ſingle as in vulgar mice, but haue within them two other ſmall and ſharpe teeth. And alſo thoſe two long teeth grow not by themſelues as they do in other mice, but are conioyned in the reſidue, in one continued ranke. They are ſharpe like a ſaw, hauing ſharpe points like needles, ſuch as could not be ſeene by man, except the tips of them were yellow. Of either ſide they haue eight teeth, whereas the vulgar mice haue but foure, beſide the two long foreteeth, which alſo ſeeme deuided into two or three, which except one marke diligently, hee would thinke them to bee all one.

Arnoldus. It is a rauening beaſt, feygning it ſelfe to be gentle and tame, but being touched it biteth deepe, and poiſoneth deadly. It beareth a cruell minde, deſiring to hurt any thing, neither is there any creature that it loueth, or it loueth him, becauſe it is feared of al. The cats as we haue ſaide do hunt it and kil it, but they eat not them, for if they do, they conſume away in time. They annoy Vines, and are ſildom taken except in cold, they frequent Oxe-dung, and in the winter time repaire to howſes, gardens and ſtables, where they are taken and killed.

Achanus.

If they fall into a cart-road, they die and canot get forth againe, as *Marcellus*, *Nicander*, and *Pliny* affirme And the reaſon is giuen by *Philes*, for being in the ſame, it is ſo amazd, and trembleth, as if it were in bands. And for this cauſe ſome of the ancients haue preſcribd the earth of a cart-road, to be laid to the biting of this mouſe for a remedie therof. They go very ſlowely, they are frandulent, and take their prey by deceipt. Many times they gnaw the Oxes hooues in the ſtable. They loue the rotten fleſh of Rauens, and therefore in France when they haue killed a Rauen, they keepe it till it ſtinketh, and then caſt it in the places where the Shrew-mice hanteth, whereunto they gather in ſo great number, that you may kil them with ſhovels. The Egyptians vpon the former opinion of holines, do bury them when they die And thus much for the deſcription of this beaſt. The ſucceeding diſcourſe toucheth the medicines ariſing out of this beaſt, alſo the cure of hir venemous bitings.

The medicines of the Shrew.

Marcellus The Shrew, which falling by chaunce into a Cart-roade or tracke doth die vpon the ſame, being burned, and afterwards beaten or diſſolued into duſt, and mingled with gooſe greace, being rubbed or annointed vpon thoſe which are troubled with the ſwelling in the fundament comming by the cauſe of ſome inflamation, doth bring vnto them a wonderfull and moſt admirable cure and remedie. The Shrew being ſlaine or killed, hanging ſo that neither then nor afterwards ſhe may touch the ground, doth helpe thoſe which are grieued and pained in their bodies, with ſores called fellons, or biles, which doth paine them with a great inflammation, ſo that it be three times inuironed or compaſſed about the partie ſo troubled. The Shrew which dyeth in the furrow of a cart-wheele, being found and rowled in potters clay or a linnen cloth, or in Crimſon, or ſcarlet-wollen-cloth, and three times marked about the impoſtumes, which will ſuddenly ſwell in any mans body, will very ſpeedily and effectually helpe and cure the ſame.

Pliny

Pliny

The taile of a Shrew being cut off and burned, and afterwards beaten into duſt, and applied or annointed vpon the ſore of any man, which came by the biting of a greedy and rauenous dogge, will in very ſhort ſpace make them both whole and ſound, ſo that the taile be cut from the ſhrew when ſhe is aliue, not when ſhe is dead, for then it hath neither

neither good operation, nor efficacy in it. The former hoofes of a horſe being ſcraped, and the ſame fragmentes or ſcantlinges thereof being beaten in the duſte or earth, which hath been digged vp by a Shrew, in foure meaſures of water, powred downe the mouth of a horſe which is troubled with any paine or wringing in his bowels, will ſoon giue him both helpe and remedie. The Shrew being either applyed in drinke, or put in the maner and forme of a plaiſter, or hanged vpon the ſore which he hath bitten, is the moſt excellenteſt, and moſt medicinable cure for the helping and healing thereof. A preſeruatiue againſt poiſon, would be an excellent remedy, that neither man nor any other liuing creature, ſhould be bitten if they ſhould leaue or would want that ſuperſtition called an enchantment againſt poiſon, being hanged about the necke, whereof we will ſpeake more in the curing of the bites of this beaſt. *Hippocrates.*

That the biting of a Shrew is venomous, and of the reaſon of healing in this kind.

In Italy the biting of a Shrew is accounted for a very ſtrong poyſon, and that except there be ſome medicine very ſpeedily applyed for the curing and healing thereof, the party ſo bitten will dye. Theſe Shrewes are truely ſo venemous and full of poyſon, that being ſlaine or killed by Cats, whoſe nature is to kill whatſoeuer Mice they take, they will not offer to touch or eate the leaſt part of them. *Pliny*

But the biting of a female Shrew is moſt obnoxious and hurtfull when ſhe is great with young, but moſt dangerous of all when ſhe biteth any one which is great with young, either a woman, or any other beaſt whatſoeuer, her ſelf being alſo with young, for then it will hardly be cured. *Marcellus.*

If a Shrew ſhall bite any creature while ſhe is great with young, the puſhes or biles will in time be broke which they make, and will come vnto a very great and malignant wound and ſore. If the Shrew do alſo bite any creature during the time ſhe is with young, ſhe will preſently leape off, notwithſtanding ſhee biteth more dangerous. There is nothing which doth more apparantly explane and ſhew the biting of a Shrew then a certaine vehement paine and griefe in the creature which is ſo bitten, as alſo a pricking ouer the whole body, with an inflamation or burning heate going round about the place, and a fiery redneſſe therein, in which a blacke puſh or like ſwelling with a watery matter, and filthy corruption doth ariſe, and all the partes of the body which doe ioyne vnto it ſeeme blacke and blue with the marueilous great paine, anguiſh, and griefe, which ariſeth and proceedeth from the ſame. *Dioſcorides* *Auicenna*

When the puſh or bile which commeth by the occaſion of a Shrew cleaueth or is broken, their proceedeth and yſſueth forth a kinde of white fleſh, hauing a certaine rinde or skinne vppon it, and ſometime there appeareth in them a certaine burning, and ſometimes the ſame is eaten in and falleth out, but in the beginning there is a moſt filthy greene corruption and matter which floweth in the ſame, afterward it is putryfied, and eaten in, and then the fleſh falleth forth: the wringings alſo of the inward partes, the difficulty of voiding of the vrine, and a cold corrupted ſweate, doth follow and accompany the ſame. *Dioſcorides*

But *Auicenna* affirmeth, that in what place ſoeuer this beaſt ſhal bite, the ſores thereof, with great anguiſh will pant or beate, and that in euery hole wherein his venomous teeth haue entred, there will a certaine fiery redneſſe appeare, the skinne whereof being broken, there will come a very white and matery ſore, which will breed much paine and trouble in all the partes of the body for the moſt part. The ſores or woundes which are made alſo by this beaſt are very manifeſtly knowen by the markes of the fore-teeth ſtanding all in a row togethet, as alſo by the blood which yſſueth from the wound, being at the firſt pure, cleare, and exceeding red, but afterwardes corrupt, blackiſh, and full of putrifaction. *Aeginetta*

There do alſo diuers bunches ariſe in the fleſh vſually after the biting of this beaſt, which if any man ſhall breake, he ſhall ſee the fleſh which lyeth vnder them corrupted, and deuided

uided with certaine cleftes or rifts in the ſame: Moreouer the nature of this beaſt is ſuch, that for the moſt part he doth couet to bite thoſe whom he can come vnto by the ſtones or genitall, not onely men, but alſo all other brute beaſts whatſoeuer: and thus much ſhal ſuffice concerning the biting of this beaſt.

Auicenna.

Wormewood being beaten or bruiſed ſmal, ſtraynd in a fine linnen cloth, and mingled in Wine, giuen to the party either man or Woman in Wine to drinke who is bytten by a Shrewe, will procure him preſent eaſe and remedy. The ſame alſo is an excellent remedy for the bitings or ſtingings of a Sea-Dragon. Vinegar is very medicinable for the bitings of the Shrew and of Dogs, as alſo for the Fiſh called by the Latines *Scolopendra*, (which voydeth all her bowels out vntill the hooke come forth, wherewith ſhe is taken, and then ſucketh them vp againe) the Scorpion and all other venemous Serpents.

Dioſcorides.

Pliny.

But the Græcian Phyſitians affirme, that the ſame ought to be mingled with other Medicines for the helping of the aforeſaid diſeaſes, as to take the aſhes of the Shrew being burnt, the Gumme or liquor of the Hearbe called Fennell-giant, dryed barly beaten into ſmall powder, Muſtard-ſeede pounded ſmall with the Hearbe called Purple, or Mothmullein, and mingle them altogether with Vineger, and being ſo applyed they will preſently cure the aforeſaid ſtings or bitings.

Garlike being bruiſed, and the iuyce thereof anointed vpon the place which was bitten by a Shrew, will preſently expell the paine, and wholly cure the ſore. For the expelling of the ſuperfluities of the pairings of the dead fleſh, growing round about the ſore, being not caſt away but remaining thereon. Take Cummin and couer the wound or biting therewith, then apply Garlike being beaten into Oyle thereunto, and annoint the places about the ſore, as alſo the ſore it ſelfe very diligently, and in very ſhort ſpace of time it will cauſe the ſame to fall away of it owne accord. For the healing alſo of the bites of this beaſt. Take Garlike, the leaues of a figge-tree, and Cummin, mingle them very well altogether, til they come to a mollifiyng or temperat ſubſtance, then take the ſame, and faſhion it in the forme or manner of a playſter, and it will very ſpeedily and effectually cure the ſore.

Auicenna.

Aetius.

Dioſcorides.

The ſeede or leaues of Cole-worts, being beaten together with vinegar, and the hearb cald *Aſſafœtida*, is very good and profitable to be applyed either to the bites of this beaſt or a rauening Dogge. The dung of a Dog being taken and annointed vpon either man or Horſſe which hath beene bitten by a Shrew, wil bee an excellent remedy both for the curing and healing them of the ſame. The Hoofe of a Ramme being dryed, beaten into powder, and afterwards mixed with Hony, will be likewiſe very good for thoſe which are bitten with the ſame beaſt, ſo that they be firſt tempered and faſhioned in the manner of a playſter, and then applyed thereunto. The little white ſtalkes which proceede from a blacke Fig being beaten with the leaues of the Hearbe called Mothmullein, Waxe, and Vineger, vntill they come vnto a mollifying iuyce or ſalue, will be an excellent remedy againſt the biting of the Shrew, being annointed thereupon.

Geoponica.

The young or tender ſtalkes of a wilde Fig tree, bee they neuer ſo few or ſmall, being firſt ſteeped in Wine, then lapped in a leafe of the ſame Tree, and ſo applyed vnto the ſtings and bites of Scorpions, and the Shrew, will in very ſhort time cure and heale the ſame. Prouided alwaies that the wound bee well and diligently bathed or waſhed, before any thing be put or applyed thereunto.

Pliny

Dioſcorides, *Auicenna*, and *Actuarus* doe affirme, that the excelleteſt, and medicinableſt cure for the bites of a Shrew is this, to take the Spleene of the ſame beaſt, and beate it together with Vinegar, and the Gumme called *Galbanum*, then to annoint it or rub it vpon the ſore, and it will preſently expell away all paine, and in ſome ſhort ſpace altogether heale it. If the red bunches or Vlcers which doe vſually grow about the bites of a Shrew do fortune to breake, take very ſharpe and ſtrong brine or pickle, and rub it both about, and within the ſore, and afterwardes apply barly being burned and beaten into ſmall duſt or powder thereunto, which medicine although it ſeeme ſomewhat grieuous and painefull, yet it is very good and profitable for the expelling either of the ſtinges of Scorpions, or the bites of the Shrew or rauenous dog.

Aetius.

The

The genitall of a Hare being beaten into powder mingled with Vineger, and anoynted vpon the bites of a Shrew, doth ſpeedily cure them. Wilde Mallows being mingled with thoſe Mallowes that grow in the Garden, haue in them a very effectuall force and power to cure all ſtinges or venemous bitinges, eſpecially of Scorpions, Shrewes, Waſpes, and ſuch like ſtinging creatures. *Plony*

The Shrew being cut and applyed in the manner of a plaiſter, doth effectually cure her owne bites. The Shrew being killed and annointed all ouer with Oyle, and durt, or mire, applyed vnto the Vlcers or red ſwellings which come by her venemous teeth, will very ſpeedily procure them to breake. The Shrew being cut or beaten into ſmall pieces, dryed into powder, mixed with Vineger, and faſhioned in the forme of a plaiſter, will very ſpeedily and effectually cure the bites of a Shrew, whether ſhe be great with young or not, ſo that they be well applyed thereunto.

But there are ſome which do thinke it nothing conuenient to mingle the Shrew with any other thing whatſoeuer, but that it is onely after this manner to be applyed by it ſelfe as to take it burned or drie it, and then to pound it in powder, and ſo to ſprinkle it in the wound or ſore, which in very ſhort time will eaſily heale it. The Shrew falling into the furrow of a Cart wheele doth preſently dye: the duſt thereof in the paſſage by which ſhe went being taken, and ſprinkled into the woundes which were made by her poyſonſome teeth, is a very excellent and preſent remedy for the curing of the ſame. *Mathæolus* alledgeth out of *Nicander*, that the durt which cleaueth vnto the Wheeles of a Chariot being ſcraped off and ſprinkled into the bites of a Shrew, will be very medicinable for the healing of them, which thing he himſelfe thinketh a meere fable, and not to bee beleeued. If the pimples or bladders which ariſe in the bites of a Shrew ſhall be thought conuenient to be broken, for the performing of the ſame, take the skinne of a baked or roaſted Pomgranate, and ſpread it vpon the aforeſaid red pimples, as whot as poſſible may be ſuffered for ſome ſmall time, and it will cauſe the vlcers to breake, and all the corruption to yſſue forth. *Aeliamus* *Actius*

If it grow vnto an Impoſtume, take the little berries or pellets which are within the Pomgranate, being very well baked, and apply them vnto the ſore ſome ſhort time, and they will very eaſily cure the ſame. Muſtard-ſeede being mingled with Vineger, annointed vpon the bites of a Shew, doth very effectually heale them. A Moule being bruiſed into ſmall pieces, and applyed vnto the bites of a Shrew in the forme of a plaiſter, is a very excellent remedy for the curing of them. Pitch and trifoly being baked, and rubbed verye whotte vppon the bites of a Shrewe, is accounted a very medicinable cure: but it is requiſite that this fomentation be giuen vnto none but ſuch as are of a ſtronge and powerfull body, and are alſo able to endure paine. The liquor of the Herb called Southernwood being giuen in Wine to drinke doth very much profit thoſe which are troubled, and pained in their limbs with the bites of Shrewes. Wormwood being vſed in the like manner, will cure thoſe which are bitten by a Shrew. *Auicenna* *Aeginetta* *Dioſcorides*

The genitall of a Lambe or Kidde being mingled with foure drams of the Hearbe called *Ariſtologia* or Hart-wort, and ſixe drams of the ſweeteſt Myrrh, is very good and medicinable for curing of thoſe which are bitten or ſtung with Shrewes, Scorpions, and ſuch like vnemous Beaſtes. The leaues of Coleworts being dryed, mingled with flower, and tempered together, vntill they come into the form of a plaiſter, will very much help againſt the venemous bites of the Shrew. The ſeede of Colewortes, and the leaues of the ſame Hearbe being mingled with Vineger, and the Hearbe called *Aſſa fætida* beate or pounded together, do very well and ſpeedily cure the bites of the Shrewes, as alſo of a rauenous Dogge, if the ſame in due time be applyed thereunto. The liquor alſo of the leaues of Coleworts being giuen in any kind of drinke, is good and wholſome for the curing of the aforeſaid bites or woundes. The Nuts of a young Cypres Tree being mixed with a certaine ſirrep or potion made of Hony, Water, and Vineger, and afterwardes drunke, doth very ſpeedily procure eaſe and help for thoſe which are bitten by a Shrew. *Ruellius* *Dioſcorides*

The roote of a white or blacke Thiſtle, being beaten or bruiſed and giuen in drinke, doth very effectually help or cure thoſe which are bitten by a Shrew. The like vertue hath the Hearbe called Rocket in it, and alſo the ſeede thereof being giuen in any kinde of drinke,

drinke. The gum or liquor which proceedeth from a kinde of Ferula being giuen in wine
Aegenetta to drink, doth very much helpe and cure thoſe which are bitten by a Shrew. The ſame vertue alſo in it hath the roote of the hearbe called Gentian or bitterwort, being giuen in wine to drink. One or two drams of the yoongeſt or tendreſt leaues of the Laurell tree,
Aetius being beaten ſmall and giuen in wine to drinke, doth ſpeedily cure the ſores or woundes which are bitten by a Shrew: the ſame being alſo vſed in the ſaid manner, and giuen in ſome certaine potion vnto horſes to drinke, doth quickly help and heale them. But there are ſome which before all other medicines doe commend this for the beſt, and chiefeſt,
Auicenna that is, to take the iuice which proceedeth from the leaues of the laurell tree, & the leaues themſelues, being moiſt and new growing and to boyle them in wine, and being once cooled to giue it to any which is bitten by a Shrew, and this will in very ſhort ſpace altogether helpe them. A yoonge Weaſell being giuen in wine to drinke, is accounted very
Pliny medicinable for thoſe which are bitten by a Shrew, or ſtung by a Scorpion, or any other venemous creature. The hearbe called Baltſamint or Coſtmary, the hearbe called Bar-
Ægnetta tram, or wilde Pellito, the hearbe called Betonie, the hearbe called water-minte, or water Creſſes, the ſweete and delicious gum called Storax, as alſo the hearbe called Veruin being each of them ſeuerally by themſelues either giuen in wine to drinke, or applyed in the manner of a plaiſter or annointed vpon the bits or wounds which come by the venemous
Auicenna teeth of a Shrew, will very effectually cure the paine thereof, The biting of a field mouſe or Shrew, is very troubleſome, and grieuous to all labouring beaſtes, for inſtantly after her bitinges there doe little red pimples ariſe, and there is moſt daunger of death in thoſe beaſtes which ſhe biteth when ſhe is great with yonog, for the aforeſaid pimples will then preſently breake, after which the beaſt ſo bitten will inſtantly die. The Shrew doth alſo kill
Albertus ſome laboring beaſts with poyſon, as chiefly horſes & mules but eſpecially & for the moſt part mares, which are great with yong. There are ſome which do affirme that if horſes, or any other laboring creature do feede in that paſture or graſſe in which a Shrew ſhall put forth her venome or poyſon in, they will preſently die. In what place ſoeuer a Shrew ſhall
Abſyrtus bite in any creature it will be compaſſed with an exceeding hard ſwelling, the beaſt alſo being ſo bitten, doth expreſſe his grieſe or ſorrow with much paine, & ſtraining his body doth likewiſe ſwell all ouer, his eyes doe in a manner weepe, the ſwelling in his body doth
Hierocles ſquize out matter, or filthy putrefaction, he voydeth poyſon out of his belly, and doth vomite all ſuſtenance vp as ſoone as euer he receaueth it. If an Aſſe being great with yoong be bitten by this beaſt, it is a very great chaunce if ſhe ſcape death.

But if the Shrew doe bite any beaſt when ſhe is great with yong it is knowen by theſe ſignes, or marks, there will certaine red pimples compaſſe the ſore round about, and alſo ſpread themſelues ouer all the body of the bitten beaſt, and will in ſhort ſpace deſtroy him, except there be procured ſome preſent remedy. The Normans in Fraunce do ſup-
Vigetius poſe the Shrew to be a beaſt ſo full of venome, and poyſon, that if he ſhall but paſſe ouer either an Oxe, or a horſe lying downe along vpon the ground, it will bring ſuch a dangerous diſeaſe vpon them, that the beaſt ouer which ſhe ſhall paſſe ſhall be lame about the loines, or ſhall ſeeme as if he were immoueable, and that he can be cured by no other meanes, but by the ſame Shrew, who either of his owne accord, or by compulſion muſt paſſe ouer the contrary ſide of the beaſt, and that then he will be cured, which thing I doe hold to be very vaine and not to be beleeued.

For the curing of beaſtes which are bitten by a Srew, thou ſhalt boile the ſeede of Parſly together with Wine and Oyle, and thou ſhalt cut the place which ſwelleth with a Pen-knife, by which the poyſon may iſſue forth, and the wound being pointingly pul-
Hippocrates led or torne may waxe rawe: if by theſe the inflammation doe waxe more feruent and hotte, thou ſhalt eate the ſore with iron inſtruments burning with fier, taking away ſome part of that which is whole and ſound: then ſhalt thou renew the wound with the iron inſtruments being gouerned rightly, by which the corruption may iſſue forth: but if that part doe chaunce to ſwell by the exulceration, thou ſhalt ſprinckle Barley beeing burned and dryed therein, but before you doe this, it is meete to ioyne the olde fatte.

There

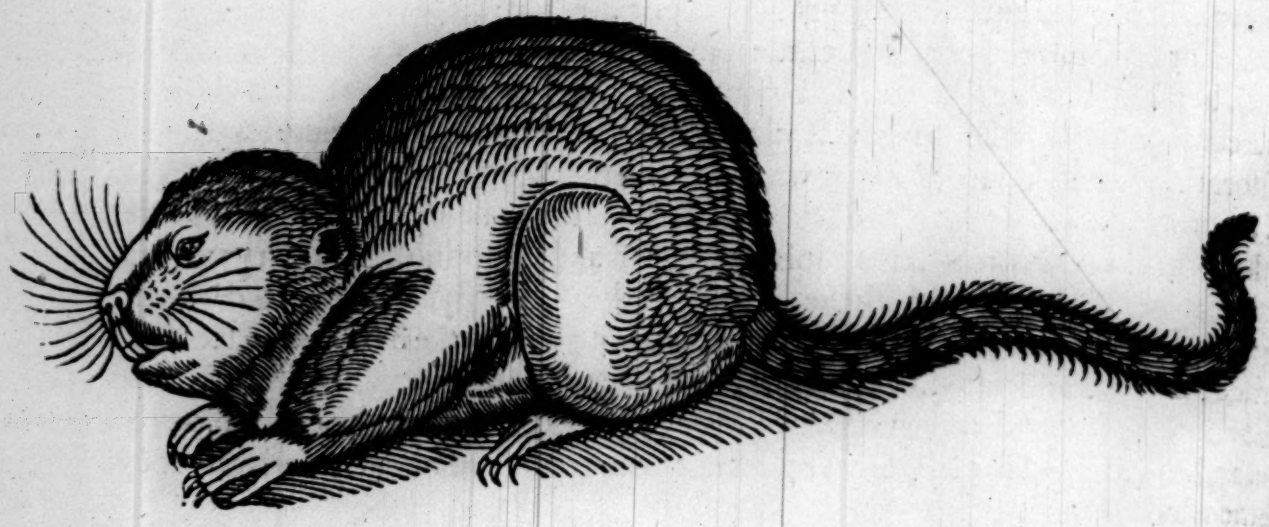
There is alſo another excellent medicine for the curing of the Shrew, which *Startonicus* himſelfe doth much commend, which is this: to lance or ſcarifie the wound aſſoone as it is bitten, but eſpecially if it be compaſſed with an inflamation, afterwardes to ſprinkle ſalt and Vineger vp on it, then to encourage or prouoke the beaſtes the next day following by ſome ſweet water or liquor to run or go ſome little iourny; firſt hauing anointed the ſore with fullers-earth being beaten ſmall and mixed with vineger, and then daily to nouriſh or bath it with water which commeth from bathes where ſome haue waſhed themſelues, and this in very ſhort time being ſo vſed will very wel and altogether cure the beaſt. Againſt the biting of a Shrew Garlike is accounted for an excellent remedy being mingled with Nitre, but if there ſhal be no Nitre to be had, mixe it with ſalt and Cummin, then to dry and beat them altogether into powder, & with the ſame to rub the places which are infected with the biting: but if the venemous wounds do chance to break, then to take barly being ſcorched or burned, and pound it into ſmall powder, and ſteepe it in vineger, and afterwardes to ſprinkle it into the wound: this medicine *Pelagon* affirmeth, will onely heale the bites of a Shrew, and that the griefe of the ſore, by the vſe of any other medicines doth rather encreaſe then decreaſe. *Hierocles*

The flower which is made of red Weat, the Hearbe called Dill, the liquor or Rozen which runneth out of the great Cedar, and two pound of the beſt Wine being mingled altogether, giuen in a potion and poured downe the throate of any laboring beaſt which is bitten by a Shrew, will preſently eaſe and cure him of his paine. *Vegetius*

There is alſo another potion for the curing of the bites of this beaſt which is this, to take cloues of Garlike being bruiſed ſmall, ſalt, Cummin, and Wine, of each the like quantity, theſe being giuen to any beaſt to drinke, doth preſently cure him, as alſo any man being annointed vpon the wound, but not giuen to drink. The hearbe called Narde or Pepper-wort being beaten to the quantity of two ounces and a halfe, and mingled with ſome ſweete ſmelling Wine, will preſently help any beaſt which is bitten by the Shrewe, being poured through his Noſe, and his ſore being at that inſtant time annointed with Dogs dung: the ſame is alſo very medicinable or wholeſome for men which are troubled with the ſaid biting. *Hippocrates*

The bites of a Shrew being pricked with an Aule and annointed with duſt which is found in the furrowes of Cartes vnder the markes or ſignes of the Wheele, being mingled with ſharpe vineger, doth preſently aſſwage the paine, and heale the ſore. The earth of the traſt of a Cart alſo mingled with ſtale or vrine, being applyed vnto the bites of a Shrew, will very ſpeedily cure them either vpon men or beaſtes. A Shrew being new killed and rubbed ouer with ſalt, applyed vnto the wounds which ſhe ſhal bite in any beaſts, will inſtantly cure them: this vertue alſo hath the gall of a rere-mouſe or Bat, being mixed with vineger.

There is a very good remedy againſt the bitinges of Shrewes, or to preſerue Cattle from them, which is this, to compaſſe the hole wherein ſhe lyeth round about, and get hir out a liue, and keepe her ſo till ſhe dye, and waxe ſtiffe, then hang her about the necke of the beaſt which you would preſerue, and there wil not any Shrew come neare them, and this is accounted to bee moſt certaine. And thus much ſhall ſuffice concerning the bitings of the Shrewes, and of the cures thereof. *Pliny*



OF WILDE FIELD-MICE.

The Epithits of wild mice deſcribing their kinds,

THis wilde Mouſe called by the Latines *Mus agreſtis*, *Mus Sylueſtris*, *Syluaticus*, *Subteraneus*, and ſome ſay *Nitedula*, (althogh I rather take that word to ſignifie a glare worm.) It is called alſo *Exignus Mus*, and *Ruſticus*. The Græcians cal it *Myſſ Arourayos*, the Germans field-mouſe, and erd-mouſe, that is a mouſe of the earth, *Nualmuſſ*, and *Nuelmuſſ*, *Schorrmuſſ*, *Schoermowſſ*, *Steſſmuſſ*, and *Luckmuſſ*, by reaſon of her digging in the earth like a mole. The French call it *Mullott*. There is of theſe mice two kinds, a greater and a leſſer. The picture of the greater we haue deſcribed heare, forbearing the leſſer, becauſe in all partes it reſembleth this, except in the quantity.

Their ſeueral parts.

This greater kind is not much leſſer then a Rat, hauing a long broad taile like it. The eares of it are round. The head round and great, and the ſnout or chaps do not ſtand out long. They are of two colours in both kinds, ſome red and ſome blacke. They haue a beard betwixt their mouth and their eies, and the leſſer mice haue a ſhort taile. A Phyſitian taking occaſion of the writinges of *Baſſianus Landus* to diſect one of theſe mice, found it to be true which he ſaith, that their maw and guts lye al ſtraight and vpright. We haue ſhewed already, that all kind of mice are generated out of the earth, although alſo they ſuffer copulation. And in Egypt it is very common about the *Thebaïs*, and the places where *Nylus* ouerfloweth, that in the decreaſe and falling away of the Waters, the ſunne engendereth many mice vppon the ſlime of the earth, ſo that it is ordinary to ſee one time their foreparts to haue life, fleſh, and motion, and the hinder partes deformed, and nothing but earth.

Whether Mice engendred of the earth, can procreate other. *Aelianus Plny*

And about this matter there is ſome diſputation among the Authors, for there bee Phyloſophers which affirme, that euery creature as well perfect as vnperfect, may bee made both by ſeede and of putrified matter; and from hence came the opinion in the Poets, of the ſons and daughters of the earth, and ſo they ſay, that things grow by generation in infinitum: Some ſay that perfect creatures cannot be generated in that manner, but the imperfect ones ſuch as mice are, may bee ingendered by ſeed and putrifyed matter, and afterwards beget more of his owne kind.

But *Ariſtotle* confeſſeth the firſt generation, and denyeth the ſecond, and ſaith although

though they do generate by copulation, yet it is not *Idem ſed animal ſpece diuerſum, à quo nihil amplius gigni poſsit*; And therefore *Ieronimus Gabucinus* endeth this controuerſie, ſaying. *Mures ex putredine nati, generant quidem & ipſi, ſed quod ex eis generatur, nec mus, eſt nec fœmina: nec amplius generat*, that is; Mice engendered of putrified matter do alſo engender, but that which is begotten of them is neither male nor female, neither can it engender any more, that it may not proceed in *Infinitum*, like a mouſe engendered by copulation. But concerning the beginning of theſe wilde field-mice, and their encreaſe, *Ariſtotle* ſpeaketh in this manner: we haue receiued (ſaith he) the wonderfull generation of wilde fielde-mice, abounding in euery place, and eſpecially in corne fields, which by their multitude, do inſtantly eat vp and deuoure a great deale of graine, inſomuch as it hath bin ſeene, that diuers poore husbandmen, which haue determined to day, to reape their corne on the morrow, in the meane ſeaſon it was ſo deſtroyed by mice, that when the reapers came in the morning, they found no corne at all.

The damage done by wild field-Mice

And as the encreaſe of theſe mice was extraordinary, ſo alſo was the deſtruction, for men could not driue them away, as in former times by ſmoking them, or elſe by turning inſwine to roote out their neſts from the earth, or by ſending Foxes, or wild-cats among them, but their multitude did alwaies preuaile, and yet after a fewe dayes, the ſhowers of the cloudes deſtroyed them. And *Pliny* ſaith, that this ought to bee no meruaile, that there ſhould be ſo great a harueſt and ſtore of theſe mice, ſeeing that men yet neuer knew how to hinder their generation, or to kill them being engendered, and yet for al that they are ſildome found in the winter time either aliue or dead. And ſeeing that we haue entred into the mention of the damage of theſe wilde field-mice, it is profitable to ſet down ſome ſtories out of Authors, recording the place and perſons, whome they haue verye much annoyed.

Pliny writeth, as we haue ſhewed in our former diſcourſe, that the inhabitants of *Troas*, were driuen from their habitation by theſe field-mice, becauſe they deuoured al their fruits, & when they died ther was a worm engendred in their heds. *Diodorus Siculus* in his fourth booke of auncient Monuments recordeth, that there were certaine people of *Italy*, which by incurſion of fielde-mice were driuen to flight, and to forſake their patrimonies, for they deſtroyed the rootes of the corne, like ſome horrible drought, or ſome vnreſiſtable cold froſt. *Coſſa* a Towne of *Vmbria* in the daies of *Pliny*, which at this day is called *Orbi tellus*, was deſtroyed by fielde-mice, (as *Volatteranus* writeth.) *Niphus* alſo ſaith, that hee ſawe in one night, all the Corne-fieldes at *Calenum* deſtroyed by theſe mice.

There are ſuch a number of theſe mice in Spaine, that many times their deſtruction cauſed peſtilent diſeaſes, and this thing hapned amongſt the Romaines when they were in *Cantabria*, for they were conſtrained to hier men by ſtipends to kill the mice, and thoſe which did kill them, ſcarſe eſcaped with life. The inhabitants of *Gyarus*, an Iſland of the *Cyclades*, after they had long reſiſted the violence of theſe mice, yet at length they were faine to yeeld vnto them, and forſake their territory; and the mice after their departure, through hunger did gnaw the yron. Wee haue ſhewed already how the *Pliliſtines* were puniſhed with mice, before they ſent away the Arke of the Lorde, and howe the *Aeolians* and *Troyans* were annoyed with them, vntill they had ſacrificed to *Apollo Smintheus*, and how the mice of *Heraclea*, at the time of Grape-gathering, doe go out of the country and returne againe in the Autumne. When *Sanacharib*, king of the *Arabians* and *Egyptians*, inuaded *Egypt*, it is ſaid by *Herodotus*, that *Vulcan* in the night time ſent vppon his armey ſuch an innumerable ſwarm of wilde-mice, that before morning they had eaten aſſunder their Quiuers, Arrowes, Bowes, and all warlike inſtrmentes, ſo that the next day, for the want of weapons, and feare of their enemies, they were conſtrained to take their heeles and run away. And to conclude, by the ſame meanes the *Calcidenſians* were driuen out of *Elymnium*, a citty of the mountain *Athos*, and thus much ſhall ſuffice for the harme of theſe mice. They make their dwellings and habitation in the earth, according to this ſaying of *Virgill*:

Strabo.

Places of their abode.

Sape exiguus mus
Sub terra poſuit ꝙ. domos, at ꝙ. horria fecit.

Yet now and then they come out of the earth, although it be but ſeldome. They heaue vp hilles like Mols, and they eate and deuoure the rootes of corne and Hearbes. They make not very deepe holes, but dig vnder the turfes, and vpper face of the earth, ſo that when a man walketh vpon it he may perceiue it by the ſinking in of his footeſteps: if the hole be opened with a Spade, they cloſe it againe as a Mole doth, but not ſo ſpeedily, for they defer it two or three daies together, and therefore if it be watched they may kill her at hir returne by treading vpon her; concerning the manner of taking them, theſe obſeruations following may be put in practiſe.

Driuing away of theſe mice.

Plinius.

Paliadius

Theſe kind of Mice are driuen or chaſed away with the aſhes of a Weaſell, or of a cat mingled with water, and by ſprinkling or ſcattering ſeede or corne abroade, or by ſome things well ſodden in Water: but the poyſoning of thoſe Mice is in the ſent or ſauor of bread: and therefore they thinke it more profitable to touch the ſeede or Corne lightly with the gall of an Oxe. *Apuleus* doth affirme, that to ſoke the graine or corne in the gall of an Oxe before you ſprinkle it abroad, is very good againſt theſe fielde-mice: alſo (as it is read in *Geopon Græc.*) it doth very much commend the gall of Oxen, wherewith as he ſaith, if the ſeed or corne be touched, they ſhal be freed from the moleſtation or trouble of theſe field-mice.

Notwithwanding in the Dog-daies Hemlock-ſeede ith the hearbe Hellebor is better, or with wilde cucumber, or with Henne-bane, or being beaten with bitter Almonds, and Bears-foot, and to mingle with them iuſt as much meal or corne, & beat and ſtamp them in oile, and when you haue ſo done, put it into the hollow places of theſe field-mice: and they wil die aſſoone as euer they ſhall taſt of it. *Auicen* doth affirme alſo, that Hen-bane-ſeede doth kill theſe kind of Mice, without the mixture of any other thing. Very many do ſtop the paſſages of them with the leaues of Rododaphne, who do periſh in the time they are laboring to make their paſſage, by the gnawing of them.

Apuleius alſo ſaith, that the people of *Bithynia* haue had much experience of theſe thinges, who ſtopped the paſſages of theſe mice with theſe Rododaphne leaues, ſo that they deſire to come forth by touching the ſame often with their teeth: which truely ſo ſoone as they ſhal touch or come vnto, they ſhal preſently dye. But they vſe a kind of incantation which is this that followeth. I do adiure all ye mice which do remaine or abide heare, that yee do not offer me wrong, or ſuffer me to be wronged of any other. For I do aſſigne and appoint you this fielde, (then he nameth the fielde) in which if I ſhould ſupprize you hereafter, I cal *Luno* to witneſſe, I wil teare euery one of you into ſeuen pieces: when as thou haſt write this charme, binde paper faſt to the place wherein the Mice haunt, and that before the riſing of the Sunne: ſo that the characters or markes may appeare on the outſide cleaning to a naturall ſtone of that place. I haue written this (ſaith the Author) leſt any thing ſhould ſeeme to be ouerskipped: neither doe I allow or proue ſuch thinges can be done, but I rather counſell al men that they do not ſet their mind to any of theſe which are more worthy of deriſion then imitation. If thou ſhalt fill the paſſages of theſe ruſticall or field-mice with the aſhes of an Oak, he ſhall be poſſeſſed with a feruent deſire to it, often touching it and ſo ſhall die.

Marcellus.
The medicines of field mice.
Scholiaſtes.

Theſe countrey Mice, that is to ſay thoſe Mice which are founde in the fieldes, being bruiſed and burned to aſhes, and mingled with freſh honey, doeth comfort or reſtore the ſight of the eies by diminiſhing the darkeneſſe or dimneſſe thereof, in what fielde ſoeuer you ſhall find any thing, dig them vp by the rootes with a little ſtake or poſt.

OF THE WOOD-MOVSE.

The deſcription.

PLiny doeth oftentimes make mention of this woode-mouſe or rather a Mouſe belonging to the wood, but he doth it onely in medicines; but that it doth differ from this country or field-mouſe we haue ſhewen in the Chap. going before, becauſe it doth not habit or dwell in Countries or tilled places, as the Countrey or field-mice doe, but doth inhabit in Woodes and forreſts. The wood-Mouſe is called in Greeke as the Countrey-mouſe: but I thinke it to bee a kinde of Dormouſe

mouſe, which proceedeth from the kind of wood-mouſe. Pliny truely doth make the ſame remedy or medicines of a Dormouſe, as he doth of a Wood-mouſe, as I will a little after rehearſe or recite vnto you. Alſo I ſhould haue thought that a Sorex had bin the ſame, becauſe it is a wood-mouſe, but that, that one place of Pliny did hinder me, where he commendeth the aſhes of a Wood-mouſe to be very good for the cleareneſſe of the eies, and by and by after did ſhew or declare that the aſhes of the Sorex were good alſo in the ſame vſe, as I will recite or rehearſe below in the medicines or remedies of the wood-mouſe. *Agricola* a man of great learning, doth interpret or iudge the wood-mouſe to bee that mouſe, to the which they do appoint the name deriued from *Auellana*: but hee doth account that to be the Sorex, which I will ſhew or declare beneath to be the Shrew. I do vnderſtand that there are properly two kinds of the wood-mouſe ſpoken of before. The one of them that which *Albertus* doth write, ſaying that there is a certain kind of Mouſe which doth builde or make her habitation in trees, and of a browne or ſwart colour, and hauing alſo black ſpots in her face, which onely is called by the vniuerſal name of a wood-Mouſe. Of the ſame kind Pliny doth meane, (if I be not deceiued) when he writeth, that the maſt of a beech-tree is very acceptable to Mice, and therefore they haue good ſucceſſe with their young ones. The other which is peculiarly named the Sorex, which (ſaith Pliny) doth ſleep all the winter time, and hath a taile full of haire: whoſe ſhape or forme we propoſe and ſet euidently before you. But that I may more diſtinctly handle thoſe thinges which Pliny hath ſhewed to vs concerning the wood-Mouſe, I will write her downe ſeperately, or by it ſelfe, and afterwards concerning the Mouſe which hath her name deriued from Filburds, which the Germans haue left in writing, and which I my ſelfe haue conſidered or obſerued, and laſt of all I wil write concerning the Sorex peculiarly and ſeuerally from the ancient writers.

The aſhes of a wood-mouſe being mingled with hony, doth cure al fractures of bones, the braines alſo ſpread vpon a little peece of cloth, and couered with wooll is good alſo, but you muſt now and then ſpread it ouer the wound, and it doth almoſt make it whole and ſtrong within the ſpace of three or foure daies: neither muſt you mingle the aſhes of the wood-mouſe with hony to late: hony alſo being mingled with the aſhes of earth-wormes, doth draw forth broken bones. Alſo the fat of theſe beaſtes, being put to kibes is very good, but if the vlcers are corrupt and rotten, by adding wax to the former things doth bring them to cicatriſing. The oyle of a burned Locuſt is alſo very good, and alſo the oile of a wood-mouſe with Hony, is as effectuall as the other. They ſay alſo that the heads and tailes of Mice mixed with the aſhes of them and annointed with Hony, doth reſtore the cleareneſſe of the ſight, but more effectually being mingled with the aſhes of a Dormouſe or a Wood-mouſe.

The medicines of the Woodmouſe *Pliny*

Marcellus

Of the Nut-Mouſe, Haſell-Mouſe, or Fildburd Mouſe.

THis beaſt is a kind of Sorex, and may be that which the Germans tearme *Ein, gros haſelmus*, a great Haſell-mouſe, ſo called becauſe they feed vpon haſell-Nuts, and Filburds. The Flemings call it *Ein Slaperat*, that is a ſleeping Rat, and therfore the French call it by the name *Lerot*, whereby alſo we haue ſhewed already, they vnderſtand a Dormouſe.

For this ſleepeth like that, and yet the fleſh thereof is not good: Is to be eaten. The colour of this Mouſe is redde like the Haſell, and the quantity full as great as a Squirrell, or as a great Rat: vpon the backe and ſides it is more like a Mouſe, and vpon the head more red. His eares very great, and pilled without haire. The belly white, ſo alſo are his legs. The neather moſt of his taile towards the tip white. His Noſtrils and feete reddiſh. The taile wholy rough, but moſt at the end with white haires.

The eyes very great hanging out of his head, and all blacke, ſo that there is not in them any appearance of white. The beard partly white, and partly blacke, both aboue and beneath his ears, and about his eies, and the vpper part of his taile next his body all blacke. Vppon his forefeete hee hath foure clawes or diſtinct toes, for hee wanteth a Thombe. But vpon his hinderfeete he hath fiue, I meane vpon each ſeuerally. The outſide of his hinder Legges, from the bending to the tip of his nails is altogether bald without haire. And the ſauor of all this kind is like the ſmell of the vulgar Mice. They liue not onely in the earth, but alſo in trees which they climbe like Squirrils, and therefore make prouiſion of Nuttes and meate againſt the Winter, which they lodge in the earth.

The Countrymen finding in the Summer their caues and dens, do wiſely forbeare to deſtroy them, knowing that they will bring into them the beſt Nuts and Fill-berds can bee gotten, and therefore at one ſide they ſticke vppe a certaine long rod, by direction whereof in the Winter time they come and dig out the den, iuſtly taking from them both their life and ſtore, becauſe they haue vniuſtly gathred it together: Some haue eaten it, but they were deceiued, taking it for the Dormouſe.

OF THE LASCITT MOVSE.

THis Mouſe is called by the Germans *Laſcitts*, and alſo *Harneball*, becauſe of the ſimilitude it holdeth with the Ermeline Weaſell. The skinne of it is very pretious, being ſhorter then the Ermeline two fingers breadth. And for as much as elſe, there is no difference between the *Laſcitt* Mouſe and the *Laſcitt* Weaſell, except in the quantity. My opinion is that they are all one, and differ onely in age.

And I am rather led to affirme thus much, becauſe there are skinnes, annually brought to the Mart of Frankford, out of Polonia (cald *Laſcett*,) which are no other then the weaſels, of *Nouo grodela*, whoſe white skins are intermixed with griſſeld, and thus much ſhall ſuffice to haue ſaid of this Mouſe.

OF THE SOREX.

Of the name and kind.

I Am of opinion that this kind of Mouſe belongeth to the Haſell Mouſe before ſpoken of, becauſe it is wilde, hath a hairy taile, and ſleepeth in the Winter, all which things are by Pliny aſcribed to the *Sorex*; onely this hindereth, that he maketh the *Sorex* to haue rough hairy eares, and the *Sorex* of Germany hath bald eares. For anſwer whereof this ſhall ſuffice, that the other 3. notes being ſo great & pregnant, there is no cauſe why the want of one and that ſo litle as the haires on the eares, ſhould depriue it of his naturall due and kind. The Italians and the French vſe this word *Sorex*, for a domeſticall vulgar Mouſe, and ſo peraduenture did the ancients before them; but it is greater then the domeſticall mouſe, although Plinyes *Sorex* be neither greater nor leſſer. The Spaniards call a Sorex, *Sorace*, or *Raton Pequenna*. The Illirians *Viemegka Myſſ*, by which word alſo they vnderſtand a Shrew-mouſe. The fibres of the intrals of this *Sorex* doe encreaſe and decreaſe with the Moone, ſo that the number of them do alwaies anſwer the number of the daies of her age.

Alumnus.

Her eares as we haue ſaid are full of haires, but in the loweſt part or tip thereof. The reaſon

reaſon of her name is taken from the skreeching voice ſhe maketh in gnawing. For it is a very harmefull biting beaſt, cutting aſunder with her teeth like a ſawe. Some doe deriue the Greeke word from *Huras*, which aunciently did ſignifie a mouſe, and therefore they call this *Syrax*, and *Saurex*, but I liſt not to ſtand any longer vppon the name, ſeeing the beaſt it ſelfe affordeth little worthy matter to entreat of.

It is reported by *Varro*, that in *Arcadia* there was a Hogge ſo fat, that a Sorex did eate into her fleſh, and made her neſt and brought forth young ones therein, which may very well be; for ſuch is the nature of a fat Swine, that he will hardly riſe to eate his meate, or eaſe himſelfe of his excrements: And beſides, fatneſſe ſtoppeth ſence, burying both the Nerues and Arteries very deepe: ſo that in the body of a man, his fatteſt part is leaſt ſenſible. *Lycinius* the Emperor going about to reſtraine the inſolency of the Eunuckes and Courtiers, called them *Ineas, Sericeſq; palatinos*, that is mothes and Sorexes of the court.

There was an auncient garment (as *Pliny* writeth) called *Veſtis ſoriculata*, and this was very pretious in my opinion, becauſe it was garded or fringed with the skinnes of the *Sorex*. *Egnatius.* If this beaſt fall into any Wine or Oyle, ſhe corrupteth the ſame, and it is to be recouered by the ſame meanes, as we haue formerly deſcribed in the vulgar Mouſe. It ſhould ſeeme there was great ſtore of them in the daies of *Heliogabalus*, for he commanded (as *Iampridius* writeth) to be brought vnto him, not onely a thouſand of theſe beaſts, but alſo a thouſand Weaſels, and ten thouſand vulgar Mice, as we haue ſhewed before in the ſtory of the vulgar Mouſe.

When the South-ſayers were about their diuinations, *Pliny* writeth, that if they heard the ſqueaking of a *Sorex*, they brake off, and gaue ouer their labour, holding it vnprofitable to goe any further therein, and it is alſo reported, that the voice of this Mouſe, gaue occaſion to *Fabius Maximus*, to giue ouer his Dictatorſhip, and vnto *Caius Flaminius*, to giue ouer the Maſterſhip of the horſemen, ſuch feare of ſilly beaſtes, was begotten in the minds of gallant and magnanimious ſpirits, by the vnprofitable and fooliſh behauiour and doctrines of the Magitians.

It is ſaid by *Nigidius*, that theſe *Soriſes* doe ſleepe all the Winter & hide themſelues like the Dormouſe. They alſo when they eate any corne, do ſcreetch and make a greater noiſe then other Mice, whereby they bewray themſelues in the darke vnto their enemies, and are killed, which was the occaſion of that prouerbial ſpeech of *Parmeno* in Terrence, *Ego met meo iudicio miſer, quaſi ſorex perij*. Saint *Auſtine*, and Saint *Origine*, doe alſo make vſe of this prouerbe, the one in his booke of order, the other in a Homily vpon *Geneſis*, which cauſed *Eraſmus* to write in this manner, *Sed videbor ipſe meis, iudicijs captus*, that is, I haue ouerthrowne my ſelfe with my owne tale. Theſe Sorices doe make hollow the trees wherein Emets or Ants breed, and there is perpetuall hatred betwixt the Bittors, and theſe, one lying in waite to deſtroy the others yoong.

The medicines of the Sorex.

Serenus and *Pliny*, ſay that if a woman with child doe eate the ſinnewes of a Sorex if her eies be blacke, ſo ſhall the infants be likewiſe;

Si prægnans artus captiui Sorices edit
Dicuntur fœtus nigrantia lumina fingi.

The fat of theſe beaſtes or of Dormice is very ptofitable againſt the Paulſie. The powder of the heads and tailes, annointed with Hony vppon the eies, reſtoreth the cleareneſſe of ſight, and with hony atticke, the powder and fat of a Sorex burned, helpeth running eies, and the ſame powder mingled with oile, cureth bunches in the fleſh.

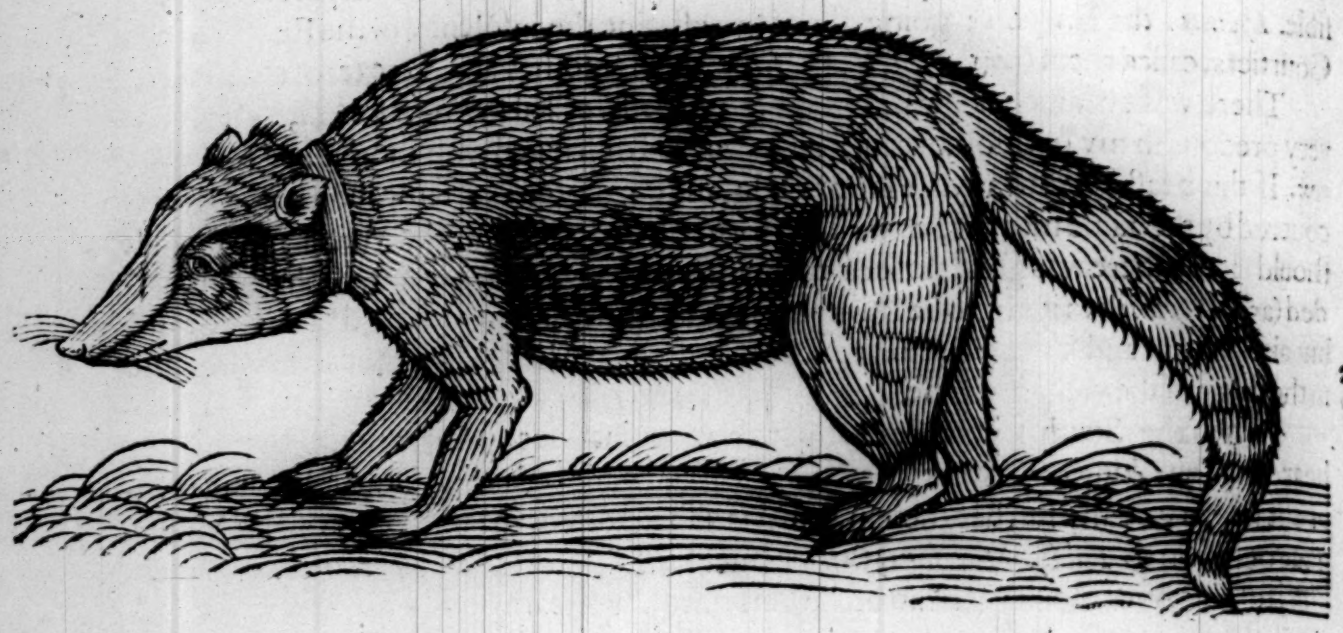
There is another mouſe called by *Mathæolus*, *Mus Napelli*, that is a Wolfe-baine-mouſe: ſo called, becauſe it feedeth vpon the roots of that Hearbe, although there bee ſome of opinion, that it is not a creature, but another little Hearbe growing neare vnto it for a counter poyſon. *Of the mous called Mus Napelli.*

And *Marcellus* alſo maketh mention of *Napellus*, and *Antinapellus*, whereunto I ſhould eaſily condeſcend, but that the eye-ſight of *Mathæolus* leadeth me to the contrary. For he

he writeth that he tooke one of them in the top of a high mountaine in ITALY: And Sylvaticus calleth this mouſe, *Mus Suring*, or *Sucſinus*, and calleth it a counter poyſon to Wolfe-bane, and that God might ſhew thus much vnto men, he cauſeth it to liue vpon the rootes, in teſtimony of his naturall vertue, deſtroying poyſon and venimous herbs.

THE INDIAN MOVSE, AND DIVERS.

other kinds of mice, according to their Countries.



I Do finde that diuers times mice do take their names from regions wherein they enhabite, which happeneth two maner of waies: one, becauſe the forme of their bodies will ſomewhat vary: the other, becauſe not onely in ſhape, but alſo in witte they haue ſome thinges in them common to mice, ouer and aboue the mice of our countreies, therefore we will breefely comprehend al their ſurnames of whatſoeuer regions they are in one order or Alphabet. In the Oriental parts of the worlde, there are great mice, (as ALEXANDER writeth) of the quantity of Foxes who do harme both men and beaſts, and although they cannot by their biting kil any man, yet do they much grieue and moleſt them.

Mice of the Eaſt

Americus Veſpucius writeth, that he found in an yſland of the ſea being diſtant from *Vlisbona* a thouſand leagues, very great mice. The haire of the AEGYPTIAN mice is verye hard, and for the moſt part like a Hedgehogges: and there are alſo ſome which walk bolt vpright vpon two feet, for they haue the hinder legs longer, and their fore legges ſhorter, their procreation is alſo manifold; and they do likewiſe ſit vpon their buttockes, and they vſe their forefeet as hands. But *Herodotus* affirmeth theſe mice to be of AFFRICKE, and not of AEGYPT; amongſt the AFFRICAN or CARTHAGENIAN paſtures (ſaith he) in AFFRICKE towards the Orient, there are three kinds of mice, of the which ſome are called *Bipedall* or Two-footed, ſome in the CARTHAGENIAN language *Zetzeries*, which is as much in our language as hils, ſome Hedg-hogges.

Egyptian mice.

Cyrenean mice.

There are more kinds of mice in the CYRENAICAN region: ſome which haue broad foreheads, ſome ſharpe, ſome which haue pricking haire in the manner of Hedge hogs. It is reported that in CYRENE there are diuers kinds of mice both in colour and ſhape, and that ſome of them haue as broad a countenance as a Cat; ſome haue ſharpe briſtles, and beare the forme and countenance of a viper, which the inhabitants call *Echeneta*, but improperly, as it appeareth by the words of *Ariſtotle* in his booke of wonders.

Plin.

Herodo-

Herodotus alſo affirmeth the like of thoſe Mice, to be in ſhape and colour like Vipers: but *Pliny* and *Ariſtotle* doe both diſallow it, and ſay that in thoſe iuice there is nothing common to vipers, but onely to hedge-hogges, as concerning their ſharpe briſtles.

There are alſo ſome Mice in Egypt which doe violently ruſh vpon paſtures and corne: of which things *Aelianus* ſpeaketh, ſaying in this manner; when it beginneth firſt to raine in Egypt, the Mice are wont to be borne in very ſmall bubbles, which wandring far and neare through all the fieldes doe affect the corne with great calumitie, by gnawing and cutting a ſunder with their teeth the blades thereof, and waſting the heapes of that which is made in bundles, doe bring great paines and buſineſſe vnto the Egyptians: by which it comes to paſſe, that they endeuor all maner of waies to make ſnares for them, by ſetting of Mice-trapes, and to repell them from their incloſures, and by ditches, and burning fires to driue them quite away: but the Mice as they will not come vnto the traps, for as much as they are apt to leape, they both goe ouer the hedges, and leape ouer the ditches. But the Egyptians being fruſtrated of all hope by their labours, all ſubtill inuentions and pollicies being left as it were of no efficacie, they betake themſelues humbly to pray to their Gods to remooue that calamitie from them. Whereat the Mice by ſome feare of a diuine anger, euen as it were in battell aray of obſeruing a ſquadron order, doe depart into a certaine mountaine: The leaſt of all theſe in age doe ſtand in the firſt order, but the greateſt and eldeſt doe lead the laſt troupes, compelling thoſe which are weary to follow them.

A wonder in the Egyption Mice.

But if in their iourney the leaſt or yoongeſt do chaunce through trauaile to waxe weary, all thoſe which follow (as the manner is in wars) doe likewiſe ſtand ſtill, and when the firſt begin to goe forward, the reſt doe continually follow them. It is alſo reported that the Mice which inhabite the Sea doe obſerue the ſame order and cuſtome.

Aeluanus

The Africane Mice doe vſually die as ſoone as euer they take any drinke: but this is commonly proper vnto all mice, (as *Epheſius* affirmeth) where it is written, aboue concercerning the poyſoning of mice. *Mice*, (but eſpecially thoſe of Affricke) hauing their skinnes pulled off, boyled with oyle and ſalt, and then taken in meate, doth very effectually cure thoſe which are troubled with any paines or diſeaſes in the lunges or lights. The ſame doth alſo eaſily helpe thoſe which are moleſted with corrupt and bloody ſpettings with retchings.

Medicine by african mice

The kindes of Affrican mice are diuers, ſome are two footed, ſome haue haire like vnto hedge-hogges, ſome faces of the breadth of a Weaſell · but ſome call theſe mice *Cirenacian*, ſome Egyptian, as I haue before declared. In Arabia there are certaine mice much bigger then Dormice, whoſe former legges are of the quantitie of a hand breadth, and the hinder of the quantitie of the ioynt to the ende of the finger: I doe vnderſtand them to be ſo ſhort, that nothing thereof may ſeeme to appeare without the body except the ſpace of the ioynts of the finger, as it is in *Martinets*.

Pliny

The Arabian Mice.

It is ſaid that the garments of the Armenians are vſually wouen with mice which are bred in the ſame countrey, or diuerſly docked with the ſhape of the ſame creature. The Author writeth, that *Pliny* maketh mention of the Armenian mouſe, but I haue reade no ſuch thing: therefore he doth perchaunce take the Armenian mouſe for the Shrew. In *Cappadocia* there is a kinde of mouſe which ſome call a Squirrell. *Aelianus* writing of the Caſpian mice, *Amyntas* (ſaith he) in his booke entituled *De manſionibus*, which he doth ſo inſcribe, ſaith that in *Caſpia*, there doe come an infinite multitude of mice, which without any feare doe ſwim in the flouds, which haue great and violent currentes, and holding one another by their tailes in their mouthes (as it is likewiſe reported of Wolues) haue a ſure and ſtable paſſage ouer the water.

The armenian Mice.

Of the Caſpian mouſe.

But when they paſſe ouer any tillage of the earth they fell the corne, and climing vp into trees, doe eate the fruite thereof, and breake the boughes: which when the *Caſpians* cannot reſiſt, they doe by this meanes endeuour to reſtraine their turbulent incurſions, for they remooue all things which may hurt birds hauing crooked talents, who come preſently ſo flying in ſuch great flockes, or companies, that they may ſeeme to be clouds to expell the mice from their borders, and by a proper gift incident vnto them by nature, doe

do driue away hunger from the *Caſpians*, neither in quantity are theſe Mice inferior to the Egyptian *Ichneumons*: they are alſo vngentle, and they doe no leſſe deuoure with the ſtrength of their teeth, then the Mice of *Teredon* in Babilon do iron, whoſe ſoft skins the Marchants carry to the Perſians. The Indian mouſe, or *Pharoes* mouſe, (as ſome learned later writers doe write) is no other then the *Ichneumon*. *Antonius muſa Braſauolus*, tooke the before expreſſed figure of an Indian mouſe, (for ſo he did cal it) which before that time was ſhewn by *Bellonius*, and I geſſed it to be an *Ichneumon*; and truely in the ſnout (if you take away the beard) and in the eares it doth agree, but in the taile it doth differ, which doth rather reſemble a cats: and in many other things, which by conferring them are eaſie to be marked, and as I conceiued it, I haue ſet it downe.

Of the Moſchatte, or Mus-kat.

THis beaſts name is deriued from the hebrew word *Boſem*, which ſignifieth ſweete odour, for the Germans call the ſame *Biſem*, & the beaſt it ſelfe *Biſemthier*. And the Græcians deriue their *Moſchos* of *Moo*, and *ozo*, to ſeeke, and to ſmell, and of *Meſou Cheiſthai*, to proceed out of their middle; becauſe the true liquor commeth out of the nauel, as we ſhal ſhew: but I rather think they deriue it from the Arabian words *Meſch*, and *Miſch*, and *Almiſch*. The Italians, French, and Spaniards vſe *Muſci*, and *Muſchi*, which is deriued from the later Latins; and beſide the Italians cal it *Capriolo del Muſco*, & the French *Cheureul du muſch*, the musk it ſelfe is called in Italy *Muſchio*, of the Latine *Muſchum*, and *Muſcatum*: the Illirians *Pizmo*, and the Germans *Biſem*. The Arabians were the firſt that wrote any diſcouery of this beaſt, and therfore it ought not ſeem ſtrange that all the Græcians and Latins deriue the name from them. And although there bee an vnreconcileable difference amongſt writers about this matter, yet is it certaine that they come neereſt vnto the truth that make it a kinde of Roe: for the figure, colour ſtature, and hornes, ſeeme to admit no other ſimilitud, except the teeth which are like a dogs, wherof 2. are like a Boares teeth, very white and ſtraight. And there be ſome (as *Simeon Sethi*, and *Aetius*) which ſay he hath alſo one horn, but herein is a manifeſt error, bicauſe no man that euer ſaw one of theſe beaſts doth ſo much as make mention therof; and therfore the original of this error came from the words of *Auicen*, who writeth that his teeth bend inward like two horns. *Cardan* writeth that he ſaw one of theſe dead at *Myllan* which in greatnes, faſhion, and haire reſembled a Roe, except that the hair was more thick, & the colour more gray. Now the variety of the haire may ariſe from the region wherin it was bred. It hath two teeth aboue, and two beneath, not differing abſolutely from the Roe in any thing, except in the ſauor. It is called *Gazella*, they are leſſer, thinner, and more elegant creatures then the Roes are. *Paulus Venetus* writeth thus of this beaſt. The creature out of whom the muske is gathered, is about the bignes of a cat, (he ſhould ſay a Roe) hauing groſſe, thick haire like a Hart, & hoofes vpon his feet. It is found in the prouince of *Cathay*, and the kingdome of *Cergoth*, which is ſubiect to the great king of *Tartars*.

Likewiſe ther was a moſt odiferous musk cat at *Venice*, which a marchãt ther had to be ſeen, brought as he ſaid out of *Cathay*, & for proofe whereof he ſhewed the way that he went, namely through the

Euxine ſea, *Colchis*, *Iberia*, and *Albania*, euen to the entrance of *Scythia*. For the countrey *Cathay* is a part of *Scythia*, beyond *Imaus*, neither ought this to ſeem wonderful, for in that place there was a Region, called by *Ptolomeus*, *Randa marcoſtra*, wherein he placeth the eleuenth table of Aſia. This region is watered by the riuer *Sotus*, and therein aboundeth ſpicknard, and the inhabitants cal the country wherein the beſt Muskats are bred, *Ergimul*, and the greateſt citty of that Countrey *Singuy*. The ſame Authour writeth alſo, that Muskattes are brought out of Egipt, and out of many places of Affricke. In *Thebeth* alſo there are manie Cities, and beaſts about thoſe citties, cald *Gadery*, which do bring forth the muske, and the Inhabitants hunt them with Dogges. The prouince of *Canicluet*, doth alſo yeeld many of theſe beaſts, and likewiſe Syria. *S. Ierom* alſo writeth thus: *muſcus & Oénanthe, & pegrigrini muris pellicula*, by which skinne of the ſtrange mouſe, he meaneth the little bag, or skin wherin the muske of the Muskat is encluded. The princes of Europe do nouriſh theſe tame, being brought out of the new found worlde, and many other rich men eſpecially in Italy, be delighted with the odoreſirous ſauor which commeth from it. (*Braſſauolus* ſaith) that he ſaw a Marchant offer one of theſe to be ſold vnto *Alphonſus* du. of *Feraria*, which had the Nauel full of muske. And *Catherinus Zenus*, an auncient Noble man of *Venice*, had a Roe of this kind, which he left after his death vnto his heyres; and by this it doeth plainely appeare, that the Muskcat, is neither like a Catte, nor a mouſe, and that al thoſe which haue affirmed ſo much thereof, haue bin deceiued by their owne conieçturall deriuation of *Moſcus* or *Muſcus*, or by the errour of ſome writer of the auncient bookes, which inſtead of *Magnitudo Capreoli à Roe*, haue inſerted *Catti*, a Cat. And thus much ſhal ſuffice for the deſcription of this beaſt, and for the Regions wher it is bred, except I may ad the relation of *Ludovicus Romanus*, who affirmeth, that the muskats of *Calechut* are brought out of the country *Pegus*. Theſe Roes of the new found land are wonderful nimble and quicke, and ſo ſwift, that they are ſildome taken aliue, but after they are taken by pulling out their longer teeth they wax tame. When they are proſecuted with the hunters, and with Dogges, they defend themſelues with their teeth. In ſome places they take them in ſnares, and in ditches, alſo kill them with dartes; and ſo hauing killed them, they cut off the little bagge wherein the muske groweth, for that muske doeth exceede in ſweetnes of Odor all the thinges that were euer made by the art of man, and therefore the vſe of it is more plentifull then of any other thinge, for they carry it about in Gatmentes.

Braſſauola

Tame musk cats.

Their ſtrēgth nimblenes and quicknes *Alex. Benedictus*

Of the *Musk* and the vſe thereof.

They make perfume of it; they annoint beades whereuppon they tell their prayers, they alſo make bals of it, and include it in Gold or Siluer, carrying it about, either to be ſeene, or becauſe they are delicate and wanton, or to ſhew their riches and aboundance, or to preſerue themſelues from putrified and ſtincking ayres, or elſe againſt colde and moiſt diſeaſes of the braine. With this the luxurious women perfume themſelues, to entrap the loue of their wooers: for as the thing it ſelfe is a vice or ſickneſſe of the beaſt, ſo alſo by men it is vſed to vice and wickedneſſe; yet the Venetian matrons will neuer vſe it, and he that beareth it about him ſhall neuer perceiue it himſelfe.

The place where the Musk groweth.

We haue ſhewed already, that it groweth in the nauell, or in a little bagge neere vnto it, and it is true by *Gyraldus* and *Varinus*, that when the beaſt beginneth to be luxurious, and prone to the rage of venery & carnall copulation, then the bloud floweth to the nauell, and there putteth the beaſt to paine, becauſe it ſwelleth aboue meaſure. The beaſt then abſtaineth from all meate and drinke, and rowleth himſelfe vpon the ground, & ſo by the waight of his body preſſeth forth the humor that troubled him, which after a certaine time doth coagulate and congeale together, and then rendereth ſuch an acceptable ſauor, as you ſee it hath.

The relation whereof you ſhall heare out of the words of *Serapion*. In the wilde Roes (ſaith he) which wander too and fro in the mountaines freely, without the gouerment of man, haue in a little bagge, certaine putrified matter or bloud, which of it ſelfe groweth to be ripe, whereunto when it is come, the beaſt itcheth, and is pained as it were with launcing, therefore he rubbeth himſelfe vpon ſtones, rockes, and trees, a great while together, for it delighteth him, wherby the ſtones grow white through his rubbing & therefore in time he weareth the bag a ſunder, making iſſue vnto it for the corruptible matter

The naturall expreſſion of Muske

matter to come forth, which preſently runneth out vpon the ſores, no otherwiſe then if it had bin launced.

Then the wound groweth to be whole againe, and the beaſt departeth, vntil the like exſuperance of blood come into the ſame place againe. For euery yeare this happeneth them. The inhabitants of the country know al the hunters of theſe wild beaſts, and therefore note them where they empty their bellies. For the humor ſo preſſed out as before is declared through the heat of the ſunne congealeth and dryeth vppon the ſtone, growing more commendable and pleaſant through the Sunnes heat; Then come the inhabitants, and in little bottels made of the skinns of theſe beaſts, which before they haue killed, and ſo put the muske into them.

This they ſell for a great price, becauſe it is thought, (and that worthily) to be a gift fit for a king. But if this muske be taken out of the creature by violence, then wil hee bringe forth no more, yet expreſſe it by his own naturall art he beareth againe, and againe. The greateſt cauſe of this humour, is the ſweetnes of his foode, and the ayre wherein they are bredde, therefore if one of them be brought into this part of the worlde, with muske in his cod, it wil grow to ripenes in a temperate aire, but if it bee brought without muske in the cod, then it wil neuer yeeld any among vs: And beſides that it liueth but a little while. And therefore my opinion is, that this excrementall humor, is vnto it like a menſtruous purgation, for the want whereof it dieth ſpeedily. Euery part of this beaſt is called muske which commeth forth of his vlcerous yſſue, for although the other partes ſmell ſweete, yet we will ſhew afterwardes, more at large, that it is not of themſelues, but by reaſon of this humour.

The beſt muske declared by theſe ſeueral countries.

The pretiouſnes of this thing deſerueth a further treatiſe for thy better direction and inſtruction of the knowledge heereof, both for the choice of that which is beſt, and for the auoyding and putting awaye of that which is adulterate. At *Venice* at this day it is ſold in the cods, and the Indian muske is better then the Affrican. The browne is alwaies better then the blacke, except it be of *Catha*, for that of *Catha* is blacke, and beſt of all. There is ſome that is yellowiſh, or betwixt redde and yellowe, after the verye ſame coulour of Spicknard; this alſo is of the beſt ſort, becauſe the beaſtes that render it, do feed vpon Spicknard.

Syluius.

Therefore this is good to be choſen, becauſe it cannot be adulterated, and beſides the taſt of it is bitter, and as ſoone as euer it is taſted, it preſently aſcendeth to the braine, where it remaineth very fragrant without reſiſtance, and is not eaſily diſſolued. It is not bright within, but muddy, hauing broad graines and equall throughout, like the wood of Baulme. But according to the regions, they chuſe muske in this ſort.

Auicen.

Of the Indian muske, that of the Region of *Sceni*, (called *Antebeuus*,) they ſet in the firſt place, and next vnto it, the beaſtes of the Sea ſide; The muske of Cubit is knowne by the thinne bladder of the beaſt wherein it is contained, but that of *Gergeri*, is leſſe Aromaticall and more thicke. The muske of Caram is in the middle place betwixt both, wherwithall they mingle powder of Gold and Siluer, to encreaſe the waight. The muske of *Salmindy* is worſt of all, becauſe it is taken out of his blather or cod, and put into a glaſſe. There are ſome which preferre the *Tumbaſcine* muske, and they ſay, that the odor thereof commeth from the ſweete hearbes whereupon the beaſt feedeth: and the like is ſaid of the Region of *Sceni*, but the odor is not equall to the other. And the *Tumbaſcines*, doe not gather the muske after the faſhions of others: For they draw not forth this matter out of the cod, nor yet gather it in calme weather. The *Cenians*, they preſſe foorth the matter out of the ventricle, and when they haue it forth mingle it with other things, and that in cloudy and tempeſtuous weather: afterwards they put them vp in glaſſes, and ſtop the mouth cloſe, and ſo they ſend it to be ſold, vnto the *Sarizines*, and to *Amanus*, and to *Parſis*, and to *Haharac*, as if he were a *Tumbeſcine*, When this beaſt goeth furtheſt from the ſea, and feedeth toward the deſart vpon Spikenard, then is his muske ſweeter, but when they feede neare the Sea, it is not ſo fragrant, becauſe they feede vpon myrh. *Auicen* ſayeth, there is ſome kinde of muske like a Citron, but ſuch hath not been ſeene in this part of the world, for our muske is moſt commonly like the colour of iron, and the ſauour of it, like a Cirenian Apple, but ſtronger; and conſiſteth of little peeces, but it

Elluchaeem.

Serapio.

is

is better that hangeth together and hath a ſauor of the wilderneſſe, but if it be adulterated with Snakes or Byrds-dung, then will it be leſſer pleaſant in the ſauor, and alſo pinch and offend the noſe.

The hunters of *Tebeth*, and *Seni*, as we haue ſhewed already, do kil their ſweet Roſe, and afterwards take out from them their bladder of muske, which musk being exerped before it be ripe, ſmelleth ſtrongly and vnpleaſantly. And then they hang it vp a little while in the open and free ayre, wherein it ripeneth as it were by concoction in the ſun, and therby receiueth an admirable ſweetneſſe. And the like doe diuers Gardeners vſe towardes Apples, and fruites of trees which are gathered before they be ripe. For by laying them vp in a dry place, they weare away their ſharpneſſe and become pleaſant. But it is to be remembred, that musk is the beſt which doth ripen in his owne cod before it be taken out of the beaſt, for before it is ripe, it ſmelleth diſpleaſantly.

There is not much perfect muske brought into this part of the world, but the ſtrength of it commeth from the vertue of the cod wherein it is put, and ſo it is brought to vs, but the beſt is brought out of the Eaſt, where groweth Spicknard and ſweet Hearbs. *Roderi-cus Lucitanus* ſaith that our muske is compounded of diuers things, the ground whereof is the bloud of a little beaſt like a Cony, which is brought out of *Pegu* a prouence of *India*. But the meanes whereby to try it may be this, after it is waied, they put it into ſome moiſt or wet powder, and after a little while they waigh it the ſecond time, and if it exceed the former waight, then do they take it for ſound, perfect, and good, but if it doe not exceed, then do they iudge it adulterate. The tryall of Muske.

Some Marchants when they are to buy muske ſtop it to their noſes, and holding their breath run halfe a ſtones caſt, afterwards they pul it from their Noſe, and if they perceiue the ſauor of the muske, then do they buy it, and take it for good, but if not, they refuſe it for corrupted. In ſome Churches they make perfumes with muske, and by mingling *Stirax*, Alloes, Amber, and iuyce of Roſes, they make a perfume called *Regium Suffimigium*, the Kings perfume; likewiſe vnto ſweet waters, drawne out of the furnaces of *Chymis*, whereunto they adde ſimple Roſe Water, and for the richer ſort of people muske and Camphory. *Simion Sethi Syluius*

Andreus Furnerius in his French booke of adorning mans nature, teacheth a compoſition to be made of certaine Oyles, Sope, and Muske, And alſo ointmentes and musked oyles. He alſo ſheweth how to make little round bals of muske, and other confections, and afterwardes to draw a thread through the middle of them, and ſo weare them about ones necke. *Platearius*

Some put it into ſilken wooll, through which they firſt draw a thread, and ſo diſſolue it in roſe water, afterwards make it vp in medicines, and vſe it as aforeſaid. It may be preſerued in a veſſell of Lead, cloſe ſtopped a long time, for the lead which is cold and moiſt, agreeth well with the nature of the muske, & therfore if a leaden veſſell be wanting, ſo as ye be forced to vſe glaſſe and ſiluer, then muſt you put two or three pieces of lead into it, for the better preſeruation, and couering the paſſage all ouer with wax, and aboue all things you muſt auoid al kind of ſpices, taking heede that no graine thereof come into it. If while it is in the veſſell it loſe the ſauor and be dead, then it is to bee recouered by opening the mouth of the viall, and hanging it ouer a priuy, For when the ſtinke and euill ſauer commeth vnto it, *Contra foetorem eluctatur, & quaſi luctando reuiuiſſet*, it ſtriueth againſt the filthy ſtinke, and as it were reuiueth in that contention, ſaith *Iſidorus*, *Albertus*, and *Platearius*. The preſeruing of musk

But concerning the adulterating of muske, I will ſay more in this place. Firſt of all the mountibanks do corrupt it by mingling with it the liuer of a calfe. Alſo by a roote called *Makir*, and an hearb *Salich*. Many times the dung of Mice is ſold for musk, and ſo great is the deceit herein, that a man may not truſt the outward ſhape of an intire codd, for there be impoſters which can counterfeit them, and make them in all parts for the outward appearance, and fill them with certaine ſtuffe, interpoſing ſome little true muske among it vntill it haue a reaſonable ſauor, and therewithall deceiue ſimple people. *Benedictus* The adulteratingof muske & the meanes to deſcry it.

It is alſo adulterated by mingling with it a litle Goates bloud fryed, or browne bread fryed, ſo that three or foure partes of theſe, will receiue ſeaſonable taſt from one

part of the muske. It is alſo adulterated in the skin by putting peeces of the skin into it, and it may be knowne from the true muske, becauſe it will waigh twice ſo heauy. The *Sarazens* vſe this ſhift aboue all others, and there is one principall way of making counterfet muske, which is this, they take Nutmegs, Mace, Cinamon, Cloues, Gilliflowers, and Spikenard, of euery one a handfull, all theſe being beate diligently together, and dryed and ſifted, they are mingled with the warme bloud of a Doue, and afterwards dried in the Sunne, then are they ſeauen times ſprinkled ouer, or moyſtened, with the Water of muske-Roaſes, and betwixt euery ſprinkling they are dryed; At length they mingle therewithall a third or fourth part of true musk, and then ſprinkle it ouer againe with Muske-roſe-water, ſo deuide it into three or foure lumps, and take the white haires from vnder the taile of a Roe or Kid, and ſo put it in a veſſell of glaſſe.

Benyuine, white-waxe taken out of a new Hiue of Bees, the rotten part of Eue-tree, and a little Muske, are mingled altogether to make a counterfeit Amber, for it will ſmell like ciuet, or muske, or elſe *Stirax*, and the powder of Lygnum-aloes with Ciuet, and Roſe water, but the fraud in one & other is eaſily deprehended, for both the odor and the colour are different from the true Amber, and alſo it will ſooner wax ſoft in water, then that which is naturall.

Some do corrupt their Muske with the ſeede of Angelica, or rather with the roote of it, becauſe the roote ſmelleth ſweete like Musk, but the coſinage may be eaſily diſcouered, by putting it into water. For the Angelica will ſinke, and the Muske will ſwimme. The true Muske is ſold for forty ſhillings an ounce at the leaſt. It is alſo obſerued by *Arnoldus Villanouanus*, that in the preſence of *Aſſafœtida* or *Caſtoreum*, the beſt muske will haue a horrible and intollerable ſauour, although they touch not one another which cannot be aſcribed to any knowne reaſon, but to ſome ſecret in nature. The ſweeteneſſe of the Arabian muske is deſcribed by *Aleiatus* in this verſe;

Et celebris ſuaui, eſt vnguine muſcus Arabs.

Herbes reſẽbling muske.

There be diuers Hearbs which ſmell ſweete like muske, as Angelica, Dorſis, Muske-Giliflowers, Muske-Grapes, the leaues of a winter Cherry, and an Hearbe growing neare *Baſill* without a name, like wilde Parſley, the Damaſine-roſe, and many other. Wilde cats and Martins do alſo render an excrement much like muske, and there are Hares called *Moſchiæ*, which leaue ſuch an intolerable ſmell in the impreſſion of their footeſteppes, that the Dogges by touching them growe madde, as wee haue ſhewed in the ſtory of the Hare: And thus much for the deſcription of this beaſt, now followeth the medicines.

The medicines of the Muske-cat.

A very little part or quantity of a Muske-cat is of great vertue and efficacy; wherefore it is very ſparingly vſed in medicines or potions, neither is there any part thereof beaten or bruiſed as it is of all other beaſts, but it is melted and diſſolued in water which proceedeth from the ſweeteſt Roſes. It is alſo a beaſt which is very hot and dry, but rather mord dry then hot, yet notwithſtanding the ſame his heate is aſſwaged and allayed by no other thing but onely the Gum called Camphire, and his drineſſe is onely moyſtned or mollified with Oyles and very ſweet, as oile of violets, and oile of Roſes. Amongſt ſweete ſmels and ſauours the principalleſt and chiefeſt laude and commendation is attributed vnto the ſmell which proceedeth from the muske cat: For he doth not onely with his odoriferous and delightfull ſauour pleaſe and content the ſcent of men, but alſo doth ſtrengthen the ſpirits, and all the partes of mans body, yea and that in a moment, for the ſlenderneſſe of his partes, which although it doth forthwith penetrate or enter into the ſcent of man, yet doth it endure longer, and is not ſo ſpeedily or quicklie diſſolued as the ſcent or ſauour of any other ſweete ſmell whatſoeuer.

A

A musk-cat and the hearb called Mercuries-fingers or Dogges-bane, being giuen in purging medicines to drinke, do greatly renew and refresh the decayed strength or force of those which haue beene before times weakened with diuers and continual medicines in their members. The same is also very profitable for those which are effeminate or defectiue, and ecclipsed in their mind or courage, as also for those which are weak and feeble in their ioynts, not by any hurt, or any other casuallity being enfeebled, but being alwaies so euen from their childhood. A musk-cat is an excellēt remedy for those which are troubled with *Symeon* feare in their hart, and also for those which do quiuer or shake either for fear or any other thing throughout all the parts of their body. The same is a very profitable and medicinable cure for those which are grieued with any ach or paine in their head or with any enormity or trouble in their liuer, and is also being giuen simply by it selfe, without any thing *Isidorus* mixed in it or compounded in wine, is very good and wholsome for the healing and curing of those who haue any paine or griefe in their stomacke, which commeth by the occasion of any cold.

A muske-catte being put vnto the body of any man in the forme or manner of a plaister, doth confirme and make strong both his hart, and all the rest of his bowels, or interior parts: it doth moreouer encrease both strength and power in all his members, yea and in the very bones, the efficacy thereof is of such power and vertue. The same being layed or annointed vpon the head, is very effectual for the expelling or driuing away of the rheume which falleth from the head into the nostrils, and by that means procureth heauinesse in the same, and for the amending and curing of the swimming dizzines or giddines in the head through the aboundant humors which remaine and stay therein, and also for the bridling and restraining of lust and venery. *Dioscorides*

The same being vsed in the aforesaid manner doth temperate and confirme the brains of any man, besides it easeth and helpeth those which haue paine about their heart, by the which they suppose their very heart to ake. The smell of this beast is both profitable and hurtfull, for vnto those which are cold of constitution, the scent is very pleasant in regard that is it hot of it selfe, and is very delightfull in their sauors: but vnto those which are hot of nature it is very noisome, in regard that the heat and strong scent therof ouercommeth their sences, and oftentimes causeth their heads to ake, and be full of paine, and doth also stir vp in them that pestiferous disease called the falling sickneſſe: but vnto women which are of a hot or fiery constitution it is more hurful & noisome, for it breedeth in them a very pestiferous disease which choketh their matrice or wombe, & causeth them oftentimes to swound, it is called by some the mother. The sneezings of a muske-cat is an ex- *Brasauolus* cellent remedy against the resolution of the sinnewes or the palsie. A muske-cat is very good & wholsome for the helping and curing of those which are troubled with any deafeneſſe or astonishment in any part of their bodies, as also for the driuing away of melancholicke and sorrowfull passions out of mens mindes, and for the incitating delightfull myrth and pleasure in them. *Auicenna*

A musk-cat being mixed and mingled with dry plaisters which are vsed for the healing of the eies, is an excellent remedy for the expelling and driuing away of the white skinne which doth vsually couer the sight, and for the drying vp of moist rheumes and humors which in the night time do fall from the braines and the head, and by that meanes doth much hurt and damage the sight of the eies, as also for the clarifieng and healing vp of any paine or disease therein. *Rasis*

A muske-cat is an excellent remedy for those which haue a desire to vomit and cannot, it doth also renewe an appetite or stomacke in those vntill their victuals which doe loath and abstaine from all sustenance, and doth loosen and dissolue all thicke puffinges or windineſſe in the interior parts or members of any one.

A muske-catte being mingled with a causticke medicine, is very profitable and *Platearius* wholsome for the bringing forth of those Womens menses or fluxes which are stopped, and also for mouing conception in those women which are hindered in it by the occasion of some great cold.

A medicine or ſuppoſitary being made of ambergryſe, and mingled with a ſweet gumme comming out of *Syria* called *Styrax*, and then mixed both together with a muske-cat and ſo beaten, vntill they come vnto a certaine ſalue, and layed vnto the ſecret parts of a woman is very good for the aforeſaide diſeaſe. There is a certaine iuyce or moiſtneſſe in a muſk cat which being preſſed forth or diſſolued, and mixed with the Oyle called Palma Chriſty, and annointed vpon the yard of any man, doth ſtir him vp to luſt and venery. If the leaſt part of a muſk-cat be eaten by any one which is troubled with a ſtinking breath, it will preſently expell and take away the ſtink thereof. And thus much ſhal ſuffice concerning the cures and medicines of the muſk-cat.

Auicenna.

10

OF THE MVLE.

The ſeuerall names.

THe Mule is a beaſt, called by the Hebrewes *Pered*, from whence comes the feminine *Pirdah* 3. of *King* 1. and there be ſome that ſay the reaſon of the Hebrew word is, from the ſeperation and ſterility of this beaſt, for it is *Pered, quia non pareat*. The Chaldey word is *Cudana*, the Arabian *Beal*, but *Gen.* 36. for the Hebrew word *Iemin*, many tranſlate Mules. The Arabians *Kegal*, but the Græcian Septuagints *Hemionous*. The Græcians alſo call a Mule *Aſtrabe*, from the ſtrength of his body. The Latines cal a Mule *Mulus*, and *Semiaſinus*, that is halfe an Aſſe, becauſe on the one ſide he is a Horſe, and on the other ſide an Aſſe, and therefore in his condicions he more reſembleth an Aſſe then a Horſe, whereupon ly eth this tale. A certaine *Lydian* Mule ſeeing his Image in the water, grew to be afraid of the greatneſſe thereof, and thervpon tooke his heeles and ran away as faſt as he could; neither could he be ſtayed by al the wit of his keepers: At length the mule remembring that he was the ſon of an Aſſe, he ſtaied his courſe and came backe againe neighing. The Italians call a mule *Mulo*, and the female *Mula*, like the Latines, and the Spaniards. The French *mulet*, and the female *Mule*, from whence commeth the Engliſh word Mule. The Germans *multhire*, or *muleſel*. The Illirians *meſeck*, and the Flemings *mul*.

Plutarch.

Diuers kinds of Mules.

There is another kind of mules in *Syria*, diuers from thoſe which are procreated by the copulation of a mare and an aſſe, & they receiue their names frō the ſimilitude of their faces. For there is no other cauſe, why wilde Aſſes ſhoulde be called Aſſes, but onely their ſimilitude of tame Aſſes. And as among wilde Aſſes ſome of them are ſingularly ſwift, ſo alſo among theſe Syrian mules, there are ſome excellent ſpeedy courſers. Theſe mules procreate in their owne kinde, and admit no mixture, which *Ariſtotle* proued by nine of them which were brought into *Phrygia*, in the daies of *Pharnacas*, the father of *Pharnabazi*. *Theophraſtus* alſo reporteth, that in *Cappadocia*, the mules engender among themſelus, which *Ariſtotle* remembreth in his wonders, and hee might well haue ſpared it, for they are a kind of cattel among themſelues. There be flocks of Aſſes and mares in India, where the mares do willingly admit the Aſſes in copulation, and bring forth red mules, the beſt of all other for running.

Pliny.

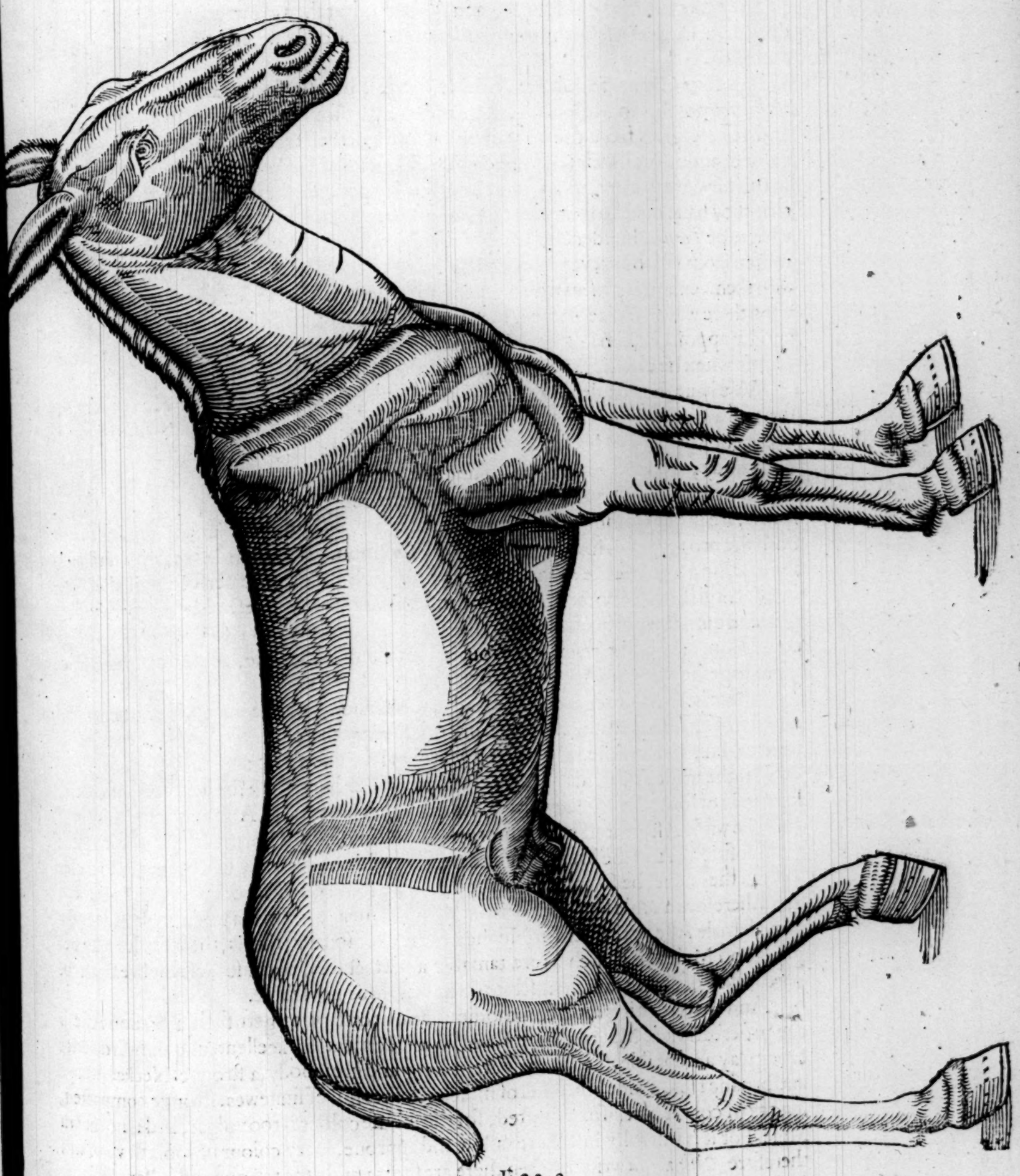
Aelianus.

The generation of Burdons.

The parts of mules & their colour.

But among the Indian Phyllians, their Aſſes, mules, Oxen, and Horſes, are no bigger then Rams. As the mule is begotten betwixt an Aſſe and a mare, ſo the *Burdon* is begotten betwixt a Horſe, and a ſhee-Aſſe, wherefore the Italians call him *Mulo Baſtardo*, that is, a baſtard mule. For as the mule more reſembleth the Aſſe then the horſe, ſo the Burdon more reſembleth the horſe then the Aſſe, the reaſon is, becauſe all kinds followe the father. The mule hath ſome parts proper to the Aſſe, as long eares, a terrible voyce, a croſſe vpon the ſhoulders, ſmall feet, a leane body, and in al other things it reſembleth a horſe. The length of their eares ſerueth inſteed of their foretop, their colour is ſomewhat browne, but it varieth, for the Roman Cardinals haue mules of an aſh-colour, and thoſe very great ones with long tailes.

They



They change their teeth and haue in number ſixe and thirty, their Necke is like the Neck of an Aſſes, long, but not ſtanding vpright, their bellies ſimple and of one quantity. They want a gall like all foure-footed-beaſtes, and there is a thing in their heart like a bone, as we haue ſhewed before in the ſtory of the Aſſe.

The foode of Aſſes.

They eate ſuch food as Horſſes, and Aſſes do, but they grow fat by drinking, yet they drinke not like a Horſe by thruſting in their Noſes into the water, but onely touch it with their lips.

Mizaldus
Dioſcorides

They loue Cucumbers aboue all other meates, but the flowers and leaues of Rododaphne are poyſon to Mules and Aſſes, and to many foure-footed-beaſtes. Both a Mule and a horſe grow from the firſt comming forth of their teeth, (by which their age is diſcerned) and after all their teeth are come forth, it is hard to know their age. The females in this kind are greater, more liuely, and liue longer then the males. It hath beene found that they haue liued to foureſcore yeares of age. Such a one was preſented at *Athens*, at what time *Pericles* builded the Temple of *Minerua*, where by reaſon of his age, he was diſmiſſed from all labour, yet afterwardes he would not forſake his companions, but went with them, exhorting them with neighing to vndergoe the labour cheerefully; Whereupon there was a publike decree, that the ſaide Mule ſhould haue an ordinary of prouender appointed him in *Prytanium*, and that no body ſhould driue him away from their Corne when he eate it, although it were in the Market place.

The lenght of a Mules life.

Ariſtotle
Aelianus

We haue ſhewed already that this Beaſt is engendered betwixt an Aſſe a Mare, and therefore if a man would create vnto himſelfe a notable breede of Mules, he muſt looke to the choyce both of his Male and Female. Firſt of all for the female, that ſhee be of a great body, of ſound bones, and of ſingular good ſhape, wherein he muſt not ſo much expect her velocity or aptneſſe to runne, as her ſtrength to endure labour, and eſpecially to beare in her wombe a diſcordant Foale, begotten by an Aſſe, and to confer vpon it both the properties of his bodie, and the diſpoſition. For when Mares do vnwillingly receiue the genitall ſeede of the Aſſe, the Fole doth not grow to perfection in the Mares belly, vntill ſhe haue borne it thirteene monthes, whereby it reſembleth more the ſluggiſh and dul nature of his father, then the vigor of his mother. But for the helping of their copulation, they pull certaine haires out of the taile of the female, and afterwardes binde them together therewith.

The generatiõ of Mules.

The election of a Mare to beare Mules.

Pliny

There is no leſſer regarde to be had of the Stallion, leſt the want of iudgment in the choyce of him do fruſtrate the experiment; Seeing therefore they are engendered betwixt a Mare and an Aſſe, or betwixt a Mare and a wilde-Aſſe, and the Mule, begotten betwixt the wilde Aſſe and the Mare doth excell all others, both for ſwiftneſſe of courſe, hardneſſe of foote, and generoſity of ſtomack: yet is the tame Aſſe better for this breed then the wilde Aſſe, for he will be more beautifull in outward forme, and more tractable in diſpoſition; And the Mules engendered by wilde-Aſſes, may be compared to theſe; yet can they neuer be ſo tamed but they retaine ſome qualities of their Wilde-Father; And therefore a *Mule* begotten betwixt them (I meane betwixt a wilde male Aſſe and a tame female Aſſe) are fitter for Nephewes then for ſonnes; that is, their Foales may beget good Mules, and ſuch as are tamable and tractable, becauſe deſcent breaketh the corruption of nature, but themſelues do neuer proue profitable.

The choice of a male.

And therefore it is moſt commodious and neceſſary to gett ſuch a Stalion Aſſe to the procreation of Mules, whoſe kinde by experiment is excellent, and outward partes euery way acceptable, ſuch as theſe are; a long and great body, a ſtronge Necke, ſtronge and broade ribs, a wide breaſt full of muſcles, loines full of ſinnewes, ſtronge compacted, legges of colour blackiſh or ſpotted, for the mouſe colour is too vulgar, and is not fit in a Mule. For it is but folly in a man to allow and approue, euery colour he looketh vpon, and therefore (*Collumella* writeth) when there are ſpots vppon the tongue and pallet of a Ram, ſuch alſo are found in the wooll of the Lambe he begetteth.

And ſo alſo if an Aſſe haue diuers coloured haires vpon his eye browes, or vpon his eares, the foale he bringeth forth hath ſuch colours in his skin; And hereunto agree both *Paladius*, and *Abſirtus* ſaying; He that wil haue a good breed of Mules, muſt get an Aſſe of Elegant forme, a great ſtature, ſquare members, a great head not like a horſes, his face,

face, cheekes, and lips not ſmal, his eies ſtanding out of his head, and not little or hollow, broad Noſthrils, great eares, not hanging down, but ſtanding vpright; a broad and long necke, a broade breaſt, rough with the pleights of his muſcles, and ſtrong to endure the kickings of the mare: great breaſtes, plates and other partes vnder his ſhoulders, and ſo downe to his legges, which ought to be ſtrong, broad, and corpulent, and ſtanding farre aſſunder, ſo as he may eaſily couer the mare.

A great backe, and broad backe-bone, neither hollow nor ſtanding vp with bunches, bearing a direct line vpon the middle. His ſhoulders not low but ſtanding vp, the hipbone full and longe, not bending too narrowely nor pinde buttockt, nor ſtanding out ſharpe, and they are beſt which haue the ſhorteſt tailes.

Furthermore let his ſtones be great, his knees great and round, ſtanding both alike, his legges bony and without fleſh, nothing appearing in them but nerues and skin; not ſtanding awry, nor yet of diuers colours, his paſterns not high, nor yet ouer-low: his feet not low nor bending inward, his hoofe thicke and hollow within, the inward part of it being cleare, according to the ſaying of *Iuvenall*:

Namq́, hic mundæ, nitet vngula Mulæ.

His voice cleare and not hoarſe, for ſo the mare wil be terrified from copulation. His colour ought to be likewiſe cleare, as all black, hauing no white belie, or ſomewhat looking towards purple, and hauing one blacke ſpot vppon his mouth, or rather a blacke tongue and ſuch as haue bin brought vp with horſes.

It is the faſhion of ſome to take wilde Aſſes to tame them, to make Stalions for generation, for they beget the beſt Mules, if they be liberally fed and not encloſed, and neuer waxe wilde againe if they bee put among tame Aſſes. And the young one ſo gotten by him, will be like the ſyer: and if any haue a deſire to make the Mules of ſtrange colours, they muſt couer the female with a cloth of that colour wherewithal they deſire the young one to be foaled, as we haue ſhewed already in the diſcourſe of Horſſes, whereby there are rayſed many excellent kinds and raſes; or elſe they bring in their preſence at the time of their copulation ſome great male Horſſe or Aſſe, by the ſight whereof they are made more fruitfull: or againe, ſome baſe and diſpiſable beaſt being offered to their view, doth make them to conceiue more noble Mules. *Abſirtus*

If the wilde Aſſes be at any time heauy, and not willing to couer the Mare, then let there be another female Aſſe brought into the preſence, by the ſight whereof his luſt ſo burneth that he rageth almoſt to madneſſe for copulation: And therefore being denyed, the Aſſe doth more willingly leape vpon the Mare, whom before he loathed. Againe, it muſt be regarded, that the Stalion bee tyed and bound faſt, ſo that he may not couer the Mare after ſhe is with foal, nor yet haue acceſſe vnto her, leaſt by kicking and biting he cauſe abortment, for many times they breake their bonds aſunder, and greatly trouble the females with young, therefore they are accuſtomed to ſome labour, which taketh downe the heate of their luſt: yet at the time that they are to couer the Mares, you muſt vſe all diligence to awaken the drouſie nature of the beaſt, ſo that with greater ſpirit the ſeede of the male and female may meete together.

The Aſſes of Lybia wil not couer mares that haue manes vntil they be ſhorne off, for it ſeemeth they diſdaine that their females ſhoulde haue more ornamentes then themſelues, which are theyr husbands.

We haue ſhewed already in the diſcourſe of the Aſſe, that mares doe not willingly admit any Stalion Aſſe to couer them, except it be ſuch a one as did ſucke a Mare, which we called a horſe-ſuckling or *Equimulgus*. For this cauſe men that propound vnto themſelues to nouriſh raſes of Mules, take the colt of an Aſſe ſo ſoon as it is foald and put to it a mare giuing milke in ſome darke place, wherein the mare not doubting any fraud, is deceiued, and willingly yealdeth her vdders to the Aſſes foale; whereunto being accuſtomed for ten daies together, at laſt ſhe taketh it for her own, and ſuch a Stalion Aſſe loueth mares exceedingly: and on the other ſide, the Mare refuſeth not him. And ſome ſay, that although they ſucke their mothers milke, yet if from the time of their weaning they bee brought vp among Horſſe-Colts, it is as good as if they had ſucked mares.

If the Aſſe be ſmall which is a Stalion, he will quickly waxe olde, and his yſſue be the worſe,

worſe, therefore they muſt prouide the largeſt and ſtrongeſt Aſſes, and nouriſh them with the beſt hay and barly, that ſo his ſtrength may abound before his copulation. He ought not to be vnder three yeares olde, nor yet brought vnto a Mare which neuer knew male, for ſuch a one will beate him away with her heeles and mouth, and bring him into perpetuall hatred with that kind; wherefore they vſe to bring ſome vile and vulgar Aſſe into the preſence of the Mare, as it were to woo her, and prouoke her to copulation, that ſo if ſhe beate him away it may be no hinderance to the Stallion, but if ſhe ſeem to admit him, and deſirous of copulation, then they take him away, and bring the appointed Stalion into his roome, and ſo the Mule is engendered.

For the effecting of their copulation, there muſt be a place appointed for the purpoſe, betwixt two wals, hauing a narrow paſſage, that ſo the Mare may not haue liberty to fight with the Aſſe, and the Mares head muſt be tyed downe to a Manger or racke, the ground being ſo faſhioned, that her foreſeet may ſtand much lower then her hinder, and ſo aſcend backward, to the intent that the aſſe may more eaſily leape vpon her back, and ſhe receiue the ſeed more deepely. When the Mare hath brought forth the Mule, ſhe giueth it ſuck halfe a yeare, and then driueth it away, which ought to be brought vp in ſome Mountains or hard places, that ſo the hooſes may grow hard and indurable.

Having thus diſcourſed of the generation of Mules, it now followeth that we ſhould enquire whether Mules thus engendered betwixt an Aſſe and a Mare, doth likewiſe bring forth in their owne kind. *Obſeruatum eſt* (ſaith *Pliny*) *è duobus diuerſis generibus tertij generis fieri, & neutri parentum eſſe ſimilia, eaq; ipſa qua ita nata ſunt, non gignere, in omni animalium genere, id circo mulas non parere.* That is to ſay; It hath beene obſerued, that out of two diuers kinds, a third hath beene engendered, and yet like to neither of the parents, and thoſe ſo engendered did not procreate others in the vniuerſall kind of beaſtes, or among al creatures; And therfore Mules conceiued betwixt Aſſes and Mares, do not bring forth young. Whereupon *Camerarius* made this pretty riddle of a mule.

Diſſimilis patri, matri diuerſa figura
Confuſi generis, generi non apta propago,
Ex alijs naſcor, nec quiſquam naſcitur ex me.

Democritus is of opinion alſo, that Mules cannot conceiue, and that their ſecret places are not like other beaſtes, and the iſſue of confuſed kinds can neuer engender, but eſpecially in a Mule, becauſe it is made of diuers ſeedes, (I meane diuers in quantity, and almoſt contrary) for the ſeede of the Aſſe is cold, and the ſeede of the Mare is hot.

Ariſtotle diſputing of this matter concerning thoſe kinds that are procreated of diuers parents, writeth in this ſort, thoſe beaſts ioyne in copulation, whoſe kinds although they are diuers, yet are not their natures very diſagreeable. If the quantity and ſtature be alike, and the times of going with young be equall, yet they remaine barren that are ſo begotten, of which cauſe *Empedocles* and *Democritus* yeald reaſon: *Empedocles* obſcurely, and *Democritus* more plainly, but neither of thē both wel; for they alledge the ſame demonſtration about all beaſts out of their kind. *Democritus* ſaith, that the paſſages of the Mules are corrupted in their wombes, becauſe their beginning doth not conſiſt of one and the ſame kind; but this is no reaſon, for that it happeneth alſo to other beaſtes that do engender.

Empedocles he yealds a reaſon out of *Plutarch*, about the ioyning together of the ſeedes, and therefore compareth it to a commixtion of tinne and Braſſe together, but hee ſaith he doth not vnderſtand their meaning, and therefore proceedeth to expreſſe his owne opinion in theſe words. Firſt (ſaith he) euery one of the Males do beget one of their own kinde, but the females cannot conceiue, and this is no great wonder, becauſe that Horſſes are not alwaies fitte for generation, nor Mares to bring forth Coltes beyng couered: and therfore when aſſes and mares doe couple together, their iſſue may be more barren becauſe they receiue the greater hinderance in the diuerſity of kinde; for beſides the coldneſſe of the Aſſes ſeed which may bee one great cauſe of his barrenneſſe, they haue another property, if they doe not breed and engender before the caſting of theyr Coltes teeth,

Colts-teeth, they remaine ſteril and barren al their life long: for ſo doth the generatiue power of the Aſſes body reſt vpon a tickle and Nice-point, apt to riſe, or eaſie to fal away to nothing.

And in like ſort, is a horſe prone to barrennesſe, for it wanteth nothing but cold ſubſtance to be mingled with his ſeede, which commeth then to paſſe when the ſeede of the Aſſe is mixed with it, for there wanteth but very little, but that the Aſſes ſeed waxeth barren in his owne kind, and therefore much more when it meeteth with that which is beſide his nature and kind.

This alſo hapneth to Mules, that their bodies grow exceeding great, eſpecially becauſe they haue no menſtruous purgation, and therefore where there is an annual breeding or procreation, by the helpe and refreſhing of theſe flowers, they both conceiue and nouriſh; now theſe being wanting vnto mules, they are the more vnfitte to procreation.

The excrements of their body in this kinde they purge with their vrine, which apeareth becauſe the male-mules neuer ſmell to the ſecrets of the female, but to their vrine, and the reſidue which is not voided in the vrine, turneth to encreaſe the quantity and greatneſſe of the body, whereby it commeth to paſſe, that if the female mule doe conceiue with foale, yet is ſhe not able to bring it forth to perfection, becauſe thoſe thinges are diſperſed to the noriſhment of her owne body, which ſhould be imployed about the nouriſhment of the foale: and for this cauſe, when the Egyptians deſcribe a barren woman, they picture a mule.

Orus. An Emblem.

Alexander Aphroditius writeth thus alſo of the ſterility of mules. Mules (ſaith he) ſeeme to be barren becauſe they conſiſt of beaſts diuers in kind, for the commixtion of ſeedes, which differ both in habite and nature, doe euermore worke ſomething contrary to nature, for the aboliſhing of generation; for as the mingling together of blacke and white colours do deſtroy both the blacke and white, and produce a ſwart and brown, and neyther of both appeare in the browne; ſo is it in the generation of the mules, whereby the habituall and generatiue power of nature is vtterly deſtroyed in the created compounde, which before was eminent in both kindes, ſimple and ſeuerall. Theſe things ſaith he.

Alcmæon as he is related by *Plutarch*, (ſaith) that the male mules are barren by reaſon of the thinneſſe and coldnes of their ſeed, and the females becauſe their wombes are ſhut vp, and the veines that ſhould carry in the ſeede, and expell out the menſtruous purgation, are vtterly ſtopt. And *Empedocles* and *Diocles* ſay, that the wombe is low, narrowe, and the paſſages crooked that leade into it, and that therefore they cannot receiue ſeede, or conceiue with young: whereunto I do alſo wilingly yeeld, becauſe it hath bin often found that women haue beene barren for the ſame cauſe. To conclude therefore, mules beare very ſildome, and that in ſome particular Nations if it be natural, or elſe their coltes are prodigious, and accounted monſters.

Concerning their natural birth, in hot regions where the exterior heat doeth temper the coldneſſe of the Aſſes ſeed, there they may bring forth. And therefore *Columella* and *Varro* ſay, that in many parts of Affricke, the Colts of Mules are as familiar & common, as the Colts of mares are in any part of *E*urope.

So then by this reaſon it is probable vnto me, that mules may engender in all hotte Countries, as there was a mule did engender often at Rome; or elſe there is ſome other cauſe why they do engender in Affricke, and it may be that the Affrican mules are like to the Syrian mules before ſpoken of, that is, they are a ſpecial kinde by themſelues and are called mules for reſemblaunce, and not for nature. It hath beene ſeene that a mule hath brought forth twinnes, but it was held a prodigy. *Herodotus* in his fourth book recordeth theſe two ſtories of a mules procreation, when *Darius* (ſaith he) beſieged *Babilon*, the *Babilonians* ſcorned his army, and getting vp to the top of their Towers, did pipe and dance in the preſence of the Perſians, and alſo vtter very violent and opprobrius ſpeeches againſt *Darius* and the whole army, amongeſt whom one of the Babilonians ſaid thus: *Quid iſtic deſidetis ô Perſæ, quin potius abſceditis, tunc ex pugnaturi nos cum peperint Mulæ.* O ye Perſians why do you ſit heer, wiſdome would teach you to depart away, for when mules bring forth youug ones, then may you ouercome the Babilonians. Thus ſpake the Babilonian, belee-

Mules engender.

beleeuing that the Perſians ſhould neuer overcome them, becauſe of the common prouerbe, *Epean emionoi tekoſin*, when a mule beareth young ones. But the poore man ſpake truer then he was aware of, for this followed after a yeare and ſeuen monthes: While the ſiedge yet laſted, it hapned that certain mules belonging to *Zopyrus*, the ſonne of *Megabizus* brought forth young ones, whereat their maiſter was much mooued, while hee remembred the aforeſaid ſong of the *Babilonian*, and that therefore he might be made the Author of that fact, communicated the matter with *Darius*, who preſently entertayned the deuice, therefore *Zopirus* cut off his owne noſe and eares, and ſo ranne away to the *Babilonians*, telling them that *Darius* had thus vſed him, becauſe he perſwaded him to depart with his whole armye from *Babilon*, (which hee ſaide) was inexpugnable and inuincible. The *Babilonians* ſeeing his wounds, and truſting to their owne ſtrength, did eaſilye giue credence vnto him, for ſuch is the nature of men, that the beſt way to beguile them is, to tel them of thoſe thinges they moſt deſire, for ſo are their hopes perſwaded before they receiue any aſſurances. But to proceed, *Zopyrus* inſinuated himſelfe further into the fauor of the *Babilonians*, and did many valiant actes againſt the Perſians, whereby he got ſo much credit, that at laſt he was made the generall of the whole Army, and ſo betraied the Citty vnto the handes of *Darius*: thus was Babilon taken when Mules brought foorth. Another mule brought forth a young one, at what time *Xerxes* paſſed ouer *Helleſpont*, to go againſt *Græcia* with his innumerable troopes of ſouldiors, and the ſaid mule ſo broght forth, had the genitals both of the male and female.

A hiſtory of Mules.

Vnto this I may adde another ſtory out of *Swetonius*, in the life of *Galba Cæſar*. As his father was procuring Auguriſmes or deuinations, an Eagle came and tooke the bowelles out of his hands, and caryed them into a fruit-bearing oake; he enquiring what the meaning of that ſhould be, receiued anſwere, that his poſterity ſhould bee Emperours, but it would be very long firſt, whereunto he merily replied; *Sanecum mula pepererit*; I ſir, when a mule brings forth young ones: which thing afterwardes happened vnto *Galba*, for by the birth of a mule, he was confirmed in his enterpriſes when hee attempted the Empire, ſo that, that thing which was a prodigy and cauſe of ſorrowe and a wonder to all other people, was vnto him an ominous confirmation of ioye and gladnes, when hee remembered his grand-fathers ſacrifice and ſaying. Therefore it was not ill ſaide of *Democritus*; *Mula non naturæ opus, ſed humanæ machinationis, adulterinum inventum, & furtum eſſe videntur.* Mules are not the proper worke of nature, but an adulterous invention of humaine policy, robbing nature: for (ſaith he) when a certaine *Median* founde his Aſſe couering of his mare, whereupon afterwards ſhe fell to be with foal, and ſeeing the yong one to communicate with both natures, they drew it into a cuſtom to couer the Mares with their Aſſes for the engendring of ſuch a breed.

The inuention of mules *Aelianus.*

Some are of opinion that mules firſt began amonge the *Paphlagonians*, which before the Troyan warre were called *Eneti*, and afterwards *Veneti*: but in Gen. 36. wee finde that *Anna* the father in law of *Eſau*, keeping his fathers Aſſes, did inuent *Gemim*, that is, mules. as ſome interpret. But rather I beleeve, that while Aſſes and Horſes ranne wilde in the wilderneſſe among themſelues, the wilde Aſſes firſt beganne this race. The male at ſeuen yeares old may engender, becauſe he is of a hotter nature then the female, and alſo doth not in his generation conferre any part of his bodily groath to the yong one, and ſometimes he engendereth when he hath loſt his foremoſt teeth, and after the firſt copulation, he neuer engendreth more. The young one ſo generated, is called *Ginnus* and *Pumilio*, for it is a very dwarfe, according to the obſeruation of *Martiall*:

Ariſtotle the quantity of a mules toale.

His tibi de mulis non eſt metuenda ruina
Altius in terris pene ſedere ſoles.

Such as theſe were kept in the Court of the Duke of *Ferraria*, and although in al thinges they reſemble the mother, yet are named after the father, and ſuch alſo are the *Burdones* before ſpoken of in the ſtory of the horſe. Mules are begotten both by Mares, ſhe-Aſſes, and Bulles, but yet thoſe are the beſt that are begotten betwixt an Aſſe and a mare. And thus much for the generation of mules.

They are nouriſhed with the ſame meate that Horſes and Aſſes are, annoyed with the ſame ſickneſſes, and cured with the ſame means, generaly blood-letting is good for them, and

and for their dyet Bullimunge. In *Scythia* they can ablde no cold, and therefore the horſes are there vſed inſtead of Mules. In ſome countries the Horſes can abide no colde, but the Aſſes and Mules beare it out (as *Herodotus* writeth,) and as we haue ſhewed before in the ſtory of the Aſſe: when the Græcians were at Troy, and were deſtroyed by a conſuming peſtilence, the firſte of all their company that dyed were their Dogges and their Mules, and the reaſon of it was, becauſe the peſtilence ariſing out of the earth, they by the ſence of ſmelling, which is very quicke in both kinds, did firſt of all draw in that poyſonne from the earth.

Collumella ſaith, that the medicines for the Oxen doe alſo cure mules, yet there are ſpeciall medicines not to bee neglected, which we will expreſſe in this place. For a mule that hath a Feuer, giue her raw Cabbadge, and for one that is ſhort winded vſe blood-letting, and for a drinke giue it a pinte of wine and oyle mixed with halfe an ounce of Frankinſence, and halfe a pint of the iuyce of Hore-hound. For the ſcratches or diſeaſe in the hooues, lay to it Barley meale, then make ſuppuration with a knife, and cure it by laying two linnen cloathes, or by a pinte of the beſt Garum, and a pound of oyle infuſed into the left Noſthrill of the Mule, whereunto you may adde, the whites of three or foure Egs ſeperated from the yolkes. Sickneſſes of Mules and their cures.

The female Mule may be burned in the feet, or let blood after the manner of Horſes, and ſome Countreymen giue in their food the hearb Veretrum, or elſe the ſeed of Hyoſcamus or Henne-bane beaten to powder and drunke in wine. For the languiſhing of the chine or leanneſſe they make this drinke, haue an ounce of beaten brimſtome, a raw Eg, a penny weight of the powder of Myrrh, mingled al three together in wine, and ſo poured downe the Mules throate, is a preſent remedy to cure it. As alſo for the paine in the belly and all manner of coughes, the herb Medica is ſpeciall good for the ſaid languiſhing diſeaſe. So alſo to fat the mule if it be giuen greene and not dryed like hay a little at a time for feare the beaſt be ſuffocated with ouermuch blood. When a mule is tyred or heated, let the load be taken off, and turne her forth to wallowe in ſome conuenient place. If that ſuffice not, take ſome fat, and put it into her chappes, that ſo ſhe may ſucke it downe, and poure wine after it. *Collumella.* *Rurius.*

For to keepe the neckes of mules from wringing and looſening their skinne, vſe this medicine, take two pound of Hogges-greace ſod three times, or vnto the third part two pintes of Vineger, and therewithall annoint the mules necke. As we haue ſhewed that the paines of a horſes belly and guts are beſt of al cured by the ſight of a Mallard, ſwimming in the water, whereby they are ſpeedily deliuerd from all manner of torment, ſo the ſame hath as great or greater operation to cure the paines of the mules belly. It is reported by *Auicen* that mules fall into madneſſe, and in that madnes bite their maiſter mortally. They are likewiſe ſubiect to the gout, and eſpecially to ſwellings about the crowne of their paſternes, but they are cured as horſes and Oxen. *Pelagonius*

They liue longe, ordinarily to fifty yeares, and ſometimes to fourſcore, the reaſon therof is giuen by *Cælius*: *Animalia quæ frequenter coeunt preuioris ſunt vitæ, inde fit, vt muli equos ſuperint, videndi diuturmitate*; that is to ſay, Thoſe beaſts and creatures which often times ioyne in copulation haue but ſhort liues, and from thence it commeth, that mules liue longer then horſes.

The Epithets of a Mule are theſe; packe-bearer, durty, Spaniſh, rough, and by-formed. There is an Adage or prouerbe called *Mulus Marianus*, and by it is ſignified a man which is apt both for to obey and to rule; it was taken from *Marius* the great Romaine Souldiour and commaunder, whoſe faſhion was, when he had commaunded any of his Souldiors to fetch a burden, or do any vilde ſeruice, he himſelfe would put his hande vnto it. It ſignifieth properly a bearing backe, or colt-ſtaffe, as we ſay in Engliſh, whereupon poore men carry their burdens, and from thence it was tranſlated into a prouerbe to ſignifie all that do obey commaunds. There be ſome which giue another reaſon of this prouerbe, for they ſay, that when *Scipio* did beſiege *Numantia*, he did not onely determin to looke into the weapons of his Souldiours, but alſo to his horſes, mules, and chariots. Then *Marius* brought forth an horſe, nouriſhed by himſelfe very delicately: Beſides the the horſe a mule of a very comely body, farre excelling all other mules both in gentle- The epithits & conditions of Mules.

neſſe

neſſe and in ſtrength. Therefore ſeeing the Emperor was delighted with the beaſts of *Marius*, and would now and then make mention of the mule, at length it came to a common ieſt, to call a double diligent ſeruant *Mulus Marianus*. The Italians doe commonly call thoſe men mules which are baſe borne, and not by lawfull marriage.

Alumnus The inward diſpoſition of Mules.

Concerning the diſpoſition of mules, it is well obſerued by *Ariſtotle*, that mules are alwaies tame, and if at any time they be more wilde, they abate their vntamable nature by drinking of wine, becauſe by the operation of the wine, their heeles and hard parts do reſolue and grow ſoft; by the ſame reaſon that Apes by drinking of wine looſe their nails, and men accuſtomed to drunkenneſſe fal into palſies: for there is ſuch a diſperſing and diſcuſſing nature in wine, that it diſſolueth all nerues and harde thinges in the bodies of beaſts, euen as water diſſolueth hard fruits and peaſe, & Vineger maketh lead as ſoft as an Egge, that it may be drawne thorough a Ring: and ſuch is the nature of mules, that after they haue drunke wine, they feele themſelues diſarmed, and therefore giue ouer to reſiſt becauſe by kicking backewardes, they receiue more harme then they giue, and thus the guiltines of their owne weakenes, maketh them gentle againſt their willes, for otherwiſe they hate mankind, and are nothing ſo tractable as horſes. For *Varro* ſaith, that they haue ſo much confidence in their heeles, that by them alone, they kil wolues when they come among them.

Pliny.

Vſe of Mules in their ſeueral workes *Cardin*

Mules were wont to be vſed for plowing, and for carying both of men and burthens, but now in moſt parts of Europe, Iudges and great Princes ride vppon them vntill they be olde, and then they ſell them to the poore men, who turne them into the mountaines where they ſuffer them to runne wilde til their hoofes be hardned for long trauailes, and then they take them vppe againe. They haue beene alſo accuſtomed to ploughing, according to theſe verſes;

Quantum mularum ſulcus præcedit in arua
Tantum is præcurrit.

For the mules did plough more ſpeedily, and come to the landes end more quickly then either the Oxe or Horſe. And *Martiall* ſaith, that they were vſed in carts to draw timber according to theſe verſes:

Vixq́, datur longas, mulorum vincere mandras
Quæq́, trahi multo, marmora ſune vides.

They were alſo vſed in race at the games of *Olympus*, as we haue already ſhewed in the ſtory of the horſe, but that cuſtome dyed quickely, becauſe that the Arcadians coulde not endure mules. The price of mules was great, for *Criſpine* (ſaith *Iuvenal*) gaue ſixe thouſand peeces of mony for a mule, and yet he ſaith it was not wel worth ſix pounde, the verſes of *Iuvenal* are theſe:

Criſpinus mulum, ſex millibus emit æquantem
Sane paribus ſeſtertia libris
Vt perhibent qui de magnis maiora loguntur.

The *Cappadocians* payed to the Perſians euery yeare beſides Siluer and Gold, fifteen hundred horſes, two thouſand mules, and fifty thouſand ſheepe; but the *Medians* payed twice ſo much. The dwarfiſh mules called *Ginni* were alſo much ſet by, not for vſe, but onely for delight, as dwarfs are kept in Noble mens houſes. When *Pyſiſtratus* the ſonne of *Hippocrates* firſt of al affected Tyrany at Athens, and labored to get the gouernment to himſelfe, as he came out of his countrey being drawne with a chariot by mules, he wounded himſelfe and his mules very greeuouſly, and ſo draue them into the market place, ſhewing his wounded body and beaſts vnto the Athenians, telling them that ſo he was wounded by his enemies, and that hee eſcaped death verie narrowely, but if it pleaſed them to graunt him a gard of ſouldiors to defend his body, he would take reuenge vpon their and his enemies: whereunto they yeelded, and hee hauing gotten a bande of ſouldiors vnder that pretence, preſently tooke vpon him the gouernment and ſoueraigntie.

To conclude this ſtory of mules, I do read in *Aelianus*, that Serpents do loue to feed on the fleſh of deade mules, and two things are very eminent in the nature of mules, one of their vnderſtanding, and the other of their friendſhip. Concerning the firſt, *Plutarch* relateth this ſtory of a mule that was accuſtomed to carry ſalt, who vppon a ſeaſon going through

through a water, fell downe vnderneath his burden, ſo that the ſalt tooke wet afterwards the beaſt perceiued how by that meanes, his extreame loade melted away, and ſo became lighter & lighter; afterward the Mule grew to this cuſtome, that whenſoeuer he came loaded with ſalt ouer that water, he fell downe in it for the eaſing of his cariage. his Maſter perceauing his craft, on a day he loaded him with Woole, and ſpunges, and ſo the beaſt comming ouer the water fell downe as he was wont to doe with his ſalt, and comming out of the water, he felt his load to grow heauier then it was wont to doe, in ſteed of leſſening, whereat the beaſt much muſed, and therefore neuer afterward durſt lye downe in the water, for feare of the like increaſe of his load. The other obſeruation of their loue and friendſhip, ariſeth from the Prouerbe *Mutuum muli ſcabunt*, that is, Mules ſcratch one another, and helpe one another in their extremitie; from whence commeth our prouerb, one good turne asketh an other, and the Latine prouerbe, *Senes mutuum frigat*, olde men rub one another; which did ariſe vpon this occaſion, as *Adrian* the Emperor ſo paſſed a long on a day by a bath, he ſaw an olde ſouldier in the bath rubbing himſelfe vpon a marble ſtone for want of a man to helpe him, whereupon in pittie of his caſe he gaue him maintenance for himſelfe and a man: afterwards other old ſouldiers ſeeing how well their fellow had ſped, went likewiſe into the bath before the Emperors eyes, and rubbed themſelues vpon the Marble, thinking to get as much fauour and libertie as their fellow had gotten, but the Emperor ſeeing them, and perceauing their fetches, bid them rub one another, and thereupon came that prouerbe. And thus much for the naturall diſcourſe of Mules, now followeth the medicinall.

The medicines of the Mule.

The duſt wherein a Mule ſhall turne or rowle himſelfe, being gathered vp and ſpread or ſprickled vpon the body of any one who is ardently and feruently in loue will preſently aſſwage, and quench his inflaming deſire. *Plin.* A man or woman being poyſoned and put into the belly of a Mule or Cammell which is new killed, will preſently expell away the force of the venome or poyſon, and will confirme and make ſtronge their decayed ſpirits, and all the reſt of their members: For as much as the very heate of thoſe beaſtes is *Ponzettus* an Antidote or preſeruatiue againſt poyſon.

The skinne or hide of a Mule being put vnto places in any ones body which are burned with fire, doth preſently heale and cure the ſame: it doth alſo heale ſores and grieuous vlcers which are not come vnto impoſtumes.

The ſame is an excellent remedie for thoſe whoſe feete are worne or wrung together through the pinching of their ſhoes, to helpe themſelues withall, and for thoſe which *Auicenna* are lame, and thoſe which are troubled with thoſe grieuous ſores called Fiſtulaes. If any man ſhall take either in meate or drinke the marrow of a Mule, to the weight or quantitie of three golden crownes, he ſhall preſently become blockiſh and altogether vnexpert of wiſedome and vnderſtanding, and ſhall be voide of all good nutriment, and *Albertus* maners. The eare laps or eare lages of a Mule, and the ſtones of a mulet being borne *Aeſculapius* and caried by any woman, are of ſuch great force and efficacie, that they will make her not to conceaue. The hart of a Mule being dryed and mingled with wine, and ſo giuen to a woman to drinke after that ſhe is purged or clenſed thirtie times, hath the ſame force, *Sextus* and power that the aforeſaid medicine hath for the making of a woman barren. The ſame effect againſt conception hath the barke of a white popular tree, being beaten together with the reines of a Mule, then mingled in wine and afterwards drunke vp. If the hearbe called Harts tongue, be tyed vpon any part of a woman, with the ſpleene of a mule, but as *Auicenna* ſome haue affirmed by it ſelfe onely, and that in the day which hath a darke night, or without any Moone ſhine at all, it will make her altogether barren and not able to conceaue. If the two ſtones of a mule be bound in a piece of the skinne of the ſame beaſt and hanged *Albertus* vpon any woman, they wil make that ſhe ſhal not conceaue ſo long as they ſhal be bound vnto her. The left ſtone of a weaſell being bound in the skin or hide of a mule, and ſteeped or ſoked for a certaine ſpace or time in wine, or in any other drinke, & the drinke in which they are ſo ſteeped giuen to a woman to drinke, doth ſurely make that ſhe ſhall not conceaue. *Aeſculapius* The ſtones of a mulet being burned vpon a barren and vnfruitfull tree, and put out

or quenched with the ſtale or vrine of either man or beaſt which is gelded, being bound and tyed in the skin of a Mule, & hanged vpon the arme of any woman after her menſtrual fluxes, will altogether reſiſt and hinder her conception. The right ſtone of a Mule being
Sextus. burned and faſtened vnto the arme of a woman which is in great paine and trauaile, will make that ſhe ſhall neuer be deliuered vntill the ſame be loſened and taken away: but if it ſhall happen that a maide or young virgin ſhall take this in drinke after her firſt purgation or menſes, ſhee ſhall neuer be able to conceiue, but ſhall bee alwaies barren and vnfruiteſull.

The matrix or wombe of a female Mule taken and boiled with the fleſh of an Aſſe or a-
Raſis ny other fleſh whatſoeuer, and ſo eaten by a woman which doth not know what it is, will cauſe her neuer to conceiue after the ſame. The worme which is called a gloworme, or a Globird, being taken out of the wombe or matrice of a female Mule and bound vnto any
Kiramids part of a womans body, wil make that ſhe ſhal neuer be able to conceiue.

The duſt or powder which proceedeth from the hooſes of a male or female Mule being
Plinie mixed or mingled with oil which commeth from Mirtleberies, doth very much help thoſe which are troubled with the gout in their legs or feet. The duſt of the hooſes of a Mule being ſcorched or burned, and the Oyle of Mirtle berries being mingled with Vineger, and
Martellus moiſt or liquid Pitch, and wrought or tempered in the forme or faſhion of a plaiſter, and oppoſed or put vnto the head of any one whoſe haires are too fluent and abundant, doth very ſpeedily and effectually expell the ſame.

The Liuer of a Mule being burned or dryed vnto duſt, and mixed with the ſame oile of Mirtle berries, and ſo annointed or ſpread vpon the head, is an excellent and profitable remedy for the curing of the aforſaid enormity.

The duſt or powder of the hooſes of a female Mule is very wholeſome and medicinable
Sextus for the healing and curing of all griefes and paines which do happen or come vnto a mans yard, being ſprinkled thereupon. The hooſe of a Mule being borne by a woman which is with child, doth hinder her conception. The filth or vncleaneſſe which is in the eares of a Mule, being bound in the skin or hide of a little or young Hart, and bound or hanged vpon the arme of a woman after her purgation, doth cauſe that ſhe may not conceiue. The ſame being in like manner mingled or mixed with oile which is made of Beauers ſtones,
Marcellus. doth make any woman to whom it is giuen to drink, altogether barren. The durt or dung Mule being mixed with a ſirup made of hony, vineger, and water, and giuen to any one to drinke that is troubled with the heart ſwelling, and it will very ſpeedily and effectually cure the paine thereof.

The dung of a Mule being burned or dryed and beaten ſmall, and afterwardes ſifted, or ſeirced and waſhed or ſteeped in wine, and giuen to any woman to drink, whoſe menſtruall fluxes come forth before their time, will in very ſhort ſpace cauſe the ſame to ſtay.
Hippocrates. The ſtale or vrine of a male or female Mule being mingled with their durt or dung, is very good and medicinable for thoſe to vſe which are troubled with cornes and hard bunches of fleſh which grow in their feete. *Aſſafætida* being mingled with the vrine of a Mule to the quantity of a beane and drunke, will altogether be an impediment and hinderance to
Raſis. the conception of any woman. The ſtale or vrine of a mule being taken to the quantity of eight pounds, with two pounds of the ſcumme or refuge of ſiluer, and a pound of old and moſt cleare oile, al theſe being beaten or pounded together vntil they come to the thickneſſe of the fat or ſweat which falleth from mens bodies, and boiled vntill they come vn-
Aegineta to ſo liquid and thinne a iuyce, that they will ſpeedily and effectually cure and helpe thoſe which are troubled with the gout or ſwelling in the ioynts.

If a woman ſhall take the ſweat which proceedeth from a horſe, and annoint it vpon a wollen cloath and ſo apply it as a plaiſter or ſuppoſitary vnto her ſecret parts, it will make
Raſis. her altogether barren. There is an excellent remedy for thoſe which are purſie or ſhort-winded which commeth alſo by the mule: which is this, to take or gather the froath or
Marcellus ſome of a mule, and to put it into a cup or goblet, and giue it in warme water for a certain ſpace or time to be drunke, either to the man or woman which is troubled with this enormity, and the party which doth ſo vſe it, ſhall in ſhort ſpace haue remedy, but the mule will without any lingring of time, or conſuming of time in paine and ſorrow dye.

The

The milt of a male or female Mule being drunke in a potion or iuice made of hony water and vinegar, to the value or quantitie of three cruces or cups full, is commended for an excellent cure and medicine for thoſe which are troubled and grieued with that peſtiferous and deadly diſeaſe called the falling ſickneſſe, otherwiſe Saint *Iohns* euill. There is an excellent remedie for thoſe which are troubled in the voyding of their water, which is this, to take the ring-wormes or Tetters which doe grow vppon both the legges of a Mule aboue their knees, and which doe ſticke thereupon in the manner of a dryed thicke skinne, and to burne or parch them, and afterwards to put or place them vpon him which is troubled with the ſtrangurie, or can not voide his water but by dropſmeale, ſo that there be great care had to couer cloſe with clouen or clefted cloathes, or garments, the ſuffumigation thereof, leaſt that the ſmell or fume doe fade, and voide away, and this being ſo vſed will be very effectuall for the curing and driuing away of the aforſaid diſeaſe. *Plin.* *Marcellus*

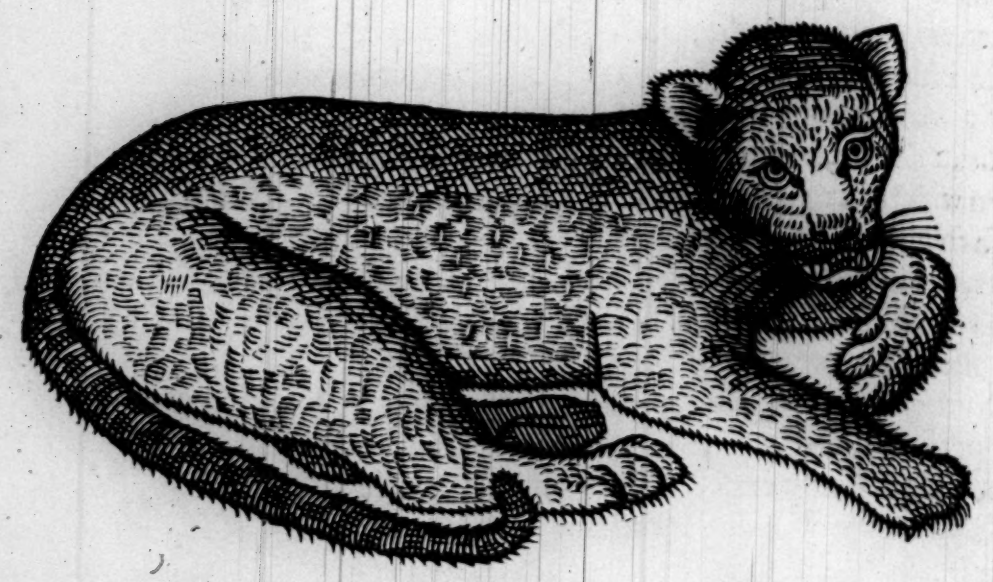
The haires of a Mule and an Aſſe being mingled together & dryed, and put into ſome certaine perfume, and ſo giuen to any one to drinke which is troubled with the falling ſickneſſe, will preſently expell and driue it quite away. In the place or part of mans body wherein a male or female mule ſhall bite, *Ponzettus* affirmeth, there will preſently ariſe, and grow ſmall puſhes, or little bliſters which are alwaies full of red and pale humors, and filthie corruption, which can almoſt be healed and cured by no ſalue, potion, or medicine, by any meanes applyed thereunto. There are ſome alſo which doe ſuppoſe the biting of mules to be poyſon, for truely there doth not onely follow thoſe aforeſaid puſhes and biles, but alſo an extreame and almoſt indurable inflammation and burning, through all the parts of the body, which doth greatly diſtemperate and vex the ſame. *Trallianus*

But it is affirmed by others that the biting of mules is to be cured after the ſame maner as the biting of a Cat, which is thus: Firſt, to waſh and clarifie the wound or bitings where the corruption is with vinegar mingled with oyle of roſes, and then to take penyroiall, or the hearbe called Neppe and boile it, and ſtroke or rub the wound very ſoftly with it, and it will in time wholy cure it. And thus much ſhall ſuffice at this time concerning the cures and medicines of mules.

Of the Neades, Neides, or Naides.

HEraclides, *Cœlius*, *Volateranus*, and *Euphorion*, do all write that once the Iſle of *Samos* was a deſert place, and that there were in it certaine beaſtes called *Neades*, whoſe voice was ſo terrible that they ſhooke the earth therewith, and from thoſe ſtrange and great voyces came the vulgar Greeke prouerbe, *Meizoon mia toon Neadoon maius vna Neadum.* That is, One of the *Neades* was a greate wonder, for it was vſed in oſtentation to ſhew that there was nothing in the whole World comparable to their vaſt and huge quantity. Of the parts of theſe beaſts there is no memory but only in *Suidas* and *Aelianus*, who affirme that their bones were to be ſeene in their daies. And this title I thought good to inſert into this hiſtory, leauing the Reader to conſider whither he wil take them for Elephants or for any other greater beaſt; for my opinion if it be deſired, I thinke them rather (if there euer were any ſuch) that they were Elephants of greater ſtature then euer ſince were ſeene, and not any generation of beaſts now loſt and vtterly periſhed.

Of the Ounce, the deſcription whereof was taken by Doctor Cay in England.



The name of this beaſt.

The deſcription of Doct. Cay.

THere is in Italy a beaſt called *Alphee*, which many in Italy, France, and Germany cal *Leunza*, and ſome *Vnzia*, from whence *Albertus* and *Iſidorus* make the Latin word *Vuctia*, and I take it to be the ſame beaſt which is called *Lozanum*, and for the deſcription of it, I can follow no better author then Doctor *Cay*, who deſcribeth it in this faſhion.

The Ounce (ſaith he) is a moſt cruel beaſt, of the quantity of a village or maſtiffe Dog, hauing his face and ears like to a lyons, his body, taile, feet, and nails like a Cat, of a very terrible aſpect, his teeth ſo ſtrong and ſharpe, that he can euen cut wood in ſunder with them: he hath alſo in his nailes ſo great ſtrength, that he onely fighteth with them, and vſeth them for his greateſt defence: The colour of the vpper partes of his body being like whitiſh Oake, the lower being of the colour of aſhes, being euery where mixed with a blacke and frequent ſpot, but the taile more blacke then the reſt of his body, and as it were obſcured with a greater ſpot then the reſidue. His eares within are pale without any blackneſſe, without black, without any paleneſſe, if you do but take away one dark & yellow ſpot in the midſt thereof, which is made of a double skin riſing, meeting in the top of the eare, that is to ſay, that which ariſeth from the outward part of the iaw on the one ſide, and commeth from the vper part of the head on the other ſide, and the ſame may be eaſily ſeene and ſeperated in the head being dried.

The reſt of the head is ſpotted all ouer with a moſt frequent and black ſpot (as the reſt of the body) except in that part which is betwixt the noſe and the eyes, wherein there are none, vnleſſe onely two, and they very ſmall: euen as all the reſt are leſſer then the reſt in the extreame and loweſt parts: the ſpots which are in the vpper parts of the thighes, and in the taile, are blacker and more ſingular, but framed in the ſides with ſuch an order, as if all the ſpots ſhould ſeeme to be made of foure. There is no order in the ſpots, except in the vpper lip, where there are fiue rowes or orders.

In the firſt and vppermoſt two which are ſeuered; In the ſecond, ſixe, being ioyned in in that manner, as if they ſhould ſeeme to be in one line: Theſe two orders are free, and not mingled amongſt themſelues. In the third order there are eight ioyned together, but with the fourth where it endeth they are mixed together. The fourth and fifth in their beginning (which they haue to the noſe) being ſeparated with a very little difference, doe foorth-with ioyne themſelues, and runne together through all the vpper lip, and doe not make a ſpot through all the ſame, but a broad line. In the beaſt being dead the ſpots do ſo ſtand, (as I ſuppoſe) for the contraction of the skinne. In the beaſt being aliue, thoſe ſpots doe ſeeme ſeparated euery one in their owne orders. In the very middle betweene

the lower lip although they do keepe the quantity, do not obſerue the order. The noſe is blackiſh, a line being ſoftly led through the length, and onely through the top of the outſide thereof. The eies are gray, the former teeth are onely ſixe, not very vnlike to mens teeth, except thoſe which are placed in the middle are leſſer, and they in the vttermoſt part are greater, as alſo higher then thoſe which are low.

In this beaſt the teeth are both great, ſharp, and long, being ioyned to the reſt in the lower iaw, and in the vpper ſeuered with ſo great ſpace, that the lower teeth may be receiued therein. Theſe when the beaſt liueth are couered with his lips, but when hee is dead they are otherwiſe, his lips being through drineſſe ſhrunk together. His foreteeth are very big, and as long as two Roman fingers, for at the very root therof it cannot be comprehended in leſſe then two Roman fingers and a halfe compaſſe. In his tooth there is a certain ſmall hollowneſſe through all the length thereof, which notwithſtanding doth not apeare except the tooth be broken. The lower iaw is very hard and ſtiffe, hauing 3. teeth vnequal in quantity, as the vpper 4. Betweene the great tooth and the firſt cheeke tooth of the vnder iaw, there is a void ſpace to the quantity of one finger, from which the firſt is preſently placed, leſſer then the other two: to this there is another greater cloſe adioyning: and after this there is alſo a third greater then the ſecond. In the vpper iaw, in that middle ſpace (which I ſaid was of one Roman finger) betweene the great tooth and the firſt cheek tooth, there is a very little tooth and without any forme, comming ſo ſmally out of the iaw, that there is no lower tooth which may anſwer to the ſame. After that, in the ſpace of halfe a finger there is a ſecond, to which there is ioynd a third, and after this a fourth, betweene themſelues, the vpper and the lower cheeke-teeth, and ſo are ioyned together as they agree in the manner of a combe, the two firſt teeth in the lower iaw, and the 2. and 3. in the vpper iaw are of the ſame figure, as the compaſſe of the tops of the crownes of the king of England & France. The 3. is of the ſame figure in the lower iaw, and the fourth of the vpper iaw, except that the interior ſide of both the gums which is nearer to the throat, by nature is taken away. There was no other teeth ioyned to theſe in both the iawes. But I do not know whether there be any more teeth in the gum beyond the reach of ones finger, in the fartheſt row or behind the teeth. But this I know that to all appearance there was none remaining, and it may be that his lips were cut or ſlit downe beyond nature to ſhew his teeth. It liueth of fleſh, and the female is more eruell then the male, though leſſer, and one of either ſex was broght out of *Mauritania* into England in a ſhip, for they are bred in Libia. If they haue any appointed time of copulation, it is neare the month of Iune, for in that month the male couereth the female. We haue ſhewed already that Lions may be tamed, and that alſo hath bin manifeſt in London, both in the tower and in the citty, for there the Lions did play with their keepers and kiſſe them without harme, (as *Doctor Cay* ſaith he ſaw them do) but theſe beaſts were ſo fierce and wild as they could neuer be tamed, for when ſoeuer their keeper ſhoulde change or remoue them from place to place, he was conſtrained firſt of al to ſtrike them ſo hard with a club vpon the head that they ſhould lie halfe dead, & ſo put them in a ſack or wodden cheſt made of purpoſe with holes in it for reſpiration and expiration, to carry them too and fro from one lodging to another: after an houre they reuiued againe like a Cat, but when they were to be taken out of the hutch or cheſt, he was conſtrained likewiſe to aſtoniſh them again with his club; but afterwardes they grew to inuent an engine to put the beaſt in, and take him out of the hutch with a rope or cord, and ſo do remoue them from place to place. The keepers affirmed that they did ſeeme much to diſdaine the Lions, and oftentimes endeuored to fight with them, but they were kept aſunder with grates: they would not hurt a little Dog when he was put to them but when they were hungry, but if a great dog wer put vnto them, they tore him in pieces although their bellies were neuer ſo ful. When they are angry they vter a voice like an angry dog, but they double the (*Arr*) twice, and alſo bigger then any dogs, proceeding out of a large breaſt and wide arteries, much like to the howling of a great maſtiue, that is ſhut vp in a cloſe roome alone againſt his will. Some ſay it is longer then a dog, but it did not ſo appeare in England, for we had many maſtiue dogs as long as it, but yet was it euery way greater then any other kind of dogs. It is but a vaine report, that ſome haue ſaid when a man or beaſt is bitten with an Ounce, preſently mice flock vnto him and poiſon him with their vrine.

The meate and nature.

For it was ſeene in England that two of the keepers were wounded and ſhreudly bitten by one of the Ounces, and there followed them no other harme then that which followeth the biting of an ordinary Dogge, or like a ſmall inciſion with a knife. Hee neuer fighteth but at the head, and that trecherouſly if he perceiue his aduerſary to be to ſtrong or to great for him, and that by counterfetting quietneſſe, beneuolence and peace, as if hee ment no harme: for ſo he ſerued a great Maſtiue Dogge in England, at the firſt ſight he ſeemed to applaud his comming, looking cheerefully vpp on him, and wagging his taile, preſently he fell downe on his belly as it were to inuite the Dogge to com neare him by his ſubmiſſion, laſtly he got cloſe vnto him, creeping as though hee would play with him, putting out one of his feete as Cats do when they play, wherewithall the great Dogge grew ſecure, and began nothing to miſtruſt the Beaſt, at length when the Ounce ſaw his opportunity, he ſuddenly leaped vpon his Necke, and tooke him by the throate, and pulled it out, after he had killed him, with his Nailes he opened the Dogges breaſt, and taking out his heart, did eate it before all the people in moſt cruell manner, thus far *Doctor Cay* ſpeaketh of the Ounce, and beſide him no other Author that I know. The gall of his beaſt is deadly poyſon, it hateth all creatures, and deſtroyeth them, eſpecially men, and therefore it may wel be ſaid to be poſſeſſed with ſome euill ſpirit. It loueth none but his owne kind. And thus much for the Ounce.

OF THE ORYX.

THis Beaſt in *Pliny* and *Oppianus* is called *Orynx* and *Oryx*, and my coniecture is, that his name is deriued from *Oryſſein* which ſignifieth to digge. Saint *Ierom* and the Septuagints for *Theo.* Deut. 14. & Iſa. 51. tranſlate Orix: but *Dauid Kimhi* and the better learned men interpret it a wilde Oxe But the Hæbrew *Diſchon* may in my opinion bee ſo tranſlated, yet heerein I referre it to the learned Reader.

It is certaine that it is of the kinde of wilde Goates by the deſcription of it, differing in nothinge but this, that the haire groweth auerie not like other beaſts, falling backeward to his hinder partes, but forward toward his head, and ſo alſo it is affirmed of the *Aethiopian* Bul, which ſome ſaye is the Rhinocerot. They are bred both in Lybia and Egypt, and either of both countries yedeth teſtimony of their rare and proper qualities. In quantity it reſembleth a Roe, hauing a beard vnder his chinne. His colour white or pale like milke, his mouth blacke, and ſome ſpots vpon his cheekes, his backe-bone reaching to his head, being double, broad, and fat; his hornes ſtanding vpright, blacke, and ſo ſharpe, that they cannot bee blunted againſt braſſe or yron, but pierce through it readily.

Ariſtotle and *Pliny* were of opinion that this beaſt was *Biſulcus* and *Vnicornis*, that is, clouen-footed, and with one horne: The original of their opinion, came from the wilde-one-horned-goat, whereof *Schnebergerus* a late writer writeth thus: *Certum eſt minineque dubium in Carpatho monte, verſus Ruſsiam Tranſyluaniamq́, reperiri feras ſimiles omnino rupicapris, excepto quod vnicum cornu ex media fronte enaſcitur, nigrum, dorſo inflexum, ſimile omnino rupicaprarum cornibus*: that is to ſay, It is without al controuerſie that there are wilde beaſts in the mountaine *Carpathus* towards *Ruſsia* and *Tranſyluania*, very like to wilde goates, except that they haue but one horne growing out of the middle of their heads, which is blacke and bending backward like the hornes of wild goats. But the true Oryx is deſcribed before out of *Oppianus*, and it differeth from that of Pliny both in ſtature and hornes. *Aelianus* ſaith, that the Orix hath foure hornes, but he ſpeaketh of the Indian Orix, whereof there are ſome yearely preſented to their king, and it may be both there and elſe-where, diuerſity of regions do breede diuerſity of ſtature, colour, haire, and hornes. *Simion Cethi* affirmeth of the Muskat that it hath one horne, and it is not vnlikely that he hath ſeene ſuch an one, and that the Orix may be of that kind.

But

But concerning their hornes, it is related by *Herodotus*, *Pollux*, and *Laur: Valla*, that there were made inſtruments of muſicke out of them, ſuch as are Citherns or Lutes, vpon whoſe bellies the Muſitians played their muſicke, by ſtriking them with their hands, and that thoſe beaſts were as great as Oxen, and al this may be true, notwithſtanding wee haue ſhewed alreadie that they are as big as Roes, for Plinie ſpeaking that by relation or by ſight, it is likelie that he had ſeene a young one.

There be alſo Sea-beaſts called *Oryges* and *Orcæ*, and there is in Egipt an ORIX which at the riſing of *Canis Syrius* or the little Dogge is perpetually ſorrowful, and for this cauſe the LYBIANS do mock the EGYPTIANS for that they fable; the ſame day that the little Dog-ſtar riſeth, their ORIX ſpeaketh. But on the contrarie themſelues acknowledge, that as often as the ſaid ſtarre ariſeth with the ſunne, al their goates turne to the Eaſt, and looke vpon it, and this obſeruation of the Goates, is as certaine as anie rule of the Aſtronomers. The LYBIANS affirme more, that they doe preſage great ſtore of raine, and change of weather. *Plutarch Elianus.*

The Egyptians alſo ſay, that when the Moone commeth neare to the Eaſt, they looke very intentiuely vpon her, as vpon their ſufferaign Goddeſſe, and make a great noiſe, and yet they ſay they doe it not for her loue, but for her hate, which appeareth by knocking their Legges againſt the ground, and faſtening their eies vpon the earth, like them which are angry at the Moones appearance: And the ſelfe ſame thing they do at the riſing of the Sunne.

For which cauſe the auncient Kings had an obſeruer, or one to tell them the time of the day, ſitting vpon one of theſe beaſts, whereby very accurately they perceiued the ſun ryſing; and this they did by turning their taile againſt it and emptying their bellies, for which cauſe by an *Orix* the Egyptians diſcipher an impure or Godleſſe wretch: for ſeeing that all creatures are nouriſhed by the Sunne and Moone, and therefore ought to reioyce at their appearing, onely this filthy wretch diſdaineth and ſcorneth them.

The reaſon why they reioyce at the little Dogge-ſtarre is, becauſe their bodies doe perceiue an euident alteration of the time of the yeare, that cold weather and raine are ouerpaſſed, and that the vapors of the warm Sun are now deſcending vpon the earth, to cloth it with all manner of greene and pleaſant hearbs and flowers.

There is another kind of Orix which according to *Columella*, was wont to be impaled among Deere and Harts, the fleſh whereof was eaten, and vſed for the commodity of his Maiſter: This was impatient of cold. It grew til it was foure yeares old, and afterwardes through age decreaſed, and loſt all naturall vigor.

But to returne to the Orix entended, from which we haue digreſſed; their Horns whereof we late ſpake, are not onely ſtronge and ſharpe like the Horne of the *Vnicorne* and the *Rhinocerot*, but alſo ſolide, & not hollow like the hornes of Harts. The courage and inward diſpoſition of this beaſt, is both fearefull, cruell and valiant, I meane fearefull to men and beaſtes, but feareleſſe in it ſelfe: For ſaith my Author; *Neq; enim canis latratum timet, neq; apri efferueſcentem feritatem, neq; tauri mugitum refugit, neq; pantherarum triſtem vocem, neq. ipſius Leonis vehementem rugitum horret, neq. item hominum robore mouetur, ac ſæpe robuſtum venatorem occidit*: That is to ſay, He feareth not the barking of the Dogge, nor the foaming wrath of the wilde Boare, he flyeth not the terrible voyce of the Bull, nor yet the mournefull cry of the Panthers, no, nor the vehement roaring of the Lyon himſelfe, and to conclude, he is not moued for all the ſtrength of man, but many times killeth the valianteſt hunter that purſueth him.

When he ſeeth a Boare, a Lyon, or a Beare, preſently he bendeth his hornes downe to the earth, whereby he conformeth and eſtabliſheth his head to receiue the brunt, ſtanding in that manner till the aſſault be made: at which time hee eaſily killeth his aduerſary, for by bending downe his head, and ſetting his hornes to receiue the beaſt, he behaueth himſelfe as skilfully as the hunter, that receiueth a Lion vpon his ſpeare. For his hornes do eaſily runne into the breſts of any wilde beaſt, & ſo piercing them, cauſeth the blood to iſſue, whereat the beaſt being moued, forgetteth his combate and falleth to licking vp his owne blood, and ſo he is eaſily ouerthrowne. When the fight is once begunne, there is none of both that may runne awaie, but ſtandeth it out vntil one or both of them bee

ſlaine

to the ground, and ſo their dead bodies are many times found by wilde and ſauage men. They fight with all, and kil one another, alſo they are annoyed with LYNCES, I meane the greater LYNCES: of the cruelty of this beaſt *Martiall* made this diſtichon:

Matutinarum non vltima præda ferarum
Sævus Oryx, conſtat qui mihi morte canum.

Oppianus. Plinius. Albertus.

It is reported of this beaſt, that it liueth in perpetual thirſt, neuer drinking by reaſon that there is no water in thoſe places where it is bred, and that there is in it a certaine bladder of lickor, whereof whoſoeuer taſteth, ſhall neuer neede to drinke. This beaſt liueth in the wilderneſſe, and notwithſtanding his magnanimious and vnreſiſtable ſtrength, wrath, and cruelty, yet is hee eaſily taken by ſnares and deuices of men, for God which hath armed to take Elephants and tame Lyons, hath likewiſe iudewed them with knowledge from aboue, to tame and deſtroy al other noiſome beaſt.

Concerning the picture of this beaſt, and the liuely viſſage of his exterior or outward parts, I cannot expreſſe it, becauſe neither my owne ſight, nor the the writinges of anye credible Author, doth giue me ſufficient direction to deliuer the ſhape thereof vnto the world, and ſucceeding Ages vppon my credit: and therefore the Reader muſte pardon me heerein. I do not alſo read of the vſe of the fleſh or any other partes of this beaſt, but onely of the hornes as is already expreſſed, whereunto I may adde the relation of *Strabo* who affirmeth the *Aethiopians Silli* do vſe the hornes of theſe beaſtes in warres inſteed of ſwords and ſpeares: for incredible is the hardnes and ſharpenes of them, which cauſed *Iuvenall* to write thus:

Et Getulus Oryx hebeti lautiſſima ferro
Cæditur.

For althogh of the own length they are not able to match a pike, yet are they fit to be put vpon the tops of pikes, as well as any other artifical thing made of ſteel or yron, and thus I will conclude the ſtory of this beaſt.

OF THE OTTER.

THere is no doubt but this beaſt is of the kind of Beuers, becauſe it liueth both on the Water and on the land, and the outward form of the parts beareth a ſimilitude of that beaſt.

of the names and the reaſons thereof.

The Italians doe vulgarly call this beaſt *Lodra*, and the Latines beſides *Lutra*, *Fluuiatulis Canicula*, A Dogg of the Waters, and ſome cal them cats of the waters. The Italians beſides *Lodra* call it alſo *Lodria*, and *Lontra*. The French *Vne Loutre*, or *Vnge Loutre*. The Sauoyans *Vne Leure*; the Spaniards *Nutria*, and the Ilyrians *Widra*: the Græcians *Lytra*, becauſe it ſhereth aſſunder the roots of the trees in the bankes of the riuers. Some of the Græcians cal it *enhydris*, although properly that bee a ſnake liuing in the Waters, called by *Theodorus* and *Hermolaus*, *Lutris*. *Albertus* calleth it *Luter*, and *Anadrz* for *Enydris*. Alſo *Boatus* by *Syluaticus*, and the Græcians cal filthy and thicke waters *Lutrai*; for which cauſe, when their Noble ancient Women went to bathe themſelues in water, they were bound about with skinnes called *Oan Loutrida*, that is, a ſheepes skin vſed to the water. The French men call the dung of an OTTER *Eſpranite de loutres*, the ſteppes of an OTTER *Leiſe Marches*, the whelpes of an OTTER *Cheaux*, by which word they call alſo the whelpes of Wolues, Foxes, and Badgers.

Stephanus

Pliny.

The places of their abod

Although they be a kind of Beauer as we haue ſaide already, yet they neuer goe into the Sea, and they abound almoſt in all Nations, where there are riuers or fiſh-pooles, as namely in *Italy*, *France*, *Germany*, *Heluetia*, *England*, and *Scandinauia*. Likewiſe in all SARMATIA, in the bay of BORISTHINES. They are moſt plentifull in ITALY, where the Riuer PADVS is ioyned to the ſea. Alſo they abound in NAPLES. Their outward forme is moſt like vnto a BEAVER, ſauing in their taile, for the taile of a BEAVER is fiſh, but the taile of an OTTER is fleſh. They are leſſe then BEAVERS, ſome compare them vn-

Hermolaus.

toa cat, and ſome vnto a Fox, but I cannot conſent vnto the Fox. They are bigger then a cat and longer, but leſſer then a Fox, and therfore in my opinion they are well called dogs of the water. They exceede in length, for in *Swetia* and all the Northern riuers they are three times ſo long as a Beauer. They haue a rough skin, and the haire of it very ſoft and neate, like the haire of a Beauer, but different in this, that it is ſhorter and vnequal, alſo of colour like a Cheſ-nut, or browniſh, but the Beauers is white or aſhe colour. It hath very ſharp teeth, and is a very biting beaſt, likewiſe ſhort legs, and his feet and taile like a dogs, which cauſed *Bellonius* to write, that if his taile were off, he were in all parts like a Beauer, differing in nothing but his habitation. For the Beauer goeth both to the ſalt waters, and to the freſh, but the Otter neuer to the ſalt. *Olaus.*

The ſeuerall parts.

Although it liue in the waters, yet it doth not ſucke in water, but aire; that is, it doth not breath like fiſhes through the benefit of water, and therefore it maketh his dens neer the water, wherein alſo they are wont to bring forth their young ones: They make their dens ſo artificially euen as the Beuer, with bowes, and ſprigs, or ſticks, couching together in excellent order, wherein he ſitteth to keepe him from wetneſſe. It hunteth fiſhes, and although it breathethlike another foure-footed-beaſt, yet will it remain a great while vnder the water without reſpiration, for the greedineſſe of fiſhes it runneth many time into nets which are ſet by men in waters to take fiſh, whereinto being entered, it is ſuffocated for want of breath, before it can ſheare aſunder the nets and make way for himſelfe to come out.

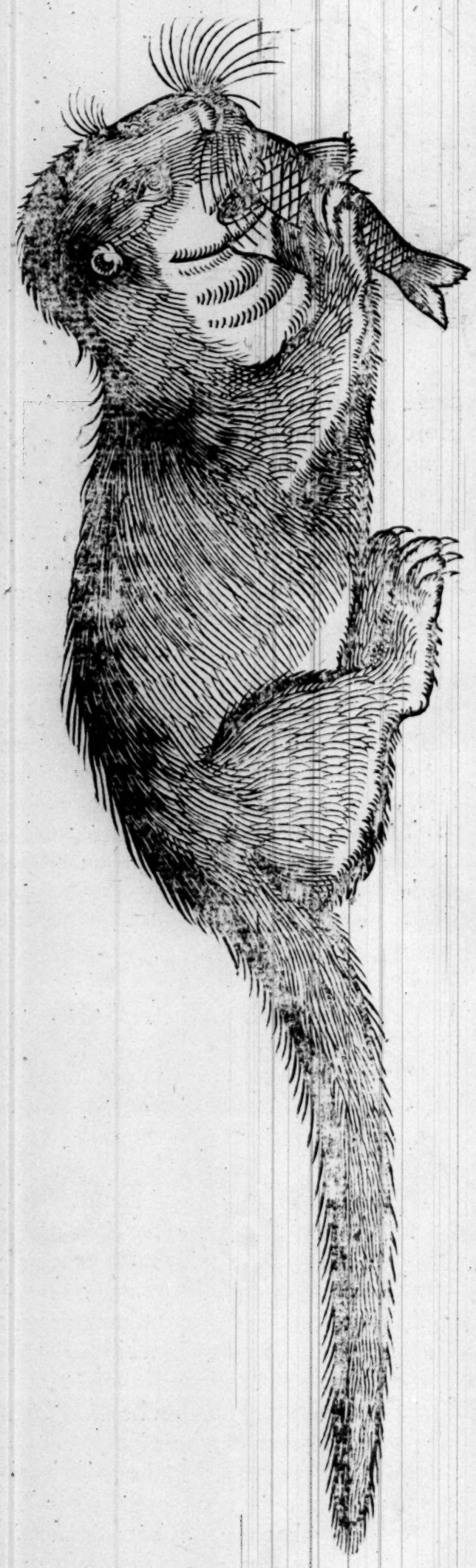
The framing of their den.

His prey and foode.

For in the hunting of fiſh it muſt often put his noſe aboue the water to take breath: it is of a wonderfull ſwiftneſſe and nimbleneſſe, in taking his prey, and filleth his den ſo full of fiſhes that he corrupteth the aire, or men that take him in his den: and likewiſe infecteth himſelfe with a peſtilent and noyſome ſauour, whereupon as the Latins ſay of a ſtinking fellow; he ſmels like a Goat, ſo the Germans ſay of the ſame; He ſmels like an Otter. In the winter time he comes out of the caues and waters to hunt vpon the land, wher finding no other foode, he eateth fruits, and the barke of trees. *Bellonius* writeth thus of him, he keepeth in pooles and quiet waters and riuers, terrifieng the flockes of fiſh, and driuing them to the bank-ſides in great number, to the holes and creekes of the earth, where hee taketh them more copiouſly, and more eaſie: but if he want prey in the waters, then doth he leape vpon the land, and eate vpon greene hearbs: he will ſwim two miles together againſt the ſtreame, putting himſelfe to great labor in his hunger, that ſo when his belly is full, the currant of ſtreame may carry him downe againe to his deſigned lodging. *Agricola.* *Albertus.*

The females nouriſh many whelps together at their vdders, vntill they be almoſt as big as themſelues, for whom the hunters ſearch, as for the dams among the leaues & boughes which the ouerflowings of waters in the winter time, haue gathered together and laide on heapes It is a ſharp-biting-beaſt, hurtfull both to men and dogs, neuer ceaſing or looſing hold after he hath laid his mouth vpon them, vntill hee make the bones to cracke betwixt his teeth, whereupon it was well ſaid by *Olaus Mag. Lutræ mordaces quadrato ore*. Otters are moſt accompliſhed biters.

It is a very crafty and ſubtill beaſt, yet it is ſometimes tamed, and vſed in the Northern parts of the world, eſpecially in *Scandinauia* to driue the fiſhes into the fiſher mens nets: for



Taking & huntiug of Otters.

for ſo great is the ſagacity and ſcence of ſmeling in this beaſt, that he can directly winde the fiſhes in the waters a mile or two off, and therefore the Fiſhers make great aduantage of them, yet doe they forbeare his vſe becauſe he deuoureth more then needeth, for he is neuer ſo tamed that he forgeteth his old rauening, being tamed, on the lande he is very full of ſport and game . I maruaile how it came into the writers heads to affirme, that the Beauer conſtraineth the Otter in the winter time, to trouble the water about her taile, to the intent it may not frieze, which opinion we haue confuted already in the diſcourſe of the Beauer, for herein I agree with *Albertus*. *Fiber fortior eſt lutra, & acutiſſimis dentibus, qua propter eam vel expellit, vel occidit.* The Beauer is much ſtronger then the Otter, hauing alſo moſt ſharp teeth, and therfore either expelleth her out of the waters, becauſe they liue both vpon one kind of food, or elſe deſtroys her: wherefore it is vnreaſonable to beleeue that he preſerueth her to keepe his taile from freezing. The fleſh of this beaſt is both cold and filthy, becauſe it feedeth vpon ſtinking fiſh, and therefore not fit to be eaten. *Tragus* writeth that this notwithſtanding is dreſſed to bee eaten in many places of Germany, and I hear that the *Carthuſian* Fryers or Monkes (whether you wil) which are forbidden to touch al manner of fleſh, of other foure-footed beaſts, yet they are not prohibited the eating of Otters. Theſe Otters are hunted with ſpeciall Dogges, called Otter-Houndes, and alſo with ſpeciall inſtruments called Otter-ſpeares, hauing exceeding ſharp points: for they are hardly taken, and beaſts doe not willingly ſet vpon them, ſpecially in the waters: when they feele themſelues to bee wounded with the ſpeare, then they come to land, where they fight with the dogs very irefully, and except they be firſt wounded, they forſake not the waters: for they are not ignorant how ſafe a refuge the Waters are vnto them, and how vnequall a combat they ſhall ſuſtaine with men and dogs vppon the lande, yet becauſe the cold water anoyeth their green wounds, therefore they ſpin out their liues to the length of the thread, chuſing rather to die in torments among dogs, then to die in the waters. There is a kind of *Aſſa* called *Benioyn*, a ſtrong hearb which being hung in a linnen cloth near fiſh-ponds, driueth away al Otters & Beuers. The hair of the skin is moſt ſoft, neither doth it leeſe his beauty by age; for which cauſe as alſo

for that no raine can hurt it when it is well dreſſed, it is of great price and eſtimation, and is ſold for ſeuen or eight ſhillings: thereof alſo they make fringes in the hems of garments, and face about the collers of men and Womens garments, and the skinne of the OTTER is farre more pretious then the skinne of the BEAVER; and for this cauſe the SVETIAN merchants do tranſport many into MOSCOVIA and TARTARIA for clokes and other garments. *Albertus*

Thereof alſo in *Germany* they make caps, or elſe line other caps with them, and alſo make ſtocking-ſoles; affirming that they bee good and wholſome againſt the Palſie, the megrim, and other paines of the head. The bloud of an OTTER is preſcribed againſt the ſwelling of the Nerues. The Liuer dryed in an Ouen againſt the bloody-flixe, and againſt the collick being drunke in wine. The ſtones are alſo preſcribed to be giuen againſt the falling ſickneſſe and all paines in the belly. And thus much for the OTTER. Vſe of their Skins.

There be certaine beaſtes which are kindes of OTTERS, which becauſe they liue in the Waters, and yet being vnknowne to vs in England, I haue thought good to expreſſe them in this place by their Greeke and Latine names. In the firſt place that which the Græcians call *Latax*, broader and thicker then an Otter, and yet liueth in the Waters or elſe goeth to the waters for his food, yet breatheth aire and not water like Otters. The haire of this beaſt is very harſh, betwixt the ſimilitude of a Sea-Calfe and a Hart, and it hath alſo ſtrong and ſharp teeth, wherewithal in the night ſeaſon they ſhere aſunder ſmal boughes and twigs: It is called alſo *Faſtoz*, *Lamyakyz*, and *Noertza*.

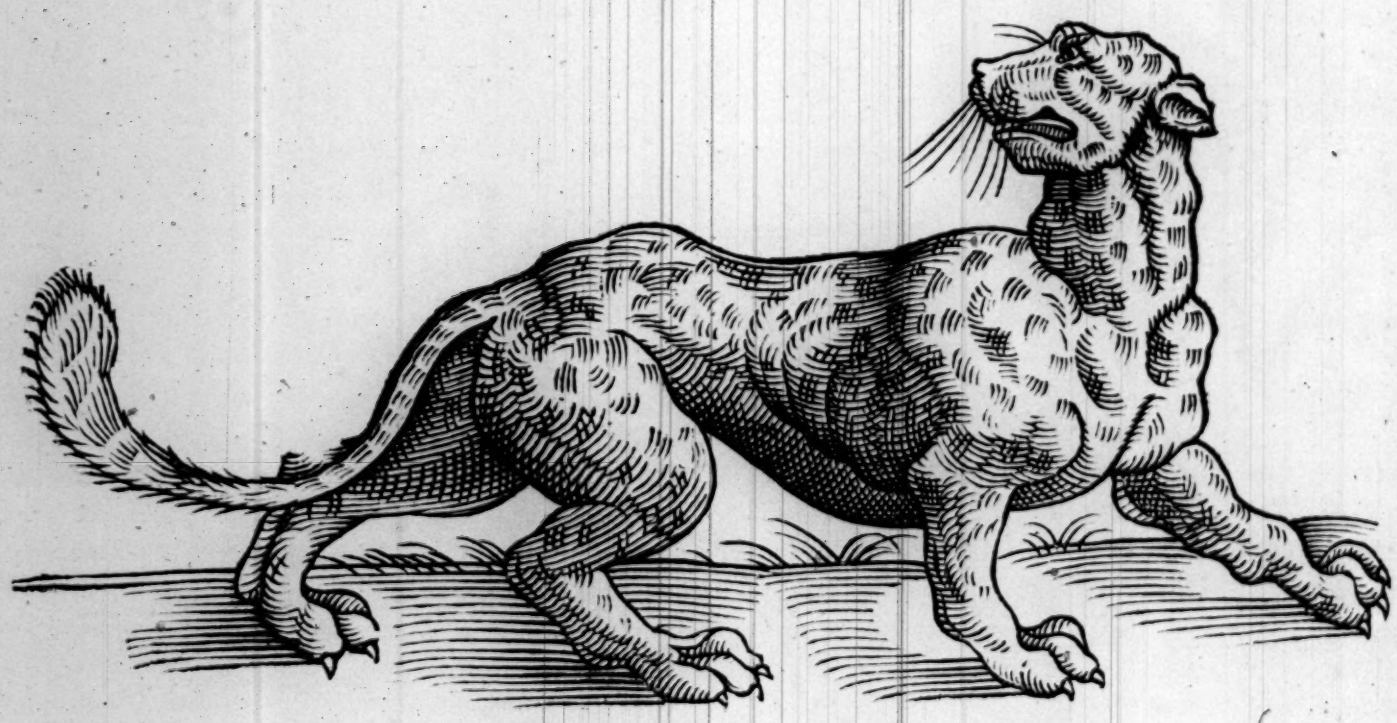
There is another called *Satyrium*, and *Faſſuron*, and *Chebalus*, whoſe skin is black, and very pretious and very much vſed for the edging of the beſt garments, theſe liue alſo in ponds, lakes, and ſtill waters.

There is a third kinde called *Satherium*, *Kacheobeon*, and *Kachyneen*, and *Martarus*, hauing a white throate, and being as bigge as a Cat; and finally vnto theſe may be added *Porcos*, a foure-footed-beaſte liuing in the Waters in the Riuer *Iſther*: And *Meſolus* another foure-footed-beaſt liuing in ſome Ryuers of INDIA, being as big as a Calfe.

Of the Panther, commonly called a Pardall, a Leopard, and a Libbard.

THere haue beene ſo many names deuiſed for this one beaſt, that it is growen a difficult thing, either to make a good reconciliation of the authors which are wed to their ſeueral opinions, or elſe to define it perfectly and make of him a good methodicall Hiſtory: yet ſeeing the greateſt variance hath ariſen from wordes, and that which was deuiſed at the firſt for the better explication and diſcription of it hath turned to the obſcuration and ſhaddowing of the truth, I truſt it ſhall be a good labour to collect out of euery writer that which is moſt probable concerning this Beaſt, and in the end to expreſſe the beſt definition thereof wee can learne out of all. The ſeuerall names of Panthers.

Firſt of all therefore for as much as all the queſtion hath ariſen from the Greeke and Latine names, it is moſt requiſite to expreſſe them, and ſhew how the different conſtruction began. The Græcians do indifferently call it *Pordalis*, *Pardalis*, and *Panther*, the Latins *Panthera*, *Pardalis*, *Pardus*, and *Leopardus*, and theſe names are thus diſtinguiſhed by the learned. *Pordalis* they ſay ſignifieth the male, and *Pardalis* the female, and alſo *Panthera* among the Latins for the female, and *Pardus* for the male, and theſe are vnderſtood of a ſimple kind without commixture of generation. *Leopardus* the *Lepard* or *Libbard*, is a word deuiſed by the later writers, compounded of *Leo* and *Pardus*, vpon opinion that this beaſt is generated betwixt a *Pardall* and a Lyon, and ſo indeede it ought properly to bee taken, if there be any ſuch. Pliny is of opinion that *Pardus* differeth from *Panthera* in nothing but in ſexe, and other ſay that betwixt the Lyons and the Pardalles there is ſuch a con-



confuſed mixed generation as is betwixte Aſſes and Mares, or Stallions and Aſſes, as for example, when the Lyon couereth the Pardall, then is the Whelpe called *Leopardus*, a Leopard or Libbard, but when the Pardal coureth the Lioneſſe, then is it called *Panthera* a Panther.

In this controuerſie the Hebrew and Arabian names which are generally indifferently tranſlated Panthers or Libbards, doe take vp the ſtriſe and almoſt end the controuerſie, for *Namer* in Hebrew, and *Alphec* or *Alfhed* in Arabique, are ſo tranſlated both in holy ſcripture, and alſo in *Auicen*, as may appeare by theſe places following Eſa. 11. *Habitabit Lupus cum agno, & (Namer) Pardus, cum hedo accubabit.* That is to ſay, The Wolfe ſhall dwell with the Lambe, and the Pardall, Libbard, and Panther, ſhall lye with the Kid. So in the viſion of *Daniel* chap. 7. among the foure beaſtes comming out of the Sea, the prophet ſeeth *Namer* a Leopard. In the 13. *Reuela.* of S. *Iohn*, he ſeeth another beaſt riſing out of the ſea, hauing ten hornes, and hee ſaith it was like *Pardalei*, which *Eraſmus* tranſlateth *Pardo*, a Leopard. Ieremy 5. *Pardus (Namer) vigelat ſuper ciuitatem eorum, vt omnem inde egredientem diſcrepat.* That is, a panther or Pardal watcheth at the gates of the Citty, that he may teare in pieces euery one that commeth forth. *Factus ſum eis ſicut Leo, & ſicut Pardus (ſicut Namer) directus ad viam ſuam.* For *Namer* in that place the Græcians tranſlate *Pardalis*, a Pardall. In the 13. Ieremy *Si mutare poteſt Aethiops pellem ſuam, aut Pardus maculas ſuas, & vos poteritis bene facere, cum didiceritis malum.* If the Blackamoore can change his ſkin, or the Leopard his ſpots, then may you do wel which haue learned to do it. *Canticles* 4. *Coronaberis de vetrice Saner, & hermon, de cubilibus Leonem de montibus Pardorum.* That is, Thou ſhalt be crownd frō the top of *Siner* and *Hermon*, from the dens of the Lyons, and the Mountains of the Leopards. Now according to *Brocardus* the Mountaine of the Leopards is diſtant from *Tripolis* in the holy land two leagues. *Raſis* & *Auicen*, two *Arabians* do cal the Panther and Leopard by one name, *Alpheth*, or *Alphil*, ſo that by comparing all theſe together the Panther, Pardall, Libbard, and Leopard, are but one beaſt, called by diuers names. For the farther manifeſting heerof, it is good to examine, what is ſaid of the Pardal and Leopard in particular, that ſo hauing expreſſed that, it may be cleare by the diſcourſe ſucceeding, that there is no difference betwixt them and the Panther, or very ſmall. Firſt of all therefore it ſaid of the *Pardus*, that it differeth not from the Panther but onely in ſexe, and that the skin hath receiued a naturall tincture of diuers ſpots. *Ariſtotle* writeth thus of it, *Cutis chamæliontis diſtincta maculis vt Pardalia.* The skin of the *Chamælion* is ſpotted like a Pardals, and in the relation of *Lampridius*, where hee ſheweth how *Heliogabalus* was wont to ſhut vp his drunken friendes: *Cum Leonibus, Leopardus, & vrſis, ita vt experge facti in cubiculo eodem Leones, vrſos Pardos cum luce, vel quod eſt grauius nocte inuenierent, ex quo plerique ex animati ſunt*, and ſo forth:

A more exact definition of Pardals and Leopards.

By

By which words it is apparant that thoſe which in the firſt place he calleth *Leopards*, iii the laſt place he calleth *Pardals*, and the onely difference betwixt the Leopard, Pardall, and Lyon, is that the Leoparde or Pardal haue no manes: and therefore they are called *Ignobiles leones*. *Iſidorus*, and *Solinus* write in this maner: *Pardus ſecundum poſt Pantheram eſt genus varium ac velociſsimum, & præceps ad ſanguinem, ſaltu enim ad mortem ruit, ex ad vlterio Pardi & Leenis, Leu pardus naſcitur, & tertiam originem efficit.* That is to ſay, the Pardal is the next kind to a Panther, being diuers coloured & very ſwift, greedy after blood, and ketcheth his prey by leaping: the *Leopard* is bred betwixt the Pardal and the Lioneſſe, and ſo that maketh a third kind, by which teſtimony it apeareth, that theſe names make three ſeuerall kinds of beaſtes, not diſtinct in nature but in quantity, through commixture of generation.

The greateſt therefore they call Panthers, as *Bellunenſis* writeth. The ſecond they call Pardals, and the third leaſt of all they call *Leopards*, which for the ſame cauſe in England is called a Cat of the Mountain. And truely in my opinion, vntill ſome other can ſhew me better reaſon I will ſubſcribe hereunto, namely that they are all one kinde of beaſt, and differ in quantitie onely through adulterous generation. For in Affrick there is great want of waters, and therefore the lyons, Panthers, and other beaſts doe aſſemble themſelues in great numbers together at the running riuers, where the Pardals, and the lyons doe engender one with another: I meane the greater Panthers with the lyoneſſes, and the greater lyons with the Panthers; and ſo likewiſe the ſmaller with the ſmaller, & thereby it commeth to paſſe that ſome of them are ſpotted, and ſome of them without ſpots. *Baytius.*

The Pardal is a fierce and cruell beaſt very violent, hauing a body and mind like raueningbirds, and ſome ſay they are ingendred now and then betwixt dogs and Panthers, or betwixt leopards and dogges, euen as the *Lycopanthers* are ingendred betwixt wolues and panthers. It is the nature of theſe pardals in Affrick to get vp into the rough and thicke trees, where they hide themſelues amongeſt the boughes and leaues, and doe not onely take birds, but alſo from thence leape downe vpon beaſts and men when they eſpie their aduantage, and all theſe things doe belong vnto the panthers. *Pliny.*

Concerning the *Leopard* the word it ſelfe is new and lately inuented, for it is neuer found among any of the auncients before *Iulius Capitolinus*, or *Sparſianus*. *Syluaticus*, maketh no difference betwixt *pardalis* and *Leopardus*, and the Italians generally call a *pardal Leopardo*, and neuer *pardo*, except ſome of the Poets, for breuitie ſake in a verſe. The leopard is like to a lyon in the head and forme of his members, but yet he is leſſer and nothing ſo ſtrong, by the ſight of a leopards skinne *Geſner* made this deſcription of the beaſt. Of the Leopard.

The length (ſaith he) from the head to the taile, was as much as a mans ſtature, and halfe a cubite. The taile of it ſelfe three ſpans and a halfe, the breadth in the middle three ſpans, the colour a bright yellow diſtinguiſhed into diuers ſpots, the haire ſhort and moſſie.

The price of the skin was about fiue nobles or fortie ſhillings, for they differ in price, according to the regions out of which they are brought, they which come furtheſt are ſold deareſt, and they which come leſſe way are ſold cheapeſt. It is a wrathfull and an angry beaſt, and whenſoeuer it is ſicke it thirſteth after the blood of a wilde cat, and recouereth by ſucking that blood, or elſe by eating the dung of a man. Aboue all other things it delighteth in the Camphorey tree, and therefore lieth vnder neath it, to keepe it from ſpoile, and in like ſort the panther delighteth in ſweet gums and ſpices, and therefore no maruel if they cannot abide garlicke, becauſe it annoyeth their ſence of ſmelling: And it is reported by S. *Ambroſe*, that if the wals of ones howſe or ſheep-coat be anointed with the iuice of Garlicke, both panthers and Leopards will run away from it, but of this matter we ſhal ſaie more afterwards. *Albertus.*

The Leopard is ſometimes tamed, and vſed in ſtead of a Dog for hunting, both among the TARTARIANS and other Princes, for they carry them behinde them on Horſe-backe, and when they ſee a Deere or Hart, or conuenient prey, they turne them downe vppon them ſuddainely, who take them and deſtroy them; yet ſuch is the nature of this beaſt, as alſo of the PARDALL, that if hee doe not take his prey at the fourth

or fift iump, he falleth ſo angry and fierce, that he deſtroyeth whomſoeuer he meeteth, yea many times his hunter. Therefore the hunters haue alwaies a regard to carry with them a lambe or a kid, or ſome ſuch liue thing, wherewithall they pacifie him after he he hath miſſed his game, for without blood he will neuer be appeaſed: and thus much ſhall ſuffice to haue ſpoken of the difference betwixt *Panthers*, *Pardals*, and *Leopards*, and their ſeuerall names in Greeke and Latine, from whom almoſt all nations doe deriue their denomination, for the Italians call it *Leonpardo*, the French *Leopard*, and *Lyopard*, the Germans *Leppard*, and *Lefarad*, and *Pantherthier*, the Spaniards *Leonpardal*, & *Leopardo*. The Illyrians *Leuhart*, the Caldeans *Nimra*, and ſome make no differenc betwixt this and the Arabian Wolfe: The reaſon of the Greeke word *Pardalis*, or *Pordalis*, (for they ſignifie both one) ſeemeth to me in moſt probabilitie to be deriued from the Hebrew word *Pardes*, ſignifying a Garden, becauſe as colours in a Garden make it ſpotted and render a fragrant ſmell, ſo the *Panther* is diuers coloured like a Garden of ſundry flowers, and alſo it is ſaid to carry with him a moſt ſweete ſauour whither ſoeuer he goeth, and therfore in auncient time they made their Iuory tables ſtanding vpon pictures of *Panthers*, whereof *Iuuenall* writeth thus in one of his Satyres.

The names in other languages.

Olim ex quauis arbore menſa fiebat
At nunc diuitibus cænandi nulla voluptas
——————niſi ſuſtinet orbes.
Grande ebur & magno ſublimis Pardus hiatu
Dentibus ex illis quos mittit porta Hyenes
Iam nimios capitiq; graues, &c.

For the ſame cauſe *Pardalis* was the name of a notable Harlot, for as the *Panthers* by their ſweete ſmels drawe the beaſtes vnto them and then deſtroy them, ſo alſo doe harlots decke and adorne themſelues with all alluring prouocations, as it were with inchaunted odors, to drawe men vnto them, of whom they make ſpoyle and rapine: Ther is a pretious ſtone alſo called *Lapis Pantherus* brought out of India, whereupon if a man looke before the Sunne riſing he ſhall ſee diuers colours, namely, blacke, red, greene, ruſſet, purple, and roſe colour, and they ſay it hath as many vertues as it hath colours, but I liſt not to follow the name any further.

Euax. Syluaticus Albertus Vartoman

The Countries breeding Panthers are *Abaſia* in the kingdome of *Melacha*, in the Ile *Sumatra*. Likewiſe in ASIA, eſpecially Syria, for there are none in Europe, all Affricke ouer they are plentiful, as in *Lybia* and *Mauritania*, where abound al ſtore of wilde beaſts. Likewiſe beyond *Catadupa*, for *Apollonius* and his companions ſaw there many Lyons & Panthers. In *Arabia* the furtheſt part, namly the promontory of *Dyra* towards the ſouth, are the ſtrongeſt Pardals of the world, as ſaith *Strabo*:) Likwiſe in the *Mediteranean* region beyond *Barygaza* toward the South, vnto *Dachinabades*, and towards the Eaſt are al ſorts of wilde beaſts, both Tygres and panthers: (and *Diodorus* writeth) that in that part of *Arabia* ioyning vpon Syria, there Lyons and pardals are both more in number and greater in quantity then in *Lybia*.

Countries of Panthers.

Alſo it is ſaid by *Volateranus* and *Gyllius* that the panther of *Lycia* and *Caria* are verye long, but yet weake and without carriage, being not able to leape farre, yet is their skin ſo hard as no yron can pierce. Betwixt the riuer *Ganges* and *Hiphaſis*, *Apollonius* ſaw many panthers. The Indians alſo breed many and make them tame, and leopards do liue in the woods of BARBARIA.

Leo Affri:

The ſeuerall parts of Panthers.

It is apparant by that which is already ſaide, that the Panther is the name of the greater pardall, and the Leopard of the leſſer, which the *Arabians* call *Alnemer*, and *Alfhead*, *Alnemer* is bigger then a *Linx*, but like a Leopard, hauing greater and ſharper nailes and feete, blacke and terrible eies, and therefore ſtronger, fiercer, and bolder then the Leoparde, for it ſetteth vppon men, and deſtroyeth them. *Oppianus* deſcribeth both kinds in this manner. There are (ſaith he) two kindes of pardals, a greater and a leſſer, the greater are broader backt, and bigger in quantity, the leſſer being leſſe in quantity, but not inferior in ſtrength: both of them haue the ſame ſhape and colour of body, except in their taile: for the greater pardall hath the leſſer taile and the leſſer the greater: either of them haue

ſolid

ſolid and ſound thighs, a very long body, bright ſeeing eies, the Apples whereof do gliſter vnder their eye-lids, which are gray and red within like to burning coales, their teeth pale and venemous, their skin of diuers colors, yet bright and pleaſant, the ſpots ſtanding like ſo many black eies vpon it, *Thus far Oppianus*. Such skins are oftentimes ſolde in the marts of Europe which are broght in bundles twenty or thirty togither, and it is not to be forgotten, which *Volateran* citeth out of *Aelianus*, that ther is in this kind of pardals a beaſt called *Bitis*, not vnlike to the vulgar Leopards in al parts, except that it wanteth a tail; & they ſay that if this beaſt be ſeene by a woman, it will inſtantly make her to be ſick; but to proceed to the reſidue of the parts of theſe beaſts, we muſt remember that which *Ariſtotle* writeth in his phyſiognomy; as is recorded by *Adamantius*: *Leo perfectiſsimam maris ideam præſefert Pardalis vero fœmineam formum exprimit cruribus tantũ exceptis, quibus ad inuadendum fortiter vtitur*, that is to ſay: Among all beaſts the lyon doeth moſt reſemble the male, and the pardall the female, except in the legs which ſhe vſeth to take her prey.

It hath a little face, a little mouth, little eies, ſomewhat white, plaine, and not much hollow, a long forehead, eares rather round then ſmooth or broad, a necke very longe and ſlender, the breſt not wel ſet out with ribs, becauſe they are ſmall, the backe long, the buttockes and thighes very fleſhy, the partes about the ſmall of the belly or loines are more ſmooth, leſſe hollow and bunchy; the colour diuers, and the whole body inarticulate, & not well compounded for the outward ſight: and it is to be remembred (ſaith *Carden*) that all rauening beaſts are like a Cat, as *Lyons*, panthers, Linces, and pardals, for they haue in common the length and ſtrength of their claws, beautiful partycoloured skins, a litle head and round face, a long taile, nimblenes of body, and wildnes of nature, liuing vppon the meat they get in hunting.

The Perſians call a pardall *Barbacꝰ*, and *Scaliger* deſcribeth it thus. In his red or yellow haire he is like a Lyoneſſe, but ſet with diuers blacke ſpots both in length and bredth, as if they were painted. It hath a browne face, aſperſed with blacke and white, and it is to bee remembred, that as other beaſts are either all blacke, or all red, or all white, or all of one colour by nature, ſo alſo it is naturalto pea-cockes and panthers, to haue diuers colours in them, for there are in *Hircania* panthers with little round ſpottes like eies, both blacke, white, blew, and green, as both *Solinus* and *Claudius* teſtifie, which cauſed *Martial* to write thus; *Albertus. Plinie.*

Picto quod iuga delicata collo pardus ſuſtinet.

There is a land called *Terra eremborum* inhabited by the *Troglodites* and *Sarazens* in *Lybia*, where the vper face of the earth is compared vnto the panthers skin, becauſe through the heat of the ſun it is burned, and died as it were into diuers colors, ſo that ye ſhal ſee diuers ſpots of white, black, and green earth, as if it wer done of purpoſe by the hand of man. The teeth of the panther are like ſawes, as are alſo a Dogs and a Lyons: theyr tongue of ſuch incredible ſharpeneſſe, that in licking it grateth like a file.

The females haue foure vdders in the midſt of their belly, the heart is great in proportion, becauſe he is a violent beaſt, terifieng man. There are many fiſſures in their feet. Their former feet haue fiue diſtinct claws or fingers, and their hinder feet but four, for litle ones among foure-footed-beaſts haue fiue fingers vpon their hinder fret: when they go, they hide their nailes within the skinne of their feet, as it were in ſheaths, neuer bringing them forth but when they are in their prey, to the intent they ſhould neuer be broken nor dulled. Their tails haue no long haires at the end like a Lyons or Oxes, and the Leopatd hath a wider mouth then the pardall. *Ariſtotle.*

The female is oftener times taken then the male, the reaſon is giuen by *Volateran*, becauſe ſhe is inforced to ſeeke abroad for her owne meate and her yoong ones. The place of their aboad is among the mountaines and woods, and eſpecially they delight in the tree Camphorie. They rauen vpon fleſh both birdes and beaſtes: for which cauſe they hide themſelues in trees, eſpecially in *Mauritania*, where they are not very ſwift of foote, & therefore they giue themſelues to take Apes, which they attaine by this pollicy: when they ſee the apes, they make after thẽ, who at their firſt approching climbe into the tops of trees, & there ſit to auoyd the *Panthers* teeth, for ſhe is not able to follow thẽ ſo hie, but yet *The food of Panthers.*

ſhe is more cunning then the Apes, and therefore diuiſeth more ſhifts to take them, that where nature hath denied hir bodily power, there ſhe might ſupply that want by the gifts of the mind. Forth therefore ſhee goeth, and vnder the tree where the Apes are lodged, ſhe lieth downe as though ſhe were deade, ſtretching out her limbes, and reſtraining her breath, ſhutting her eyes, and ſhewing all other token of expiration. The Apes that ſitte on the toppes of the Tree behold from on high the behauiour of their aduerſary, and becauſe al of them wiſh her dead, they more eaſily beleeue that which ſo much they deſire, & yet dare not deſcend to make tryall. Then to end their doubtes, they chuſe out one from among them all, whom they thinke to be of the beſt courage, and him they ſend downe as it were for an eſpy, to certifie al the reſidue: forth then he goeth with a thouſand feares in his mind, and leapeth from bough to bough with no great haſt, (for dread of an il bargain:) yet being come downe, dareth not approach nigh, but hauing taken a view of the counterfeite, and repreſſed his owne feare, returneth backe againe: After a little ſpace he deſcendeth the ſecond time, and commeth nearer the panther then before, yet returneth without touching him. Then he diſcendeth the third time, looking into his eies, and maketh tryall whether hee draweth breath or no, but the PANTHER keepeth both breath and lims immouable, by that means imboldning the Apes to their owne deſtruction; for the ſpy-Ape ſitteth down beſide the Panther and ſtirreth not: now when thoſe which are aboue in the tree, ſee how their intelliger abideth conſtantly beſide their aduerſary without harme, they gather their ſpirits togither and diſcend downe in great multitudes, running about the panther, firſt of all going vpon him, and afterwards leaping with great ioy and exultation, mocking this their aduerſary with al their apiſh toyes, and teſtifieng their ioy for hir ſuppoſed death: and in this ſort the Panther ſuffereth them to continew a great reaſon, til he perceiueth they are throughly wearied, and then vpon a ſudden hee leapeth vp aliue againe, taking ſome of them in his claws, deſtroying and killing them with teeth and nailes, til he haue prepared for himſelf a rich dinner out of his aduerſaries fleſh. And like as *Vlyſſes* endeuored all the contumelies and reproaches, both of his maids and wiues ſuiters, vntill he had a iuſt occaſion giuen him of reuenge, ſo doth the Panther the diſdainful dealing of the Apes: whereupon came the prouerbe, *Pardi mortem aſſimulat, Thanaton pardaleos hypocrimetai*, againſt a cunning diſſembling fellow, ſuch a one as *Brutus* was, who counterfatted madnes that he might get the Empire.

So great is the loue of this beaſt to all ſpices and aromaticall trees, that they come ouer all the mountaine *Taurus* through *Armenia* and *Silia*, when the winds bring the ſauor of the ſweet gum vnto them, out of *Pamphilia* from the tree *Storax*: whereupon lyeth this ſtory. There was a certaine panther which was taken by king *Arſaces*, and a Golden collor put vpon his necke, with this inſcription: *Rex Arſaces deo Niſæo*, that is, King *Arſaces* to the God *Bacchus*: for *Bacchus* was called *Niſæy* of a citty *Niſa* in *India*. This Beaſt grew very tame, and would ſuffer himſelfe to be handled and ſtroked by the hands of men, vntill the ſpring time that he winded the ſauour of the Aromatical trees, and then he would run away from all his acquaintance, according to his kind, and ſo at laſt was taken in the neather part of the mountaine *Taurus*, which was many hundred miles diſtant from the kings court of *Armenia*.

Their loue of ſpices.

We haue ſhewed already how they loue the gum of *Camphorey*, watching that tree, to the end to preſerue it for their owne vſe, and indeed as *Aelianus* ſaith: *Admirabilem quantam odoris ſuauitatem olet pardalis, quam bene olendi præſtatiam deuino munere donatam, cum ſibi propriam plane tenet, tum vero cætera animalia eius hanc vni præclare ſentiunt*: that is to ſay, the Panther or Pardall ſmelleth moſt ſweetly, which ſauor he hath receiued from a diuine gift, and doth not onely feele the benefit of it himſelfe, but alſo bewray it vnto other beaſts: for when he feeleth himſelf to be hungry and ſtand in need of meat, then doth he get vp into ſome rough tree, and by his ſauour or ſweet ſmel, draweth vnto him an innumerable company of wilde Goats, Harts, Roes, and Hinds, and ſuch other beaſts, and ſo vpon a ſudden leapeth downe vpon them, when he eſpyeth his conuenient time.

The ſauor or ſmel of Panthers.

Ariſtotle. Volateranus.

And *Solinus* ſayth, that the ſweetneſſe of his ſauor worketh the ſame effect vppon them in the open fieldes, for they are ſo mightily delighted with his ſpotted skin and fragrant ſmell, that they wil alwaies come running vnto him from all parts, ſtriuing who ſhal come neareſt

neareſt him to be ſatisfied with the ſight, but when once they looke vppon his fierce and grim face, they all are terrified and turne away: for which cauſe the ſubtle beaſt, turneth away his head and keepeth that from their ſight, offering the more beautiful parts of his body, as an alluring bayt to a mouſe and deſtroy them: and from hence there are ſome which are of opinion, that he receiueth his name *Panthera*, of congregating togither all kind of beaſts to look on him, for *Pan* ſignifieth all, and *Therta* ſignifieth beaſts. *Albertus* is of opinion that the report of the Panthers ſauour or ſweet ſmell is but a fable, becauſe (he ſaith) it is written as a *Maximum* among Philoſophers, that *Cætera animalia præter hominem neq; ſuaviter neq; moleſte odoribus affici*, that is: That no creatures (man excepted) can be ſaid to ſmell either ſweetly or ſowerly, and *Theophraſtus* writeth: *Animal nullum penetus odoratum eſt niſi quis dixerit pardalin, belluarum cenſui bene olere*, that is: There is no creature that can be ſaid to be ſo odorifirous, except the pardal ſeem to ſmel wel to the ſcents of other beaſts: for it is certain that there be ſom ſauours and ſmels which beaſtes do follow and refuſe, being led thereunto onely for the choice of their meate: for by their noſes they chooſe that which is conuenient & agreeable to their natures, but that they ſhold be drawn by any ſmels or ſauours meerly, and for no other cauſe but the pleaſure of the ſcents, as it is a reaſonable part in man, ſo it is vnreaſonable, to attribute the very ſame vnto a beaſt. *Iſidorus.*

Yet heerein by the fauour of *Albertus* I diſcent from him, for it being granted which all men yeeld vnto, that either the ſpots of his skin, which ſeeme to be as many eies as colours, or els the ſweet ſauour which commeth from him as the occaſion of the beaſts aſſembling about him; then it followeth that when he is from the earth and lodged in a tree, and ſo not viſible to the eies of the beaſts, if then I ſay they aſſemble about the tree wherein he is lodgd, there is no cauſe to draw the beaſtes vnto him, but the attractiue power of his ſweete ſauour: and what want of reaſon can it be iuſtly deemed to ſay that beaſts loue ſweet ſauours, ſeeing both *Albertus*, and al other learned men that I know do confidently affirme, that many wilde beaſts do forſake their meat to heare muſick, and alſo the Badger doth forſake his owne den when he perceiueth the Foxe hath emptied his bellye therein.

Therefore I will conclude this point with admiration of the worke of the creator, to conſider how wiſely he hath diſpoſed his goodneſſe, and how powerfully hee communicateth the affections of his diuinity euen vnto brute beaſts, who doth not diſtinguiſh them aſunder onely by their outſides and exterior partes, nor yet by their inſides and qualities of their minds, but alſo by the ayre they draw in, and the ſauour they ſend forth.

Among all kinds of Beaſtes the male is moſt couragious and fierce, except in Beares and panthers, for the female panther is more generous then the male. At the time of their luſt, they haue very peculiar voices, which cauſed the poet to write thus: Their time of luſt.

Panther caurit amans, Pardus hiando felit.

At the ſound of thoſe voices other beaſts come about them, as both Lyons, Lyoneſſes, Wolues, and Thoes. They neuer bear aboue once, becauſe when the young ones begin to ſtirre in the dams belly, and gather ſtrength for birth, they canot tarry the iuſt time of their deliuery, but teare out the womb or bag wherein they lie with the ſharpnes of their nails and therefore their dam is forced for the auoiding of pain to caſt them forth of the womb both blind and deformed, which yet ſhe noriſheth tenderly, but afterwards can neuer conceiue againe, by reaſon that her wombe is ſo torne with the clawes of her firſte whelpes, that it is not able to retaine to perfection the receiued ſeed of the male.

Panthers liue togither in flockes or heards, and greatly delight in their owne kind but in no other that I knowe, and therefore I wonder from what Author *Iſidorus* wrote. *Panther omnium animalium amicus eſt excepto Dracone*; That the panther is friendly to al beaſts except the Draggon. It was not in vaine that the poets feigned the Nurſes of *Bacchus* to bee turned into panthers, and that they deuoured *Peutheus* becauſe he railed vppon *Bacchus*: for as a Lyon doeth in moſt thinges imitate and reſemble the very nature of man, ſo after the very ſelfe-ſame manner doeth the panther of a Woman, for it is a Their loue and hatred, enemies and friends

fraudulent though a beautifull beaſt, or (as *Adamantius* writeth) *Pantheræ ingenium molle eſt, effœminatum, iracundum, inſidioſum, & frandulentum, timidum ſimul & audax, his moribus corporis etiam forma reſpondit*: that is, The diſpoſition of the Panther is wanton, effeminate, outragious, treacherous, deceiptfull, fearefull, and yet bold: and for this occaſion, in holy ſcriptures it is ioyned with the Lyon and the Wolfe, to make vp the triplicity of rauening beaſts: and therefore alſo we read, that the wiſeſt among the EGYPTIANS when they will ſignifie a cunning man couering the ſecret corruption and euil diſpoſition of his mind, pretending good, and yet intending euill, they picture a PANTHER, for we haue ſhewed already how hee doeth couer both his heade and his bodie to take his prey.

The deſcription of Panthers.

This beaſt is neuer ſo tamed but that he faleth into his wilde fits againe. Their loue to their yong ones is exceeding great, for if at any time while they are abroad to forage, they meet with hunters that would take them away, they fight for them vnto death, and to ſaue them from blowes, interpoſe their owne bodies, receiuing mortall woundes, but if they find their young ones taken out of their denne in their abſence, they bewaile their loſſe with loud and miſerable howling.

The tuming of Panthers.

Demetrius the Phyloſopher relateth this ſtory of a *Panther*, that lay in the high waye to meet with a man to helpe hir young ones out of a ditch or deepe pit wherein they were fallen, at length there appeared in hir ſight the father of *Philinus* a Phyloſopher, who preſently began to runne away as ſoone as he ſaw the beaſt, but the poore diſtreſſed Panther rouled after him in humble maner, as though ſhe had ſome ſute vnto him, and took him lightly by the skirt of his garment with one of her clawes: the man perceiuing that ſhee gaue ſucke by the greatneſſe of her Vdders hanging vnder her belly, beganne to take pitty vpon her, and layed away feare, thinking that indeed which happened, that her young ones were taken from her by one meanes or other; therefore he followed hir, ſhe drawing him with one of her feet vnto the caue whereinto hir young ones were fallen, out of which he deliuered them to the mother as raunſome for his owne life, and then both ſhee and the young ones did follow him reioycing, out of the daunger of all beaſtes, and out of the wilderneſſe, diſmiſſing him without all manner of harme, which is a rare thinge in a man to be ſo thankefull, and much more in a beaſt: and vnto this ſtory of their loue and kindneſſe to their young ones, I may adde another, woorthy to bee remembered out of *Aelianus*.

A notable ſtorie of a Panthers loue to his companion.

There was (ſaith he) a man which brought vp a tame Panther from a whelpe, and had made it ſo gentle, that it refuſed no ſociety of men, and he himſelfe loued it as if it had bin his wife. There was alſo a little Kyd in the houſe brought vp tame, of purpoſe to be giuen vnto the Panther when it was growne to ſome ſtature or quantity, yet in the meane ſeaſon the Panther plaied with it euery day: at laſt it being ripe, the maiſter killed it and layed it before the Panther to be eaten, but he would not touch it, whereupon he faſted till the next day, and then it was brought vnto him againe, but he refuſed it as before, at laſt hee faſted the third daie, and making great moane for meat, according to his vſuall manner, had the Kyd laide before him the third time, the poore beaſt ſeeing that nothing would ſerue the turne, but that he muſt either eat vppe his chamberfellow, or elſe his mayſter would make him continually faſt, he ranne and killed another Kyd, diſdaining to medle with that which was his former acquaintance, yea though it were dead; heerin excelling many wicked men, who doe not ſpare thoſe that haue liued with them in the greateſt familiarity and friendſhippe, to vndooe and ouerthrow them aliue for the aduauncement of themſelves.

The harmes of Panthers.

We haue ſaide already, that they moſt of all reſemble Women, and indeed they are enimies to all creatures. The Leopards of BARBARY do little harme to men that they meet, except they meet them in ſome path waie where the man cannot decline the beaſt, nor the beaſt the man, there they leape moſt fiercely into his face, and pull awaie as much fleſh as they can laie hold vpon, and manie of them with their nailes do pierce the brains of a man.

Leo. *Afer.* *Albertus.*

They vſe not to inuade or force vpon flocks of ſheepe or Goats, yet whereſoeuer they ſee a Dogge they inſtantly kill and devoure him. The great Panther is a tetror to the dragon

gon, and ſo ſoone as the Dragon ſeeth it, he flyeth to his caue. The leſſer Panthers or Leopards do ouercome Wolues being ſingle, and hand to hand as we ſay, but by multitude they ouermaiſter and deſtroy him, for if he endeuour to run away, yet they are ſwifter and eaſily ouercome it. *Auicen.*

There is alſo great hatred and enmity betwixt the Hyæna and the Panther, for in the preſence of the Hyæna, the Pardall dareth not reſiſt, and that which is more admirable, if there be a peece of an Hyænaes skinne about either man or beaſt, the Panther will neuer touch it, & if their skins after they be dead be hung vp in the preſence of one another, the haire will fall of from the Panther, and therefore when the Egyptians would ſignifie how a ſuperiour was ouercome by a ſuperiour, they picture thoſe two skinnes. If any thing be annointed with broath wherein a Cocke hath beene ſodden, neither Panthers nor Lyons will euer touch it, eſpecially if there be mixed with it the iuce of Garlike. *Pliny.* *Orus* The terror of Panthers.

Leopards are afraid of a certaine tree called *Leopardi arbor*, Leopards-tree. Panthers are alſo afraid of the ſcull of a dead man, and runne from the ſight thereof: yet it is reported that two yeare before the death of *Francis* King of France, two Leopards, a male and a female were let eſcape in France into the Woods, either by the negligence or the malice of their keepers, that is a male and a female, and about *Orleance* tore in peeces many men and Women; at laſt they came and killed a bride which was that day to haue beene married, and afterward there were found many carkaſes of Women deſtroyed by them, of which they had eaten nothing but onely their breaſtes: Such like thinges I might expreſſe many in this place, whereby the vengeance of almighty God againſt mankind for many ſins, might ſeeme to be executed by the raging miniſtery of wilde, ſauage, and vngentle beaſtes. *Pliny* *Raſis* *Aeſculapius.*

For this cauſe we read in auncient time how the Senatours of Rome gaue lawes of puniſhment againſt them that ſhould bring any Panthers into Italy, eſpecially any Affrican beaſtes: and the firſt that gaue diſpenſation againſt thoſe lawes was *Cneius Aufidius* the peoples *Tribune*, who permitted them for the ſake of the *Circenſian* games: and then *Scaurus* in the office of his ædility brought alſo in an hundred and fifty: After him *Pompey* the great four hundered and ten, and laſtly *Auguſtus* that euer remembred and renowned Emperor, foure hundred and twenty. Thus lawes which were firſt made by great men and good Senators, for the ſafety of the common-wealth, became of no great valew, becauſe as great or greater then the lawmakers, had a purpoſe to aduance themſelues by the practiſe of thoſe things which law had iuſtly forbidden, for if thoſe decrees had ſtood effectuall, as the victorious Champions had loſte that part of their vaine tryumphes, ſo many people had afterward beene preſerued aliue, who by the cruelty of theſe beaſts were either torne in peeces, or elſe receiued mortall wounds. Lawes againſt Panthers

It was not in vaine that the bleſſed martyr of Ieſus Chriſt *Ignatius*, who was afterwards torne in peeces by wilde beaſtes at Rome, did write thus in his epiſtle to the Roman chriſtians concerning his handling by the Roman Souldiers, as he was brought priſoner out of *Syria* to Rome. *A Siria Romam vſq; cum beſtijs depugno per terram & mare die noctęque vinctus cum decem Leopardis, hoc eſt cum militari cuſtodia, qui ex beneficijs deteriores fiunt.* From Syria (ſaith he) to Rome I haue fought with beaſtes, beeing night and day held in bondage by ten Leopards, I meane ten Souldiours, who notwithſtanding many benifits I beſtowed vpon them, yet do they vſe me worſe and worſe: and thus much for the cruelty of Panthers and Leopards.

We haue ſhewed already how they become tame, and are vſed in hunting, vnto which diſcourſe (ſomewhat out of the place) I will adde a true narration of two Panthers or Leopards nouriſhed in France for the king, whereof one was of the bigneſſe of a great Calfe, and the other of a great Dogge, and that on a day the leſſer was brought forth for the King to behold how tame and tractable he was, and that he would ride behinde his keeper vppon a cloath or pillow being tyed in a chaine: and if a Hare had beene let looſe in his preſence and he turned down to her, within a few iumpes or leapes he would attain and take her. When the keeper was to take vp the Leopard againe, he did come to him backeward, leaſt if he ſhould ſee his face, he ſhould leape vpon him and wound him, (for as we haue ſaid they are angry being chafed and are ready to flye into the Hunters face) The nature of tamed Panthers.

there-

therefore he turneth his face away from him, and betwixt his Legges reacheth him a peece of bread or fleſh, and ſo he gently taketh him into his chaine and callar againe, leading him away to his houſe, and aſſoone as the man was mounted the beaſt alſo knew his ſeate and leaped vp after him.

And the ſame party alſo related, that when as a *Lyon* was turned forth to a Bull, the Lyon very quietly without ſtirring lay downe and did no harme, or offer any violence or combate with the Bull: but afterward when as the two Leopardes were turned forth to the ſame Bull, they inſtantly ran and tooke the Bull by the throate, and without all doubt they had ſtrangled and pulled out his throate, (had not their keepers which had long chaines tyed about their Neckes in their handes) reſtrained and pulled them off againe. By this may be coniectured how great is the rage of the wild and vntamed Leopards and Panthers, ſeeing the tame and gentle are ſo cruell; and therefore the Lord in the prophets did moſt wiſely compare the ſiedge of the *Aſſirians* abovt *Ieruſalem* to a Leopard, watching at the gates of the Citty to deſtroy all that came out thereat.

The taking of Panthers.

Hauing thus diſcourſed of the nature, partes, kindneſſe, loue, and hatred of theſe beaſtes in generall, it now followeth to expreſſe the beſt meanes to auoide and deſtroy them, that ſo we may not onely know our enimy but alſo learne the way to ouermatch and curbe him.

Dioſcorides

There is a kind of Henbane which is called *Pardalianches* or Libbard bane which the inhabitants of *Pharnacus*, and the mount *Ida*, were wont to lay in the Mountaines for the deſtoying of Leopards, Pardals, and Panthers. This Hearbe is not much known at this day, yet I take it to be the ſame which groweth in many places of France and *Sauoy*, and it is called *Tora*, by the roote thereof beaten to powder and ſtopped vp in fleſh, not only beaſtes, but alſo Wolues and Swine, as wilde Boares are deſtroyed if they taſt thereof, when the beaſt perceiueth himſelfe poyſoned, preſently he ſeeketh for mans dung, for without that he cannot bee deliuered; wherefore the Hunters do alſo place neere vnto it ſome veſſell of it hanging in a tree, with the mouth or way open that leadeth into it, wherinto the greedy beaſt leapeth, and being in, cannot get forth againe, but rather dyeth with hunger, or elſe is taken and killed, or elſe the veſſell is hanged vp ſo high that the beaſt by ſtrayning himſelfe to leape into it and get his deſired medicine, (but all in vaine) ſpendeth out the time of his recouery til the poyſon hath throughly corrupted his body, and euery part and member, for otherwiſe ſo great is the life, ſpirit, and ſtomake of this beaſt, that he will fight and not yeald to his aduerſary, although his guts and intrals hang about his legs out of his belly.

Pliny.
Ariſtotle

Therefore the Panthers of *Hircania* do more often periſh by poyſon then by other violence of Swords, Speares, or Dogges: for by this poyſon the beaſt many times falleth to ſuch a looſeneſſe of his belly, and withall ſuch a weakeneſſe thereby, that he is taken aliue. Likewiſe in *Armenia* there are certaine Fiſhes which are poyſon to Lyons, Beares, Wolues, Lynces, and Panthers, the powder of this fiſh the inhabitants put into the ſides and fleſh of their Sheepe, Goates, and Kyds, without all harme to theſe beaſtes, but if the Panthers or any rauening beaſt come and deuoure any of thoſe ſheep ſo dreſſed, preſently they die by poiſon.

When they are hunted and forced in the preſence of the hunters, then they leape directly vnto their heades, and therefore the hunter taketh great care both of his ſtanding and alſo of holding his ſpeare, for if he receiue not the Panther in his leape and gore him to the heart, or elſe otherwiſe wound him mortally, he is gone, and his life is at an end. *Oppianus* alſo ſheweth that he is taken as Lyons are, eſpecially by theſe meanes following, for when the hunters perceiue the way or path which he vſeth to his water, therein they make a deepe ditch (but not ſo great as they make for a Lyon) wherein they erect a wodden pillar or great poſt, vnto that they tie certaine engins, and withall a male little Dogge whoſe ſtones or tender coddes they bind with ſome ſtring or cord, ſo as the young beaſt may whine and cry for paine, by which voice hee inuiteth and calleth the Panther to his deſtruction: For the greedy beaſt winding the voice of the Dogge, beſtirreth himſelfe to meete with his deſired prey or booty; at laſt finding the ditch and ſeeing the Dogge downe, he leapeth, where the engins take preſent hold vpon him and deſtroy him, and ſo he

he deſcribeth the ſame meanes to take great fiſhes by the ſight of little Fiſnes ſwimming in a net.

In hunting of wilde beaſts the wary Wood-man muſt make good choice of his horſe, not onely for the mettell and agility which are very neceſſary, but alſo for the colour, as we haue already expreſſed in the ſtory of the Horſe: for the gray Horſe is fitteſt for the Beare, and moſt terrible to him, the yellow or fire colour againſt the Bore, but the brown and reddiſh colour againſt the Panther. *Oppianus.*

The Moores alſo vſe other deuiſes to take Panthers and all ſuch noyſome beaſtes, they encloſe in a houſe in a little houſe certaine rotten fleſh, which by the ſauour thereof when it ſtinketh, draweth the wilde Beaſts vnto it: For they make a dore, or a gate of reedes vnto the ſaid houſe, through which the filthy ſmell breaketh out and diſperſeth it ſelfe into the wide aire; preſently the wilde beaſtes take it vp, and follow it withall ſpeede they can, for there is not any muske or other ſweete thing wherewithall men are ſo much delighted, as rauening beaſtes are with the ſauour of carrion: therefore like an amorous cup it draweth them to the ſnare of perdition: for beſide the rotten fleſh, they erect many engins and vnauoidable traps, to ſnare in the beaſt when he commeth to rauen.

The Chriſtians of AFFRICKE did inſtitute a generall hunting of Leopards, incloſing the ends of the waies through which the beaſtes were to paſſe: The Leopard when he was ſtirred ranne too and fro diſtracted, becauſe in all his paſſages he found Horſe-men ready to reſiſt him, neither left they any way for him to eſcape: at length wearied with many windinges, turninges, and prouocations, the Horſe-men might eaſily come vnto him and pearce him with their ſpeares, but if it fortuned that the Leopard eſcaped, and brake away from the Hunters; then hee at whoſe corner he brake forth, was bound by ancient cuſtome to make the reſidue a dinner or banquet.

Among the *Chaonians* there was a certaine young Noble man which loued a Virgin called *Anthippe*, the which two louers were walking together a good ſeaſon in a Wood; It happened while they were there, that *Cichyrus* the Kings Sonne proſecuted a Pardall in hunting, which was fled into that Wood, and ſeeing him, bent his arme againſt him and caſt his Dart: the which Dart miſſed the marke and killed the Virgin *Anthippe*, the young Prince thought that hee had ſlaine the beaſt, and therefore drew neare on Horſe-back to reioyce ouer the fall of the game, according to the maner of hunters; but at his approch he found it far otherwiſe, for in ſtead of the effuſiō of the bloud of a beaſt, (that which was more lamentable) his right hand had ſhed the bloud of a Virgin: For when he came to them he ſaw her dying and drawing her laſt breath, and the young man held his hand in the wound to ſtanch the bloude: for ſorrow whereof hee preſently fell diſtracted in his mind, and ran his horſe to the top of a ſharp rocke, from whence he caſt downe himſelfe headlong and ſo periſhed.

The *Chaonians* after they vnderſtood this feareful accident, and the reaſon of it, compaſſed in the place where he fell with a wall, and for the honor of their dead Prince builded a Citty where he loſt his life, and called it *Cichyrus* after his owne name.

Their loue of Wine.

Leopards and Panthers do alſo loue Wine aboue all other drinke, and for this cauſe both *Bacchus* was reſembled to them, and they dedicated to him: *Bacchum tauro aſſimulant & Pardali, quod homines ebrij belluarum iſtarum ingenia referant, & omnia violenter agant, quidam enim iracunda fiunt Taurorum inſtar, & pugnaces ferióq; vt Pardales*: ſaith *Plato* in his ſecond booke of lawes; they reſemble and compare *Bacchus* to a Bull, or Pardall, becauſe drunken men in all their actions do imitate the diſpoſition of theſe wild e beaſts, both in their folly and violence: For ſome of them are wrathfull like Bulles, and ſome of them wild apt to fight, like Pardals: *Bacchus* was alſo called *Nebrides*, becauſe he wore the skinne of a hinde-Calfe, which is ſpotted almoſt like a Panther: and therefore a fearefull man, or a drunken, variable and inconſtant man, is ſaid to weare a skinne of diuers colours: but the chiefe cauſe why Panthers were dedicated to *Bacchus* was for their loue of Wine; for all writers doe conſtantly and with one conſent affirme, that they drinke wine vnto drunkenneſſe: the manner and end thereof is eligantly deſcribed by *Oppianus* in this ſort: When the inhabitants of Lybia do obſerue ſome little fountaine ariſing out of the ſand, and falling downe againe, (as in the manner of ſmall ſpringes which can not encreaſe into great

great riuers) whereat the *Panthers* and *Pardals* vſe to drinke early in a morning, before it be light. After they haue beene at their prey in the night time, the hunters come and poure twentie or thirtie pitchers of olde ſweete wine into the ſaide fountaine, then a little way from it they lye downe and couer them ſelues with cloathes, or with ſtraw, for their is no ſhelter either of tree or buſhes in that Countrey.

In the morning the Panthers ardently thirſting, and being almoſt dead for want of drinke, come vnto the ſame fountaine, and taſting of the wine drinke thereof great aboundance, which preſently falleth to worke vpon their braines, for they begin firſt of all to leape and ſport themſelues, vntill they be well wearied, and then they lye downe and ſleepe moſt ſoundly, at which time the hunters that lye in waite for them, come and take them without all feare or perill: Thus farre *Oppianus*.

Vſe of their parts. Concerning the vſe of their ſeuerall partes I finde little among the auncientes, except of their skinnes, for the foote-men and auncient ſouldiers of the Moores, did not onely weare them for garments, but alſo ſleept vpon them in the night time. The ſhepheards of *Ethiopia* called *Agriophagi* doe eate the fleſh of Lyons and Panthers, although it be hot and dry.

The medicines of the Panther, or Leopard.

Auicenna If the skinne or hide of a Leopard being taken and flead be couered or laid vppon the ground, there is ſuch force and vertue in the ſame that any venemous or poiſonſome ſerpentes dare not approch into the ſame place where it is ſo laid. The fleſh of a Panther being roaſted or boiled at the fire, and ſmelled by any one which is troubled with the palſie, or ſhaking in the ioyntes, as alſo by them which are troubled with the bearing and continuall mouing or turning of the heart, is a very profitable and excellent remedy for the ſame.

Albertus The ſame fat or ſewet of a Leopard being mixed or mingled with the Oyle which proceedeth from the Bay-tree, and then mollified both together, and ſo annointed vpon any one which is troubled with the ſcurfe or Mangy, the ſcabs whereof doth cut or pierce the skinne, doth preſently and without any griefe or paine cure the ſame. The twigges of a Vine-tree being dryed and beaten into ſmall duſt or powder, and mingled together with the fat or greaſe of a Leopard, and ſo annointed vppon the face of any one who is grieued with akings and ſwellinges thereon, will not onely cure and heale the ſame without any paine or ſorrow, but alſo preſerue the ſame free from blemiſhes in the time of healing. The greaſe alſo of a Leopard by it ſelfe, being annointed vpon the head of any one who doth ſhead or caſt his haire or is troubled with the Foxes euill, doth immediately helpe and cure the ſame. The blood of a Panther being annointed vpon the vaines or ſinnewes of either man or woman who is grieued with any ſwelling or akings therein, is very profitable and curable to expell the ſame away. The braines of a Leopard being mingled with a little quantity of the water which is called a Canker, and with a little Iaſmine, and ſo mixed together and then drunke, doth mittigate the paine or ach of the belly. The braines of the ſame beaſt being mixed with the iuyce of a canker & annointed vpon the genital of any man, doth incitate and ſtir him vp to lechery, but the marrow which com meth from this beaſt being drunke in wine doth eaſe the paine or wringing of the guts and the belly. The gall of a Panther being receiued into the body either in meate or drinke, doth inſtantly and out of hand kill or poyſon him which doth ſo receiue it. The right ſtone of a Leopard being taken of a woman of a farre ſpent age, doth reſtore vnto her, her menſtruall purgation being ceaſed, and doth make her to purge, if ſhe doe hartely receiue hir meate more often.

Raſis

Arcteus
Galen

Of

OF THE POEPHAGVS.

THere is a beaſt in India called *Poephagus*, becauſe he feedeth vpon hearbes and graſſe like a Horſe, whoſe quantity he doth exceede double, for he is twice ſo big, his taile is moſt thicke and blacke, the haires whereof are thinner then the haires of a mans head: and therefore the Indian women make great account of them, for with them they binde vp their own haire, platting it, and folding it in curious manner, euery haire is two cubites in length, and vpon one roote twenty or thirty of them grow together: this great beaſt is one of the fearefulleſt creatures in the World; for if he perceiue himſelfe to be but looked at of any body he taketh him to his heeles as faſt as he can goe, and yet although his heart bee light his heeles be heauy, for ſaith my Author, *Magis ſtudioſe quam celeriter fugam peragit.* That is, He hath a good will to run apace, but cannot performe it: but if he be followed vpon good ſwift Horſſes, or with nimble Dogges, ſo as he perceiueth they are neare to take him, and he by no meanes can auoyde them, then doth hee turne himſelfe, hiding his taile, and looketh vppon the face of the hunter with ſome confidence, gathering his wits together, (yet in fearefull manner, as it were to face out his purſuer or hunter, that he had no taile, and that the reſidue of his body were not worth looking after: but while he ſtandeth ſtaring on his hunter, another commeth behinde him and killeth him with a ſpeare, ſo they take off the skinne and the taile, and throw away the fleſh as vnprofitable, for the other recompence their labour for their paines. *Volateranus* relateth this a little otherwiſe, and ſaith that the beaſt biteth off his owne taile, and ſo deliuereth himſelfe from the hunter, knowing that he is not deſired for any other cauſe. *Aelianus.*

Nicolaus Venetus an Earle, writing of the furtheſt part of prouince of Aſia, which hee calleth *Macinum*, and I thinke he meaneth *Serica*, becauſe hee ſaith it lyeth betwixt the Mountaines of *India* and *Cathay*, there are a generation of white and blacke Oxen which haue Horſſes tailes, but reaching downe to their heeles, and much rougher. The haires whereof are as thinne as the feathers of flying Birds, theſe he ſaith are in great eſtimation, for the Knights and Horſe-men of that Countrey doe weare them vpon the top of their lances and ſpeares for a badge or cogniſance of honor, the which I thought fitte to bee remembred in this place, becauſe I take them to bee either the ſame with theſe Indian beaſts, or very like vnto them. *Aene. Siluii.*

The

The Porcuſpine or Porcupine.

The ſeuerall names. *Bellonius.*

I Can not learne any name for this beaſt among the Hebrewes, and therefore by probabilitie it was vnknowne to them: The Græcians call it *Acanthocoiros* and *Hyſtrix*, that is, *Sus ſetoſa*, a hairy, or briſtly, or thorny hogge, for their quils which they beare vpon their backe, are called both *Pili*, *ſetæ*, *villi*, *pinnæ*, *aculei*, and *ſpinæ*, that is, both haires, briſtles, rough-haire, pins, prickles, and thornes. The Arabians call it *Aduldull*, and *Adualbul*, *adubul*, *adulbus*, and ſome *Aherha* which by *Auicen* and his *Gloſſographer*, is defined to bee *Montanus Ericius habeus ſpinas ſagittales*, an Hedghogge of the Mountaine, hauing qvils or thornes vppon his back which he ſhooteth off at his pleaſure. The Græcians at this day call it *Seanzocheros* which is deriued or rather corrupted of *Acanthocoiros*. The Italians call him *Porco-ſpinoſo* and *Hiſtrice* or *Iſtrice*, without an Aſpiration, the Spaniardes *Puerco-eſpin*, the French *Porc eſpic*, the Illirians *Porcoſpino*, the Illirians *Morſkaſzwijnja*, imitating therein the Germans which call a Sea-Hogge *Ein Meerſchwyn*: The Germaines in ſome places call it *Taran*, and in other places *Dornſchweyn*, that is a Thorny-hogge, by a fained name in imitation of other Nations, and alſo *Porcopick* following the Italians, Spaniardes, French, Engliſh, and Illirians: I will not ſtand to confute them, who write that this beaſt is a Sea-beaſt, and not a beaſt of the land, nor yet thoſe that make queſtion whether it be a kind of Hedghog or not, for without all controuerſie as the *Arabians*, *Pliny*, *Albertus*, *Bellunenſis*, and other doe affirme, the vulgar Hedghog is *Ericius Sylueſtris*, and the Porcupine *Ericius Montanus*.

Bellonius

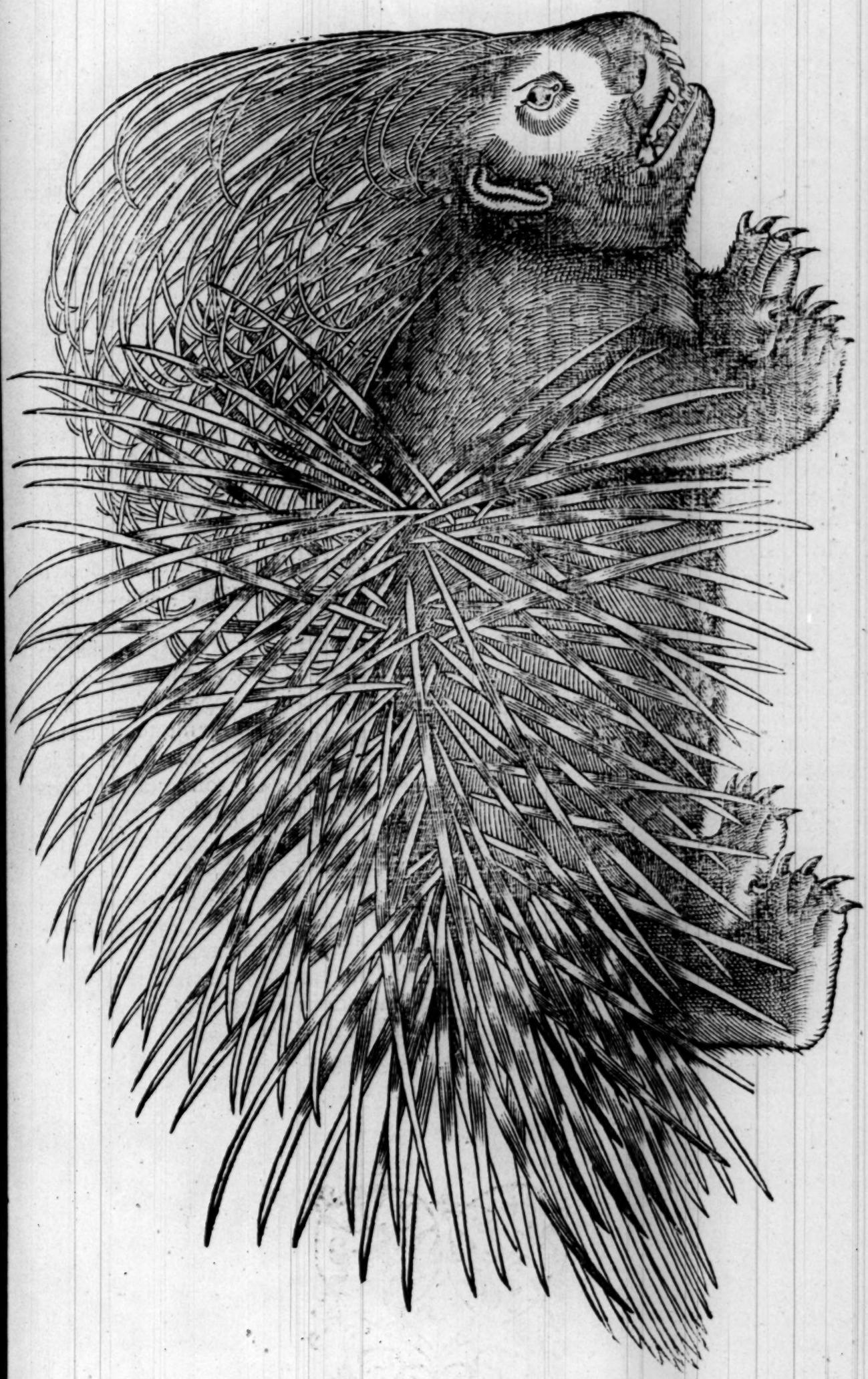
Theſe are bred in India and Affricke, and brought vp and downe in Europe to be ſeene for mony: Likewiſe about the Citty *Caſſem* in Tartaria, by the ſight of one of theſe it appeared that it was three foot long, the mouth not vnlike to a Hares, but with a longer ſlit or opening: ſo alſo the head of the ſame ſimilitude: the eares like to the eares of a man: The foreſeete were like the ſeete of a Badger, and the hinderſeete like the ſeete of a Beare, it hath a mane ſtanding vp in the vpper part right or direct, but hollow or bending before: Vpon the bunches of his lips on either ſide of his mouth, their groweth forth long blacke briſtles. The generall proportion of his body is like a Swines, and they neuer exceede the ſtature of a Swine of halfe a yeare old.

The quils & ſpeares.

The foure formoſt teeth hang ouer his lips, and that which is moſt admirable in him, the quils or thornes growing vpon his backe in ſtead of haire, he vſeth for hands, armes, and weapons.

They firſt grow out of his backe and ſides, which are of two colours, that is partly black and partly white, which whenſoeuer he pleaſeth, he mooueth to and fro like as a Peacocke doth his taile: they grow in length two, three, or foure hands breadths, they ſtand not in any confuſed order of colours, but in well formed and diſtinguiſhed rankes, being ſharp at the points like a knife: When they are hunted the beaſt ſtretcheth his skin, and caſteth thē off, one or two at a time, according to neceſſity vpon the mouths of the Dogs, or Legs of the Hunters that follow her, with ſuch violence that many times they ſtick into trees & woods wherfore *Solinus* writeth thus, and alſo *Paulus Venetus*: *Cum capiuntur, ſpinis ſuis ſæpe homines, & canes ledunt: nam canes in eos prouocati adeo irritant feras illas vt ſimul concurrentes terga ſua, quibus ſpinæ muniuntur vehementer commoueant, at q; inuicinores homines, & canes vibrent.* That is to ſay, When they are taken they many times hurt both Dogs and men, for when the Dogges being prouoked by them, runne vpon the backes which beare the quils, they are ſo far ſtirred, that they caſt them off vpon al that ſtand near them, and therefore they fight flying.

The Hunters to ſaue their Dogges doe deuiſe engins and traps wherein to take them: beſide the quils that grow vpon their backes, they haue alſo ſome vppon their heades and Neckes, which they never caſt off, but keepe them on as a Horſſe doth his mane. The Pil-



pilgrimes that come yearly from Saint *Iames* of *Compoſtella* in Spaine, doe bring backe generally one of theſe quils in their caps, but for what cauſe I know not. The pace of this beaſt is very ſlow and troubleſome vnto it, and therefore it is hardly drawne out of his den, which it diggeth like a Badger, from which it neuer goeth farre, but feedeth vpon thoſe thinges which are neare vnto it: It is a filthy beaſt, ſmelling ranke becauſe it liueth ſo much in the earth, being wilde it neuer drinketh, and I thinke it eateth Apples, roots, and rindes of trees, and peraduenture ſnailes, and ſuch reptile creatures, but being tamed, it eateth all kinde of fruite, likewiſe bread, pycruſt, and ſuch thinges broken ſmall. It drinketh alſo water, but aboue all other wine mingled with water: In the day time it ſleepeth and in the night time it waketh, by which we gather, that being wilde it feareth the light, and therefore trauelleth in the night time for his meat and liuing. It is a generall liue creature, and begetteth other in his owne kinde: the female bearing the yoong ones in her belly, as long time as a Beare, that is thirtie daies; and alſo it hideth it ſelfe foure monethes in the Winter time like a Beare, but whether for cold or any other cauſe the Authors doe not expreſſe.

The den and foode.

In my opinion for cold rather then for any other reaſon, although there be ſome that affirme it lyeth hid in the Summer time, and commeth abroad in the Winter time, contrary to the courſe of all other beaſts, and therefore ſuch a paradox doth want the teſtimony of ſome credible writers, which ſhould affirme it vpon their owne experience, or elſe it were requiſite to bring ſufficient reaſons to lead their Readers to beleeue it, but neither of both is diſcharged by them and therefore it is ſafer for vs to follow *Ariſtotle* and *Pliny*, who hold the firſt opinion, then *Albertus* and *Agricola* who encline to the later. In all other things both of their lying hid, of their procreation, of the comming out of their caue and nouriſhing their yoong ones, they imitate the manners and conditions of Beares.

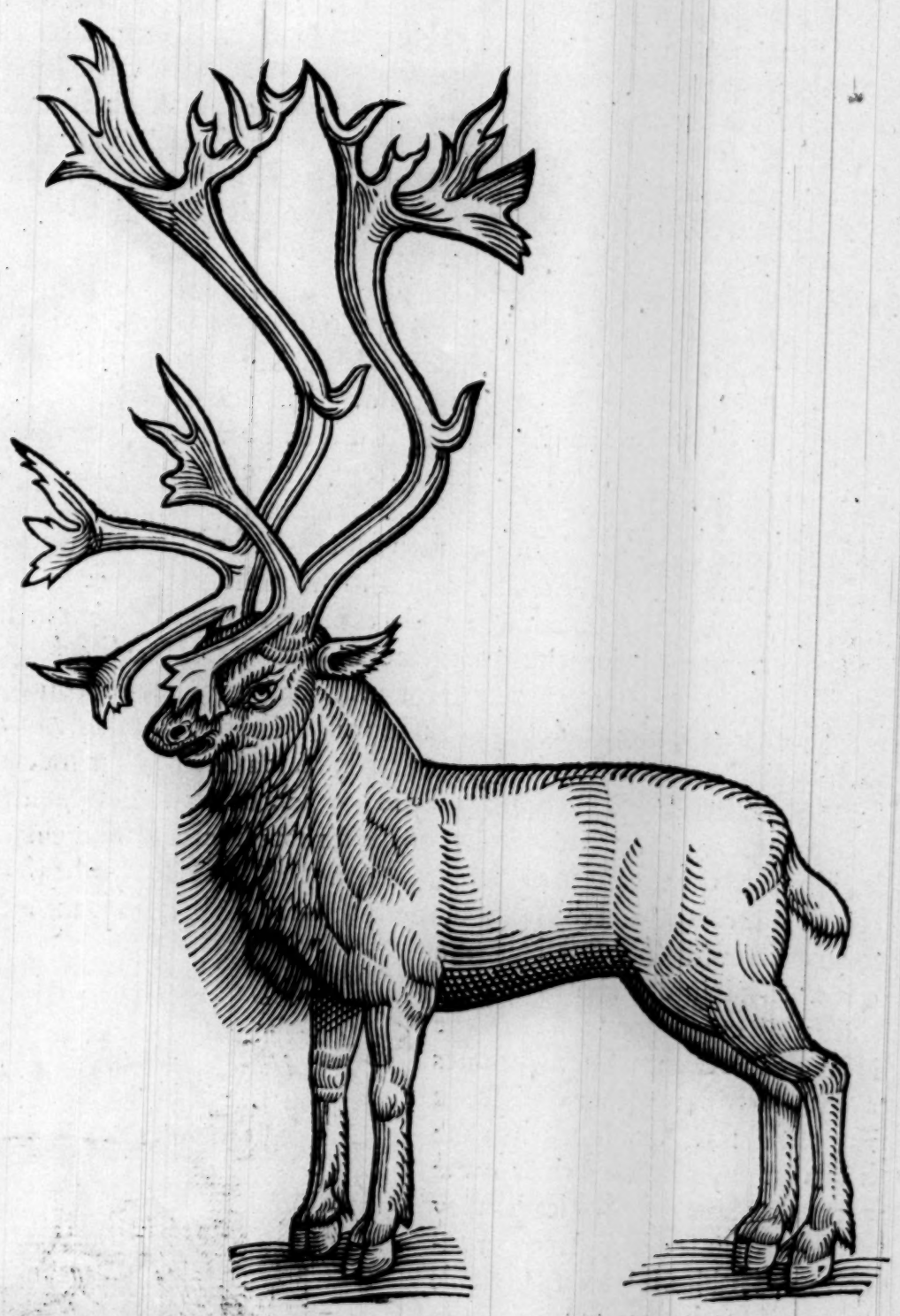
Concerning the vſe of their parts I find none but onely of their quils, for with them it is ſaid if men ſcrape their teeth they will neuer be looſe, likewiſe women were wont in auncient time to vſe them for parting aſunder their haire in the toppe of their crownes.

The vſe of the fleſh and other parts.

The fleſh of this beaſt is like a hedg-hogs, neither very naturall for meate and nouriſhment, nor yet very medicinable: yet it is ſaid to helpe a weake and ouerburthened ſtomacke, to procure looſeneſſe of the belly, and to diminiſh all leproſies and ſcabbed exulcerations and puſtles: Being ſalted it is good againſt the dropſie, and alſo very profitable as *Platina* writeth to be eaten by them, that cannot containe vrine in their beds: yet the Græcians attribute no ſuch qualitie vnto this, but to helpe the ſtomacke and looſen the belly they attribute to the ſea-hogge, and againſt the leproſie ſcabs, and incontinencie of vrine to the hedg-hog, but peraduenture the ſaying of *Pliny* (*Quæ de Herniaceis dicuntur omnia tanto magis valebunt in Hiſtrice*) leadeth them to attribute theſe things to the *Porcuſpine*. The powder of their quils burnt, drunk or eaten in meats or broth do promote and helpe conception: Thus ſaith *Auicen*, and herewithall I conclude this ſhort diſcourſe of the Hedg-hogge.

Of

Of the Ræyner, or Rainger.



THis beast is called by the Latines *Rangifer*, by the Germains *Rein*, *Reiner*, *Raineger*, *Reinſthier*, by the French *Raingier*, and *Ranglier*, and the later Latins call it *Reingus*. It is a beaſt altogither vnknowne to the auncient Græcians and Latins, except the *Machlis* that *Pliny* ſpeaketh of be it: but we haue ſhewd already in the ſtory of the Elk, that *Alces* and *Machlis* are all one. This beaſt was firſt of all diſcouered by *Olaus Magnus* in this Northerne part of the world, towardes the poale Artique, as in *Norway*, *Swetia*, and *Scandinauia*, at the firſt ſight whereof he called it *Raingifer*, *quaſi Ramifer* becauſe he beareth hornes on his head like the boughes of a tree. The ſimilitude of this beaſt is much like to a Hart, but it is much bigger, ſtronger, and ſwifter. It beareth 3. orders or rowes of hornes on the head, as by the direction of *Valentinus Grauius*, and *Benedictus Martinus* are heere expreſſed.

Of the ſeuerall names.

This beaſt chaungeth his colour, according to the time of the yeare, and alſo acording to the quality of the place wherein he feedeth, which appeareth by this, becauſe ſome of them are found to be of the colour of Aſſes, and ſhortly after to be like Hartes. Their breaſt is ful of long briſtles, being rough and riged through the ſame. The legges hairy, and the hooves hollow, clouen, and moouable, which in his courſe he ſpreadeth abroade vppon the deepeſt ſnowes, without preſſing his footſteppes farre into them: and by his admirable celerity he auoideth all the wilde beaſts which in the vallies lie in waight to deſtroy him. He beareth very high and lofty horns, which preſently from the root branch forth into two ſtems or pikes, I meane both the hornes ſeuerally into two, which again at the top diſperce themſelues into pikes like the fingers of ones hand; In the middle of the hornes there is a little branch ſtandeth out like a knobbe, or as a huckle in the hinder part of a beaſts legge, from thence againe they aſcend vpwards a great heighth, and doe grow broad at the toppe, where they are diuided like the palme of a hand.

The colour and ſeuerall parts.

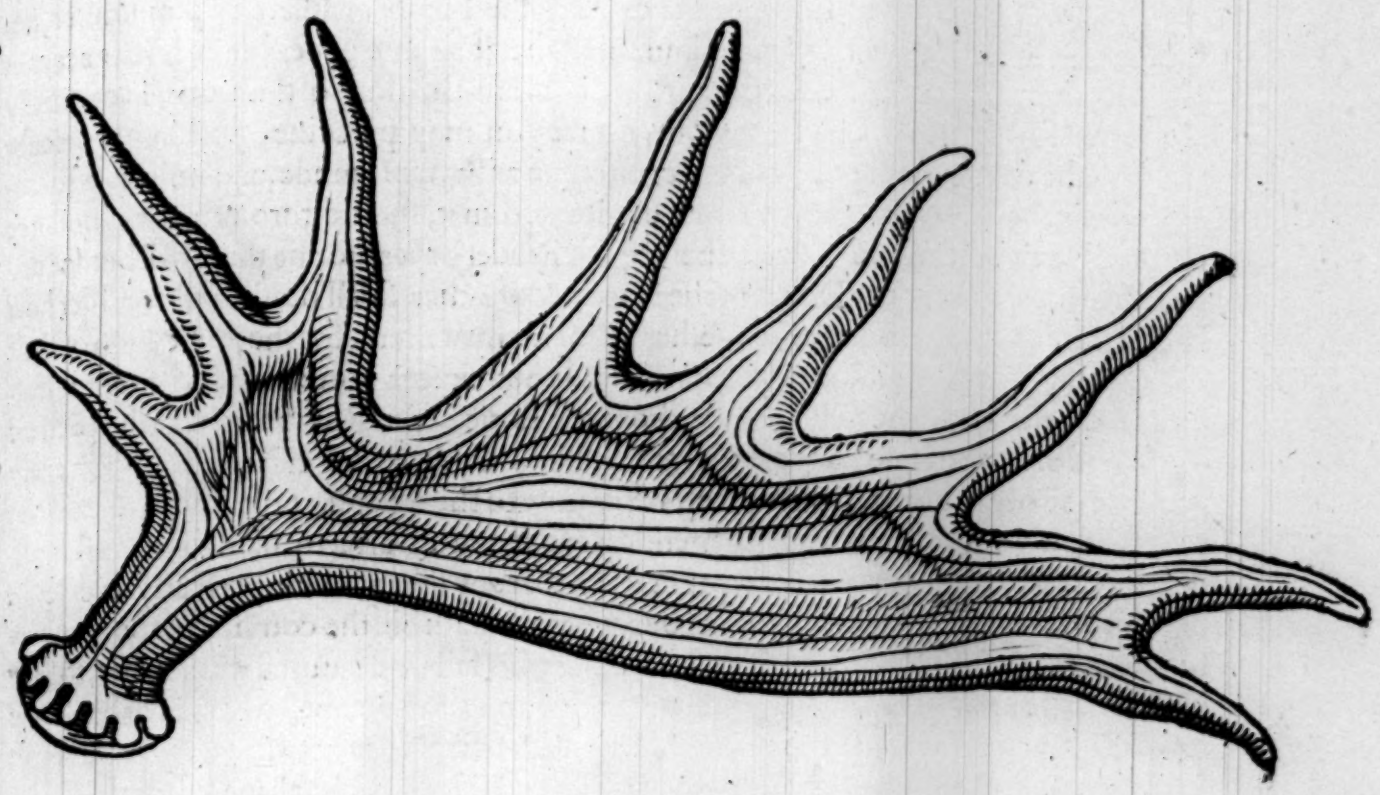
The hornes are white, diſtinguiſhed with long apparant vaines, differing both from the hornes of Elks, and the horns of Harts, from Elks in heighth, and from Harts in bredth and from them both in colour and multitude of braunches: When he runneth he layeth them on his backe, for when he ſtands ſtil, the loweſt braunches comming foorth of the roots of the hornes, do almoſt couer his face with theſe lower braunches.

In the winter time when he is a thirſt, and commeth to the frozen waters he breaketh the yce: being wilde he liueth vpon ſuch fruits as he findeth in the woods, eſpecially the gum that commeth out of the Trees, and alſo the moſſe that groweth vpon them, making himſelfe ſhaddowed dens and reſting places in the mountaines: but in the deepeſt colde weather he commeth into the Mountaines of *Norway*, towards *Moſiberg*, and other hils. He is taken by the Countrey-people for priuate vſes, for hee is profitable after he is tamed, both for the plow and trauailes in iournies. The people called *Lappi* or *Lappones*, do vſe them inſtead of horſes and Oxen, for they haue a kind of Cart made in forme and faſhion of a fiſhers boat, whereunto they ioyne theſe beaſts to draw them, and the Carter hath a conuenient ſeat fitted for him on the forepart thereof, wherein he ſitteth with his legs faſt tyed to the cart, to the intent he be not caſt off when the beaſt runs ſpeedily: he carrieth the raines whereby he gouerneth them in his left hand, and in his right hande a ſtaffe, wherewithall he ſuſtaineth the cart when it is in daunger of falling, and in this courſe they wil continue indefatigable twenty Germain miles a day, which is more then threeſcore Engliſh miles. At night when the beaſts are vnyoaked, of their owne accord, without guide or leader they wil go to their feeding places, or accuſtomed ſtables. It is a very ſociable creature, for they do liue togither in heardes aboue a thouſand in a flock, wherunto it may be the Lord aluded in the 50. Pſalme, when hee ſaide by the mouth of *Aſaph*, *All the beaſts of the fielde are mine, and the flockes of thouſands which run wilde on the hilles.* The females want hornes, and theyr milke is the greateſt part of foode to thoſe Northerne people: they haue bin ſeene at *Auſpurge* in *Germany* ſadled and bridled, for in their trauailes they need not haue any prouender carried with them, for if ye turne them out in the midſt of the winter, they find certaine rootes and moſſe vnder the ſnowe whereof they eat, and content themſelues. Their beſt food is graſſe. They are vſed both in *Muſcouia*, *Polonia*, *Bohemia*, *Scandinauia*, and *Maſſonia*, yet they can endure no heate, for being brought into *Bohemia* they dy.

The vſe of their loweſt horns.

Their

Their cartes which they draw muſt be made with a ſharpe edge at the bottome like a boat or ſhip as we haue ſaid already, for they are not drawne vpon wheeles, but like draies and ſleads vpon the earth. There was a *Laponian* which bronght one of theſe into Germany in December, and he profeſſeth he neuer felt ſo much heat of the Sun in al his life as hee did at that time, which is our coldeſt time in the yeare, and therefore how great is the cold which both men and beaſts endure in that country.



The hornes of theſe beaſtes are to be ſeene both in BERNE and at AVSPVRGE in GERMANY; the feet are ſomewhat white, being rounder then a Harts feete, and more clouen or deuided, wherefore at ſometimes one part of his hoofe may be ſeene vppon a ſtone, while the other part reſteth vpon the earth, and in the vper part of the hoof where it beginneth to be clouen neare the legge, there is a certaine thicke skin or membraine, by vertue whereof the foote may be ſtretched in the diuiſion without harme or paine to the beaſt.

The king of SVVETIA had ten of them nouriſhed at LAPPA, which he cauſed euery day to be driuen vnto the mountaines into the colde ayre, for they were not able to endure the heat. The mouth of this beaſt is like the mouth of a cow, they many times come out of *Laponia* into *Swetia*, where they are wonderfuly anoied with wolus, but they gather themſelues togither in a ring, and ſo fight againſt their enimies with their hornes. They are alſo in their owne naturall countrey annoyed with Gulons, and generally all beaſtes that liue vppon the ſpoile of fleſh, are enemies vnto them, and deſire to deſtroy and eate them. In their pace, both ſlow and ſpeedie, the Articles of their legs make a noiſe like the craking of Nuts. Their was one of theſe beaſts giuen vnto the Duke of Saxony in the year of our Lord 1561. In *Scandiuania* they vſe them for the carriadge of mettels, drawing of Chariots and riding, and the nerues of them when th ey are dead make bows, and for want of nailes, they do faſten plankes and boords togither.

OF THE RHINOCEROS.

A præface to the ſucceeding ſtory.

WE are now to diſcourſe of the ſecond wonder in nature, namely of a beaſt euery way admirable, both for the outward ſhape, quantity, and greatneſſe, and alſo for the inward courage, diſpoſition, and mildnes. For as the Elephant was the firſt wonder, of whom we haue already diſcourſed, ſo this beaſt next vnto the Elephant filleth vp the number, being euery way as admirable as he, if he doe not exceede him, except in quantity or height of ſtature; And being now come to the ſtory of this beaſt, I am hartily ſorry, that ſo ſtrange an outſide, as by the figure you may perceiue, yealding no doubt through the omnipotent power of the creator, an anſwerable inſide, and infinite teſtimonies of worthy and memorable vertues comprized in it, ſhould through the ignorance of men, lye vnfoulded and obſcured before the Readers eyes: for he that ſhall but ſee our ſtories of the Apes, of the Dogs, of the Mice, & of other ſmall beaſts, and conſider how larg a treatiſe we haue collected together out of many writers, for the illuſtration of their natures and vulgar conditions, he cannot chuſe but expect ſome rare and ſtrange matters, as much vnknowne to his minde about the ſtorie of this Rhinoceros, as the outward ſhape and picture of him, appeareth rare and admirable to his eies: differing in euery part from all other beaſts, from the top of his noſe to the tip of his taile, the eares and eies excepted, which are like Beares. But gentle Reader as thou art a man, ſo thou muſt conſider ſince *Adam* went out of *Paradice*, ther was neuer any that was able perfectly to deſcribe the vniuerſall conditions of all ſorts of beaſts, and it hath bin the counſell of the almighty himſelfe, for the inſtruction of man, concerning his fall and naturall weakeneſſe, to keep him from the knowledge of many deuine things, and alſo humane, which is of birds and beaſts, Fiſhes and foule, that ſo he might learne, the difference betwixt his generation, & his degeneration, and conſider how great a loſſe vnto him was his fall in Paradice; who before that time knew both God himſelfe and al creatures, but ſince that time neither knoweth God as he ſhould know him, nor himſelfe as he ſhall know it, nor the creatures as hee did know then.

But for my part which write the Engliſh ſtory, I acknowledge that no man muſt looke for that at my hands, which I haue not receiued from ſome other: for I would bee vnwilling to write any thing vntrue, or vncertaine out of mine owne inuention; and truth on euery part is ſo deare vnto mee, that I will not lie to bring any man in loue and admiration with God and his works, for God needeth not the lies of men: To conclude therfore this Præface, as the beaſt is ſtrange and neuer ſeene in our countrey, ſo my eye-ſight cannot adde any thing to the deſcription: therefore harken vnto that which I haue obſerued out of other writers.

That there is ſuch a beaſt as the Rhinoceros.

Firſt of all that there is ſuch a beaſt in the world, both *Pliny*, *Solinus*, *Diodorus*, *Aelianus*, *Lampridius*, and others, doe yeald erefrigable teſtimony. *Heliogabalus* had one of them at Rome. *Pompey* the great, in his publike ſpectacles did likewiſe produce a Rhinocerot (as *Seneca* writeth) When *Auguſtus* rode triumphing for *Cleopatra*, he brought forth to the people a ſea-horſe and a Rhinocerot which was the firſt time that euer a Rhinocerot was ſeene at Rome (as *Cælius* writeth.) *Antoninus Pius* the Emperor, did giue many gifts vnto the people, amongſt which were both Tigers and Rhinocerots, (ſaith *Iulius Capitalinus* in his life.) *Martiall* alſo celebrateth an excellent epigram of a Rhinocerot, which in the preſence of *Cæſar Domitian* did caſt vp a Bull into the aire vvith his horne, as if he had bin a tenyce ball, the epigram is this:

O quam terribilis exarſit pronus in iram,
Qnantus erat cornu, cui pila Taurus erat.

Laſtly to put it out of all queſtion that there is ſuch a beaſt as this Rhinocerot, the picture & figure here expreſſed, was taken by *Geſner* from the beaſt aliue at *Lysbon* in Portugale, before

before many witneſſes, both Marchants and others; ſo that we haue the Teſtimony both of antiquity and of the preſent age, for the Teſtimony of the forme and faſhion of this beaſt, and that it is not the inuention of man, but a worke of God in nature, firſt created in the beginning of the World, and euer ſince continued to this preſent day.

The name & reaſon thereof.

Concerning the name of this beaſt, the Græcians becauſe of the horne in his Noſe call him *Rhinoceros*, that is a Noſe-horned-beaſt, and the Latins alſo haue not altered that inuention, for although there be many beaſtes that haue but one horne, yet is there none that haue that one horne growing out at their Noſe but this alone: All the reſidue haue the horne growing out at their foreheads. There be ſome that haue taken this *Rhinoceros*, for the *Monoceros* the *Vnicorne*, becauſe of this one horne, but they are deceiued, taking the generall for the ſpeciall which is a note of ignorance in them, and occaſion of errour vnto others; yet it is better to take the *Rhinoceros* for the *Monoceros*, becauſe there is nothing in the ſpeciall which is not contained in the generall, according to the maxime of Logicke: *Nihil eſt qui ſpecie, quod non prius fuit in genere*: And yet that is alſo abſurd, conſidering that *Monoceros* is not onely a word of generality for all one-horned beaſtes, but of particularity a name for the *Vnicorne*, whereby is ment the *Indian*-Aſſe, as we ſhall ſhew in the ſtory of the *Vnicorne*.

This beaſt in the Hæbrew is thought to be called *Reem*, or and *Karas*, and therefore *Munſter* ſo tranſlateth it. *Deutro.* 33. *Tauri decor eius, cornua Rhinocerotis, cornua eius in eis ventilabit nationes ad ſummum vſq; terræ.* His beauty is like the beauty of a Bull, and his hornes like the hornes of a *Rhinocerot*, with the which he ſhall winnow the nations to the tops of the hils.

And *Tertullian* writing againſt the heretique *Praxeas*, doth ſo tranſlate it. If a man compare together the Greeke word *Rhinoceros*, and *Reem*, and *Karas*, or *Rimna* and *Karas*, hee will eaſily thinke that either the Græcians haue ioyned together the two Hæbrew wordes, as *Rhinoceros quaſi Reem Karas*, or *Rimna Karas*, or elſe the Hæbrewes haue parted aſunder the Greeke word, for *Reem* and *Rimna* may very well come of *Rhino*, and *Karas* of *Keros*, yet heerein I leaue the Readers to their owne iudgment. The *Indians* cal this beaſt in their tongue, *Scandabenamet*, as *Feſtus* writeth, but wee will leaue the name and come to the deſcription of it.

Oppianus.

The quantity and ſeuerall parts.

In quantity it is not much bigger then an *Orix*: *Pliny* maketh it equall in length to an Elephant, and ſome make it longer then an Elephant, but withall they ſay it is lower, and hath ſhorter Legges. *Strabo* in his 16. booke ſpeaking of the *Ethiopian* Region, neare India, calleth theſe *Rhinocerots Aethiopian* Buls, and ſaith that they are bred onely in that Country, and by the relation of *Artemidorus* he writeth thus: *Outoi de micron apoleyponoi ton elephantoon oi rinokerotes, oſper Artemidoros pheſi, epi ſeirau, to mekei, kai per eurakenai pheſas an Alexandria, alla ſchedon ti oſoon to vpſei apogetou aph'emoon oruthentos, &c.* That is to ſay, The *Rhinocerotes* are exceeded by the Elephantes in length, but in hight they almoſt equall them, (as *Artemidorus* ſaid) he ſaw by one that was at *Alexandria*, and the colour thereof was not like a Box-tree, but rather like an Elephantes, his quantity greater then a Buls, or as the greateſt Bvll, but his outward forme and proportion like a wilde Boares, eſpeciallye in his mouth, except that out of his Noſe groweth a horne, harder then any bones, which he vſeth in ſtead of armes, euen as a Boare doth his teeth; hee hath alſo two girdles vpon his body like the wings of a Dragon, comming from his backe downe to his belly, one toward his necke or mane, and the other toward his loines and hinder parts. Thus far *Strabo*.

Whereunto we may adde the deſcription of other parts out of *Oppianus*, *Pliny*, and *Solinus*. His colour like rinde or barke of a boxe-tree, (which doth not differ much from an Elephant) and on his forehead there grow haires which ſeeme a little red, and his back is diſtinguiſhed with certaine purple ſpots vpon a yellow ground. The skinne is ſo firme and hard, that no Dart is able to pierce it, and vppon it appeare many deuiſions, like the ſhelles of a *Tortoiſe* ſet ouer with skales, hauing no haire vppon the backe. In like manner, the Legs are ſcaled downe to the hooues which are parted into foure diſtinct clawes, vpon his noſe their groweth a hard and ſharp horne, crooking a little towards the crowne of his head, but not ſo high: flat and not round, ſo ſharp and ſtrong, *Vt quicquid impetie-*

ret,

ret, aut vexillet, aut perforet, & ferrum etiam & saxa transigat: saith *Oppianus* & *Aelianus*, that is, whatsoeuer it is set to, either it casteth it vp into the aire, or else boreth it through though it be Iron or stones.

Eucherius saith that the *Rhinorerot* hath two hornes in his nose, but that is vtterly false, as you may see by the picture: Although *Martiall* seeme to expresse so much in these verses;

Namq; grauem cornu gemino sic extulit vrsum
Iactat vt impositas Taurus in astra pilas.

The *Rhinocerot* cast vp a Beare into the aire, euen as a Bull would do a ball which were layd vpon his two hornes: we shall not neede to apply *Gemino cornu* to the Bull, as *Politianus* doth, but rather take it figuratiuely for a strong horne, and if it must needs be litterall, it is apparant by the picture that there is another little horne, not vpon the nose, but vppon the wither of the beast, I meane the top of his shoulder next to his necke, so that the error of *Eucherius* lyeth not in the number, but in the place, and that it may appeare that this horne is not a fained thing, *Pausanius* aboue two thousand yeare ago writeth thus; *Rhinoceroti in summo naso cornu singulare est, & aliud supra ipsum non magnum in capite nullum.*

I do marualle how it came to passe that men which can mocke and deride others cunningly should be called prouerbially *Nasuti homines*, except the prouerbe were taken from the *Rhinoceros*, who by reason of his crooked horne is said to haue a crooked nose; for indeede a deformed nose is more subiect to derision then any other part or member of the body, which caused *Martiall* to write thus:

Maiores nunquam rhonchi iuvenesq; senesq;
Et pueri nasum Rhinocerotis habent.

And thereupon *Horace* also saith thus:

Naso suspendis adunco.

Oppianus saith, that there was neuer yet any destinction of sexes in these *Rhinocerotes*: for all that euer were found were males and not females, but from hence let no body gather that there are no females, for it were impossible that the breede should continue without females, and therfore *Plinius* and *Solinus* say, that they engender or admit copulation like Elephants, Camels, and Lyons.

When they are to fight they whet their horne vpon a stone, and there is not only a discord betwixt these beasts and Elephants for their food, but a naturall description and enmity: for it is confidently affirmed, that when the *Rhinocerot* which was at *Lisborne*, was brought into the presence of an Elephant, the Elephant ran away from him. How and in what place he ouercommeth the Elephant we haue shewed already in his story, namely, how he fasneth his horne in the soft part of the Elephantes belly. Hee is taken by the same meanes that the *Vnicorne* is taken, for it is said by *Albertus*, *Isidorus*, and *Alunnus*, that aboue all other creatures they loue Virgins, and that vnto them they will come be they neuer so wilde, and fall a sleepe before them, so being asleepe they are easily taken and carried away.

All the later Physitians do attribute the vertue of the *Vnicorns* horne to the *Rhinocerots* horn, but they are deceiued by imitation of *Isidorus* and *Albertus*: for there is none of the auncient Græcians that haue euer obserued any medicines in the *Rhinocerot*. The Indians make bottels of their skins, wherein they put their *Lycion*, or *succum medicatum*, and therefore I wil conclude this story, with the riddle of *Fraunciscus niger* made vpon the excellency of the horne that groweth vpon the nose.

Dic mihi quæ superis sint acceptissima dona,

Whereunto the answer is made in the next verse:

Principium nasi Rhinocerotis amant.

Of

OF THE SHEEPE.

The ſeueral names.

THe Hæbrewes haue diuers names, whereby they ſignifie a ſheep, & al that kind, as *Zon*, and *Zoneth*, for which the Septuagints do alwaies render *Probata*, ſheep or little cattle. The Arabians *Genas*. The Chaldeans *Ana*. The Perſians *Goſpand*, alſo *Rachel* in Hæbrew: the plurall whereof is *Rechelim* which ſignifieth ſheepe: *Kebeſeh*, and *Kabſa*, or *Kibſa*, Eſay 53. *Tahel*, *Neelamah*, that is a dombe ſheep, where the Hebrewes haue *Rachel*, there the Chaldes tranſlate *Rachlak*. The Arabians *Akalak*. The Perſians *Chomeſchan thu*. *Kebes* and *Kibſa* ſignifie a Sheepe, male and female vnder a year old, and *Aÿl*, and *Eel* for a ſheep aboue a year old male & female. In Leuit. 22. the Chalde tranſlateth for *Kebÿ*, *Imar*. The Arabians *Egel*: The Perſians *Bara*, and *Keſeb* in Hæbrew is the ſame that *Kebeſch*. *Seh* alſo ſignifieth a ſheep, although it be ſometime taken for a Lamb or Kid. Likewiſe *Thaleh* and *Theleh* Eſa. 40. ſignifieth a Lambe that ſucketh. And *Epiphanius* writeth, that by the ſame word the Hæbrew Aſtronomers ſignified the ſigne *Aries* in the *Zodiacke*. The Sarazens at this day call a ſheep *Ganeme*, and cattle *Garien*, and the dung of cattle *Hara Garien*. The Græcians call a ſheepe *Oiÿs*, and *Probaton*, the Latins *Ouis*, and by excellency *Pecus*, the Italians *Pecora*, the French *Brebis*, the Spaniards *Oueia*, the Germans *Schaff*, the Illirians *Owcze*, or *Skop*. Theſe and ſuch like I might adde more concerning the names of this beaſt, and the aboundance of the names thereof in the Hæbrew tongue, is a notable teſtimony of the ſingular account which God himſelfe made of this beaſt. The Latins haue ſo honored it that after it they haue named many of their children, & ſtories make mention of moſt noble and gallant men, ſo called. Such was *Quinius Camillus*, *Seuerus Quinius*, *Fabius Maximus Quiculus*, *Oilycus*, *Oileus Aiax*, *Oie*, the wife of *Charhippus*, and many ſuch other, if it were neceſſary to this ſtory to relate them, but I will not trouble the Reader with any ſuch vnneceſſary circumſtances. I wil therfore firſt of al begin with a relation of the ſheep of other countries, & ſo in the end make a more particular diſcouery of our own at home.

The deſcription of diuers kids of ſheep according to their country *Strabo.*

For the difference of regions do very much enlighten the diſcription or hiſtory of ſheep. It is reported that about *Erythrea*, one of the Iſlands of the *Gades*, there is ſuch aboundance of good paſture and hearbs ſo grateful to ſheep, that if they be not let blood once in thirty daies, they periſh by ſuffocation, and that the milke of thoſe ſheep yeeldeth no whay, wherewithall they make aboundance of cheeſe, although they poure water into it. The herbage of that Iſland is dry, & yet profitable to catle and milch beaſts, and from thence came the originall of the fat cattle of *Geryon*. The ſheepe of Græcia are leſſer then the ſheep of Egypt, and the *Oues Pirrhicæ*, were like *Boues Pirrhicæ*, namely, of exceeding ſtature, which name was deryued from *Pyrrhus* their maiſter and owner. Among the *Pſillians* in India, their Rams are no greater then our Lambs, and *Aechylides* in his books of husbandry affirmeth, that the ſheepe of the Iſle *Chius*, are very ſmall, and yet their Milke maketh very lawdable cheeſe. In Spain their beſt ſheep haue black fleeces: at *Polentia* near the Alpes they are gray or hony-wolled in Aſia and *Bætica*, called *Erythrea*, they are red like Foxes, and from thence came the tearme of *Erythreæ Oues*. At *Canuſium* the ſheepe are yellow, or Lion tauny, and ſo alſo at *Tarentum*. *Iſtria* and *Liburnia*, yeald ſheep hauing wooll which is ſo courſe and rough, that it may rather ſeeme to be haire then wooll, and therefore neuer fit for fine garmentes, nor for any other vſe, except by the ſingular art of ſpinning in Portugal. And the like to this is the wooll of the ſheep of *Piſcenæ*, and in Egypt, of which latter it is ſaid, that if it be dyed againe after it is thred bare, it will endure almoſt for euer. For the ancientes (as *Homer* writeth) had the vſe heereof (although the thread were rough) in their workes of Tapiſtry, and this was dreſſed diuers waies, for the French in Europe dreſſe it one way, and the *Parthians* in Aſia another way.

The ſheep of *Apulia* gaue the name to *Lana Italica*, for excellent wooll, and yet was it ſhort and courſe, good for nothing but for clokes to ride in, and weare in rainy weather:

vnto

vnto theſe I may adde the *Calabrian*, *Mileſian*, and *Arentinean* ſheepe, yet in the dayes of *Varro* they couered their ſheepe with other skins to keepe the Wooll both from laſſe, and other infection, ſo that it might be the better waſhed, dyed, and prepared, for theſe were nouriſhed moſt of all in houſes.

The French Sheep about *Altinas*, and alſo thoſe that are ſcabbed or folded in the plain and barren fields of *Parma* & *Mutina*. The ſheep of *Heluetia* feed in the tops of the Mountaines, whiles the Goates keepe beneath among the trees and gather fruits on the ſides of the hils. The Flemmiſh ſheep haue a ſoft and curled haire.

There be in generall two kinds of Sheep, one called *Tectum*, the other *Colonicum*, as if you would ſay houſe-ſheep, and field-ſheep, for the Græcian ſheep which before we haue called *Tarentinæ*, and were alſo called *Terintinæ*, becauſe of their ſoft wool liued in houſes, and they were alſo called *Pellitæ*, but the field-ſheepe hauing by nature a greater, courſer, and rougher haire, are ſuffered to lodge abroad in the fieldes.

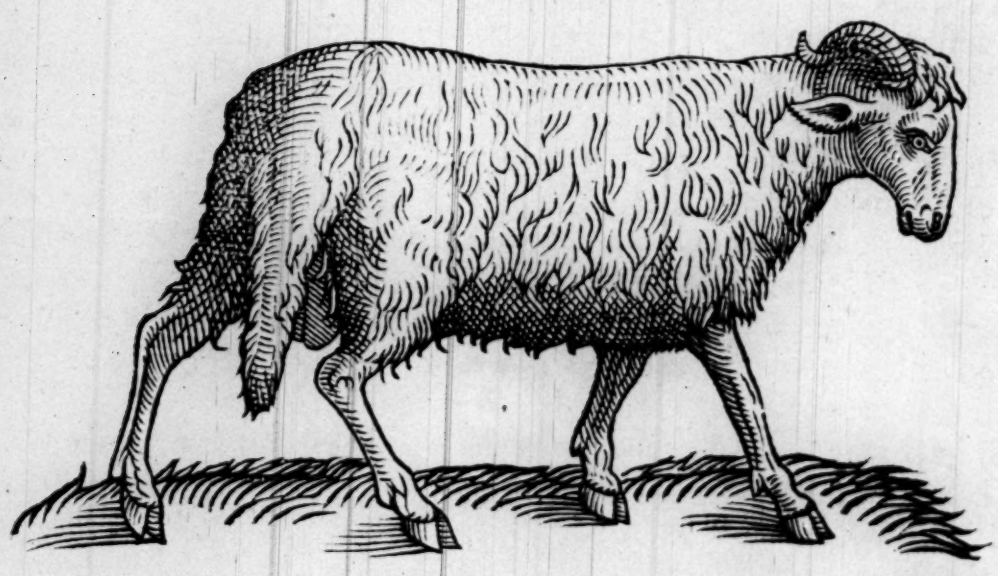
Likewiſe the ſheepe of *Myletum* and *Attica*, and the region *Gadilonea*, reaching to *Armenia*, haue very ſoft and gentle wooll, which thing ſildome commeth to paſſe in *Pontus* or *Capadecia*. In *Scotland* alſo in a place thereof, called by *Hector Boethius Buthuguhania* are great ſtore of ſheepe, bearing good wooll, from whence almoſt all that country fetch their breed. The Sheepe of *Ethiopia* beare no wooll at all, but in ſtead thereof their haire is rough like Camels haire. Amongeſt the *Abidene*, and the *Beudiani*, both *Aelianus* and *Nicomachus* the Sonne of *Ariſtotle* do teſtifie, that all their ſheepe are blacke, and that there was neuer white ſheepe bred in thoſe Countries. In *Gortynis* their Sheepe are red and haue foure hornes: In the fortunate Iſlands of the red-ſea all their Sheepe are white, and none of them haue crooked hornes. In *Beotia* there are foure Riuers which worke ſtrange effects vpon Sheepe after they drinke of them; namely, *Melas*, *Cephiſus*, *Penius*, and *Xanthus*. The Sheep drinking of *Melas* and *Penius* grow black, of *Cephiſus* white, and yet *Pliny* ſaith, that this Riuer commeth forth from the ſame fountaine that *Melas* doth. They which drinke of *Xanthus* grow red: I might adde hereunto another ſpeciall obſeruation of difference betwixt the Sheepe of *Pontus* and *Naxus*, for in *Pontus* they haue no gaule, and in *Naxus* they haue two gaules.

In ſome parts of India their Sheepe and Goates are as big as Aſſes, and bring forth 4. Lambes at a time, but neuer leſſe then three both Sheepe and Goates. The length of their tailes reacheth downe to their hinder Legs, and therefore the ſhepheardes cut them off by the ſecrets, to the intent that they may better ſuffer copulation, and out of them being ſo cut off, they expreſſe certaine oile; alſo they cut aſunder the tailes of the Rams, the ends whereof do afterwards cloſe ſo nearely and naturally together, that there appeareth not any ſcar or note of the ſection. In Syria and India, the tailes of their Sheepe are a cubit broad.

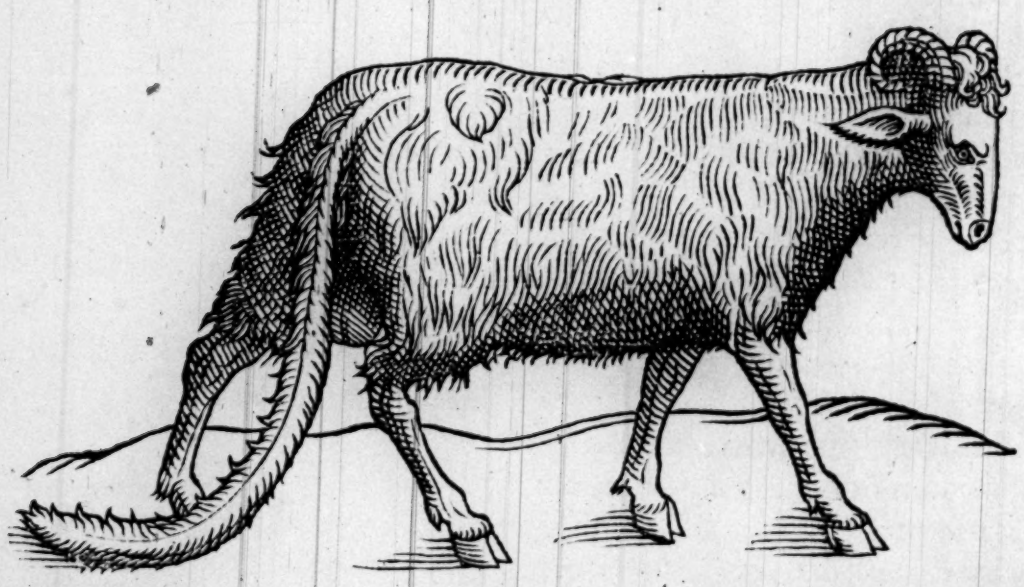
There are two kinde of ſheepe in *Arabia*, which are diſtinguiſhed by the length and breadth of their tailes: the one ſort haue tailes three cubits long, by reaſon whereof they are not ſuffered to draw them on the ground for feare of wounding; and therefore the ſhephards deuiſe certaine engins of wood to ſupport them: the other kind of ſheep haue tailes like the Syrian ſheepe. Al ſheepe that liue in hot and dry regions haue larger tailes, and harſher wooll, but thoſe that liue in the moyſt regions and ſault places, haue ſofter wooll and ſhorter tailes. There were two of the *Arabian* Sheepe brought into England about the yeare 1560. whoſe pictures were taken by *Doctor Cay*, and therefore I haue expreſſed them in the page following with their deſcription.

The

The Arabian ſheepe with a broad taile.



The Arabian ſheepe with a long taile.



The deſcription of the Arabian ſheepe.

THis *Arabian* ſheep (ſaid he) is a little bigger then our vulgar ſheepe in England, but of the ſame wooll, figure of body, and colour, onely the ſhins, & forepart of their face, are a litle red: the broad tail in the top was one cubit, but lower it was narrower, and like the end of a vulgar ſheepes tayle. They being brought on ſhip-board into England, were taught thorough famine and hunger, to eat not onely graſſe and hay, but fleſh, fiſh, bread, cheeſe, and butter. *Heroditus* ſaith, that ſuch kind of ſheepe are no where found but in *Arabia*: the longe-tailed ſheepe he calleth *Macrokercos*, and the broad tailed ſheepe *Plateukercos*: yet *Leo Afer* ſaith, that theſe are of the Affrican ſheepe, for thus he writeth:

His arietibus nullũ ab alijs diſcrimen eſt, præterquam in cauda quã latiſſimã circũ ferunt quæ cuiq; quo opinior eſt, craſſior obtigit, adeo vt nonnullis libras decem, aut vigimipendat, cũ ſua ſponte impinguantur. There is no difference betwixt theſe Rams and other except in their broad tail, which euermore as it growes in fatnes groweth in bredth, for if they fat of their owne accord, it hath bin found that the taile of one of theſe ſheepe haue weighed ten or twenty pound, and not onely there, but alſo in Egypt, where they cram and feede theyr ſheepe with Barly, Corne, and Bran: by which meanes they growe ſo fatte, that they are not able to ſtirre themſelues, ſo that their keepers are forced to deuiſe little engines like childrens carts, whereupon they lay their tailes when they remoue their beaſts: and the ſame *Leo Afer* affirmeth, that he ſaw in Egypt in a towne called *Aſiota*, ſtanding vpon *Nilus*, a hundred and fifty mile from *Alcair*, a taile of one of theſe ſheepe that weyghed fourſcore pound, and whilſt he wondred at it, ſcarcely beleeuing that which his eies ſaw, there were ſome preſent; that affirmed it to be an ordinary thing, for they ſaid according as he writeth;

Se

Se vidiſſe quæ ſemi ducentes libras expendiſſent: That is, they had ſeene ſome of them waigh a hundred pounds, and except in the kingdome of *Tunis* in Africk, and Egypt, there are none ſuch to be found in all the world, and by it, it appeareth, that all the fatte of their bodies goeth into their tailes. Among the *Garamants* their ſheepe eate fleſh and milke, and it is not to be forgotten which *Ariſtotle*, *Dioniſius*, *Afer*, and *Varro* doe write, namely that all ſheepe were once wild, and that the tame ſheepe which now we haue, are derined from thoſe wild ſheepe, as our tame goats, from wild goats; and therefore *Varro* ſaith, that in his daies in *Phrigia* there were flockes of wild ſheepe, whereof as out of Africk & the Region of the *Gadits*, there were annually brought to *Rome* both males and females, of ſtrange and admirable colours, and that his great Vncle bought diuers of them and made them tame: But it appeareth that theſe wilde ſheepe or Rams were Muſmons, of which we ſhall diſcourſe afterwards: For wild ſheepe are greater then the tame ſheep, being ſwifter to run, ſtronger to fight, hauing more croked and piked hornes, & therefore many times fight with wilde Boares and kill them.

Flockes of wilde ſheepe

The *Subus* doth alſo appeare to be a kind of wild ſheepe, for after that *Oppianus* had diſcourſed of the ſheep of *Creete*, he falleth to make mention of the *Subus*, which he ſaith is of a very bright yellow colour like the ſheepe of *Creete*, but the wooll thereof is not ſo rough, it hath two large hornes vpon the forehead, liuing both on the water and on the land, eating fiſh, which in admiration of it in the water gather about it & are deuoured, as we ſhall ſhew afterwards in his due place. The *Colus* alſo ſpoken of before & called Snake, ſeemeth to be of this kind, for it is in quantity betwixt a ſheep and a Hart. It hath no wooll, and when it is hunted, the hunters vſe neither dogs nor other beaſts to take it, but terrifie it with ringing of little bels, at the ſound whereof it runneth to and fro diſtracted, and ſo is taken: And thus much I thought good to expreſſe before the generall nature of ſheepe, of the diuers and ſtrange kinds in other nations, that ſo the ſtudious Reader, may admire the wonderfull workes of God, as in all beaſts ſo in this, to whom in holy Scripture he hath compared both his Sonne & his Saints: and for as much as their ſtory to be mingled with the others would haue been exorbitant and farre different from the common nature of vulgar ſheepe, and ſo to haue beene mixed amongeſt them, might haue confounded the Reader: It was much better in my opinion to expreſſe them altogether, & ſo to proceede to the particular nature of vulgar ſheepe.

Oppianus.

The ſeuerall partsof ſheep

And firſt of all the deſcription of their outward parts: the ſheepe ought to be of a large body, that ſo their wooll may be the more, which ought to be ſoft, deepe, and rough, eſpecially about the necke, ſhoulders, and belly, and thoſe that were not ſo the auntient Grætians called *Apokoi*, the Latins *Apicæ*, that is, peild ſheepe, for want of wooll, which alwaies they did reiect as vnprofitable for their flockes: for there is no better ſigne as *Pliny* ſaith, of an acceptable breede of ſheepe, *Quam crurium breuitas, & ventris veſtitus.* The ſhortneſſe of the legs, and a belly well cloathed with wooll.

The female is to be admitted to the male after two yeares old. Till they are fiue yeare old they are acounted young, and after ſeuen vnprofitable for breed. In your choiſe of ſheep euermore take thoſe which are rough with wooll euen to their eies, without any baulde place vpon them, and thoſe females which beare not at two yeare olde vtterly refuſe, auoid likewiſe party colored or ſpotted ſheep, but chooſe them that haue great eies, large tails, & ſtrong legs: let them be yong alſo, & of breed, *Nam melior eſt ea ætas, quã ſequitur ſpes, quã ea, quã ſequitur, mors, & probata eſt progenies, ſi agnos ſolent procreare formoſos*, ſaith *Petrus Creſcen*:)that is, that age is better which hope followeth, then that which death followeth: and it is a good breed of ſheepe which bringeth forth beautiful Lambs. And concerning their wooll, it is to be obſerued, that the ſoft wool is not alwaies the beſt, except it be thicke withal, for Hares haue ſoft but thin wool, and in ſheepe it ought to be contrary, and therefore the moſt fearefull haue the ſofteſt haire, the ſheepe of *Scythia* in the cold countries haue ſoft wooll, but in *Sauromatia* they haue hard wool. *Florentinus* preſcribeth that the fine wool of a ſheepe is not curled but ſtandeth vpright, for hee ſaith, that curled wooll is eaſily corrupted or falſified.

The head of the ſheepe is very weake, and his braine not fat; the hornes of the female

 are

are weake if they haue any at al, for in many places they haue none, like Hinds, and in England there are both males and females that want hornes: And againe the Rams of England haue greater hornes then any other Rams in the worlde, and ſometimes they haue foure or ſix hornes on their head, as hath bin often ſeene. In Affricke their male-ſheepe or Rams are yeaned with hornes, and alſo their females: and in *Pontus* neither males nor females haue euer any hornes.

Their eies ought to be great, and of a wateriſh colour, and all beaſts that want handes haue their eies ſtanding farre diſtant on their heads, eſpecially ſheepe, becauſe they had neede to looke on both ſides, and becauſe they are of a ſimple and harmeleſſe diſpoſition, as we ſhall ſhew afterwards: for the little eie, ſuch as is in Lyons and Panthers, betoken craft and cruelty, but the great eie ſimplicity and innocency. Their teeth ſtand in one continued row or bone, as in a horſe, but in the vper chap there are no foreteeth: the male hauing more teeth then the female.

There be ſome that write, that *Virgill* calleth ſheepe *Bidentes*, becauſe they haue but two teeth, but they doe it ignorantly, for we may read in *Seruius*, *Nigidius* and *Nonius*, that Boares are called *Bidentes*, and al beaſts of two years old, for they were firſt of all called *Bidennes quaſi Biennes*, by interpoſition of the letter D. according to other words, as we do not ſay *reire*, but *redire*, nor *reamare*, but *redamare*, nor *reargure*, but *redargure*, and ſo *Bidennis*, for *Biennis*, becauſe ſacrifices were woont to bee made of ſheepe when they were two yeares old. If euer it happen that a ſheepe hath but two teeth, it is helde for a monſter, and therefore a ſheep is called *Ambidens*, and *Bidens*, becauſe he hath teeth both aboue and beneath. The belly of a ſheepe is like the bellie of a beaſt that chew the cud. The milke proceedeth from the ventricle or maw. The ſtones hang downe to the hinder legs. The females haue their vdders betwixt their thighes, like to Goats and Cowes: ſome of them haue galles, according to the ordinary cuſtome of nature, and ſome of them haue none at al, for in *Pontus* where by reaſon they eat worme-wood they haue no gal. Likewiſe in *Calſis*: ſome we haue ſhewd haue two gals, and the Scithian ſheep haue gals at one time and not at another, as (*Aelianus* writeth) for he ſaith in the verie cold Countries, when ſnow and winter covereth the earth, there ſheepe haue no gals, becauſe they keepe within dores and vſe no change of meat, but in the ſummer when they go abroad againe to feed in the fields, they are repleniſhed with gals.

There is a Region in Aſia called *Scepſis*, wherein they ſay their ſheepe haue little or no melts. The raines of a ſheepe are equal, and there is no beaſt that hath them couered with fat like vnto it. Sheepe are alſo apt to grow exceeding fat, for in the yeare 1547. there was a fat ſheepe giuen to the king of France in *Pickardy*, whereof the inward hooues or cloues of his forefeet were growne to be as long as 8. fingers are broad, the toppes whereof were recurued backward like the hornes of a wilde goat. Concerning their tailes we haue ſpoken already, for the vulgar ſheep haue hairy tailes like Foxes and wolues. And thus much ſhall ſuffice to haue ſpoken of their ſeuerall parts.

In the next place we are to conſider the food and diet of ſheepe, and then their inclination, and the vtility that ariſeth by them, and laſtly the ſeueral diſeaſes with their medicins and cures. It is therefore to be remembred, that the auncients appointed Sheapheardes to attend their flockes, and there was none of great account but they were called ſheapheardes, or Neat-heardes, or Goat-heardes, that is *Bucoliſi*, *Opiliones*, and *Aepoli*, as we haue ſhewd already in the ſtory of Goats: and the Gentiles do report, that the knowledge of feeding of Oxen and ſheepe came firſt of all from the Nimphes, who taught *Ariſtæus* in the Iſland of *Co*. The Græcians therefore call a ſhepheard *Poimem*, that is a feeder, of *Poimanaime* to feed; and the poets alſo vſe *Poimantor* for a ſhepherd, and the ſhepheards Dogs that keepe the flocke from the wolfe, *Pominitay kunes*, for the ſheep being not kept well, be ouercome by the Wolues, according to the ſaying of *Virgill*:

The food of ſheepe and inſtitution of ſhepheardes.

Nam lupus inſidias explorat ouillia circum.

And *Ouid* likewiſe ſaith:

Incuſtoditum captat ouile Lupus.

The whole care therefore of the ſhepheard muſt be, firſt for their foode, ſecondly for their folde, and thirdly for their health, that ſo he may raiſe a profitable gaine, either to him

himſelfe or to him that oweth the ſheep. To begin with the food. Their diet doth not much differ from Goats, and yet they haue ſome things peculiar which muſt now be expreſſed. It is good therefore, that their paſtures and feeding places looke toward the ſun ſetting, and that they be not driuen ouer far or put to too much labour: for this cauſe the good ſheapheard, may ſafely feed his ſheep late in the euening, but not ſuffer them to go early abroad in the morning. They eat all maner of hearbs and plants, and ſometimes kill them with their bitings, ſo as they neuer grow more. The beſt is to giue them alwaies greene meate, and to feede them vpon land falowed or plowed to be ſowne with corne: and although by feeding them in fat paſtures they come to haue a ſofter wooll or haire, according to the nature of their food, yet becauſe they are of a moyſt temperament, it is better to feede them vpon the ſalt and ſhort paſture: for by ſuch a dyet, they both better liue in health, and alſo beare more pretious wooll.

In dry paſtures they are more healthy then in the fenny, and this is the cauſe why it is moſt wholeſome for them to keepe in plowed groundes, wherein they meete with many ſweet and pleaſant hearbs, or elſe in vpland medowes, becauſe all moyſture breedeth in them rottenneſſe: he muſt auoid the woods and ſhadowy places euen as he doth the fens, for if the ſun come not vpon the ſheepes food, it is as hurtful vnto him as if he picked it out of the waters: and the ſhepheard muſt not thinke that there is any meate ſo gratefull vnto his cattle, but that vſe and continuance wil make them to loath it, wherefore he muſt prouide this remedy, namely to giue them ſalt oftentimes in the ſummer when they returne from feeding, and if he do but lay it in certaine troughs in the folds, of their own accord they will licke thereof, and it will encreaſe in them great appetite.

In the winter time when they are kept within doores, they muſt be fed with the ſofteſt hay ſuch as is cut down in the autumne, for that which is riper is leſſe nouriſhable to them: In ſome countries they lay vp for them leaues, eſpecially green Ewe leaus, or Elme, three-leaued-graſſe, ſowed-vines, and chaffe or peaſe, when other things faile: where there are ſtore of vines they gather their leaues for ſheep to eat thereof without al danger and very greedily, and I may ſay as much of the Oliue, both wild and planted, & diuers ſuch other plants, all which haue more vertue in them to fat and raiſe your beaſts if they be aſperſed with any ſalt humor: and for this cauſe the ſea wormwood exeelleth all other hearbs or food to make fat ſheep. And *Myndius* writeth, that in *Pontus* the ſheep grow exceeding fat by the moſt bitter and vulgar wormwood. Beanes encreaſe their milke, and alſo three-leaued-graſſe, for that is moſt nouriſhable to the Ewes with young. And it is obſerued for the fault which in latin is called *Luxuria ſegetum*, and in Engliſh rankeneſſe of corne, there is no better remedy then to turne in your ſheep in May when the ground is hard, if not before, for the ſheep loueth wel to crop ſuch ſtalks, and alſo the corne will thriue neuer the worſe, for in ſome places they eat it down twice, and in the country about Babilon thrice, by reaſon of the great fertility thereabouts, and if they ſhould not do ſo, it would turn or run al into ſtalke and idle vnprofitable leaues. The ſame extaſie is reported to follow ſheep Plin. when they haue eaten *Eryngia*, that we haue expreſſed already in the hiſtory of goats, namely, that they all ſtand ſtill, and haue no power to goe out of their paſtures, til their keeper come and take it out of their mouths It is reported that they are much delighted with the herb called *Laſerpitium* which firſt purgeth them, and then doth fat them exceedingly: It is therefore reported that in S. *Cyrene* there hath bin none of this found for many yeares, becauſe the publicans that hier the paſtures, are enimies to ſheepe. For at the firſt eating thereof the ſheep wil ſleep, and the goat wil fal a neezing. In India, and eſpecially in the region of the *Praſians*, it raineth many times a dew like liquid hony falling vppon the hearbs and graſſe of the earth: wherefore the ſhepheards lead their flocks vnto thoſe places, wherwithal their cattle are much delighted, and ſuch as is the food they eat, ſuch alſo is the taſt of the milke they render; neither neede they to mingle honny with their milk as the Græcians are conſtrained to do, for the ſweeteneſſe of that liquor ſaueth them of that charge. Such a kind of dew the Hæbrewes call *Manna*, the Græcians *Aeromeles*, and *Droſomeles*: The Germaines *Himmelhung*: and in Engliſh Honny-dew; but if this bee eaten vpon the herbs in the month of May, it is very hurtful vnto them. We haue ſhewed already that in ſome parts of Affricke and *Ethiopia* their ſheepe eate fleſh and drinke milke, and

it is apparent by *Philoſtratus*, that when *Apollonius* trauailed towardes India, in the region *Pegades*, inhabited by the *Orite*, they fed their ſheepe with fiſhes, and ſo alſo they doe among the *Carmanian Indians*, which do inhabit the Sea-coaſtes: and this is as ordinary with them, as in *Caria* to feed their ſheep with figs, becauſe they want graſſe in that country: and therefore the fleſh of the ſheep do taſt of fiſh when it is eaten, euen as the fleſh of ſea-foules. The people of that country are called *Ichthyophagi*, that is fiſh-eaters: Likewiſe the ſheepe of Lydia and *Maſidonia*, their ſheepe grow fat with eating of fiſhes. *Aenius* alſo writeth of certain fiſhes about the bigneſſe of Frogs which are given vnto ſheep to be eaten. In *Arabia* in the prouince of *Aden* their Oxen, Camels, and ſheep, eate fiſhes after they be dryed, for they care not for them when they be green: the like I might ſay of many other places, generally it muſt be the care of the ſhepard to auoid all thorny and ſtony places for the feeding of his ſheep, according to the precept of *Virgill*;

Aeanius

Si tibi lamitium curæ, primum aſpera ſylua
Lappæq́; tribuliq́; abſint.

Becauſe the ſame thing as he writeth maketh them bald, and oftentimes ſcratcheth their skin aſunder, his words are theſe;

Scabras oues reddit cum tonſis illotus,
Ad heſit ſudor, & hirſuti ſecuerunt corpora,
Vepres.

Although a ſheep be neuer ſo ſound, and not much ſubiect to the peſtilence, yet muſt the ſhepard regard to feede it in choice places: for the fat fields breed ſtraight and tall ſheep, the hils and ſhort paſtures broad and ſquare ſheepe: the woods and Mountaine places, ſmall and ſlender ſheep: but the beſt places of all are the new plowed grounds. Although *Virgil* preſcribeth his ſhephard to feed his flock in the morning, according to the maner of the country wherein he liued, for the middle part of the day was ouer hot, and not fit for cattel to eat in: yet other nations, (eſpecially Germany and England) and theſe Northern parts of the world may not do ſo. The whole cunning of ſhephards is excellently deſcribed, for the ordering of their ſheepe in theſe verſes following;

The diſcription of a ſheap heardes care out of Virgil.

Ergo omni ſtudio glaciem, ventoſq́; niuales,
Quo minus eſt illis curæ mortalis egeſtas,
Auertes: victumq́; feres, & virgea latus
Pabula: nec tota claudes fœnilia bruma.
At vero Zephyris cum læta vocantibus æſtas,
In ſaltus vtrumq́; gregem (oues & capras) atq́; in—paſcua Mittes.
Carpamus: dum mane novum, dum gramina canent:
Luciferi primo cum ſydere frigida rura
Inde vbi quarta, ſitim cæli collegerit hora:
Et ros in tenera pecori gratiſſimus herba eſt.
Ad puteos, aut alta greges ad ſtagna iubeto
Et cantu querula rumpent arbuſta cicadæ:
Aeſtibus at medijs vmbroſam exquirere vallem
Currentemilignis potare canalibus vndam.
Ingentes tendat ramos: aut ſicubi nigrum
Sicubi magna Iouis antiquo robore quercus
Tum tenues dare rurſus aquas: & paſcere rurſus
Ilicibus crebris ſacra nemus accubet vmbra.
Temperat: & ſaltus reficit iam roſcida luna:
Solis ad occaſum: cum frigidus aera veſper
Litoraq́; halcyonen reſonant, & acanthida dumi.

When they returne from their feeding, the ſhepheard muſt regard that he put them not into the foldes hot, and if the time of the yeare bee ouer hot, let them not bee driuen to paſtures a far off, but feed them in thoſe which are neare and adiacent to their folds: that ſo they may eaſily haue recourſe vnto the ſhaddow: they ought not alſo to bee turned out cluſtering altogether, but diſperced abroad by little and little, neither muſt they bee milked

milked while they are hot, vntil they be cold a little, so likewise in the morning, let them be milked so soone as day appeareth, and the little Lambs be turned out vnto thē which were shut from them. But if their appeare vpon the grasse Spiders-webs, or cob-webs which beare vp little drops of water, then they must not be suffered to feede in those places for feare of poisoning, and in times of heate and raine, driue them to the hiest hils or pastures, which do most of all lie open to the winds, for there shall the cattle feed most temperately: They must auoid all sandy places, and in the month of Aprill, May, Iune, and Iuly, they must not be suffered to feed ouermuch, but in October, September, and Nouember, let them haue their full, that so they may grow the stronger against the winter time. The Romans had a speciall regard to chuse some places for the summering of their sheepe, and some place for their wintering, for if they summered them in *Apulia*, they wintered them in *Samnius*; and therefore (*Varro* saith) the flockes of *Apulia* betimes in the morning in the summer season are lead forth to feeding, because the dewy grasse of the morning is much better then that which is dry in the middle of the day, and about noone when the season groweth hot, they lead them to shaddowey trees and rocks, vntill the coole aire of the euening begin to returne, at which time they driue them to their pasture againe, and cause them to feed towards the sun rising, for this is a general rule among the shepehards: *Quod mane ad solis occasum, & vespere ad solis ortum pascantur oues.* That is, That in the morning they feede their sheep towards the sun setting, and in the euening towardes the sun rising, and the reason of it is: *Quia infirmissimum peccori caput, auerso sole passe cogendum.* Because the head of sheepe is most weake, therefore it ought to be fed turned from the sun. In the hot countries a little before the sun setting they water their sheep, and then lead them to their pasture againe, for at that time the sweetenesse seemeth to be renewed in the grasse, and this they do after the autumnall equinoctium. It is good to feede them in corne fields after haruest, and that for two causes. First, because they are exceedingly filled with such hearbs as they find after the plough, and also they tread downe the stubble, and dung the land whereby it becommeth more fruitfull against the next year. There is nothing that maketh a sheep grow more fat then drinke, and therefore we read in holy scripture how *Iacob* watered his Sheep, and the Daughters of *Iethro* their sheep, at what time *Moyses* came vnto them, therefore it is best oftentimes to mingle their water with salt, according to these verses;

At cui lactis amor, cytisum lotosq; frequentes,
Ipse manu salsasq; ferat præsepibus herbas
Hinc & amant fluvios magis: & magis vbera tendunt,
Et salis occultum referunt in lacte saporem.

The reason why the sheepe of England do not drinke

There bee many that trouble themselues about this question; namely, for what cause the sheep of England do neuer thirst, except they see the water, and then also seldom drink, & yet haue no more sheep in England then are in any other country of the world: Insomuch as we thinke it a prodigious thing that sheepe should drinke: but the true cause why our English sheepe drinke not is, for there is so much dew on the grasse that they neede no other water; and therefore *Aristotle* was deceiued, who thinketh that the Northern sheep had mor neede of water then the Southern. In Spaine those sheep bear the best fleeces of wooll that drinke least. In the Iland of *Sephalene* as we haue shewed in the story of the Goate, all their cattle for want of water do draw in the could aire, but in the hotter countries euery day once at the least about 9. or ten at clocke in the morning they water their sheepe; and so great is the operation of drinke in sheepe, that diuers Authors do reporte wonders thereof, as *Valerius Maximus*, and *Theophrastus*, who affirme that in *Macidonia* when they will haue their sheep bring forth white Lambs, they lead them to the riuer *Aliatmon*, and when they will haue them to bring forth black Lambs, to the riuer *Axius* as we haue shewed already. It it also reported that the riuer *Scamander* doth make all the sheep to be yellow that drinke thereof: Likewise, there are two Riuers in *Antandria* which turne sheepe from blacke to white, and white to blacke, and the like I might adde of the Riuer *Thrases*, of the two Riuers of *Beotia*, al which things do not come to passe by miracle, but also by the power of nature, as may appeare by the History of *Iacob*, when he serued his father in law *Laban*.

For after that he had couenanted with *Laban* to receaue for his ſtipend all the ſpotted ſheepe, the Scripture ſaith in this manner: *Then Iacob tooke rods of greene Poplar, and of Hayeſell, and of the Cheſnut tree, and pilled white ſtrakes in them and made the white appeare in the rods. Then he put the rods which he had pilled, into the gutters and watering troughes, when the ſheepe came to drinke, before the ſheepe, and the ſheepe were in heate before the rods, and afterwards brought foorth yoong of partie colour, and with ſmall and great ſpots. And Iacob parted theſe Lambes, and turned the faces of the flocke towards theſe partie-coloured Lambes, and all manner of blacke among the ſheepe of Laban, ſo he put his owne flockes by themſelues, and put them not with Labans flocke. And in euery Ramming time of the ſtronger ſheepe, Iacob layed the rods before the eyes of the ſheepe in the gutters, that they might conceaue before the rods, but when the ſheepe were feeble he put them not in, and ſo the feebler were Labans, and the ſtronger were Iacobs.* Vpon this action of the Patriarke *Iacob* it is cleare by teſtimony of holy Scripture, that diuers colours layed before ſheepe at the time of their carnall copulation, doe cauſe them to bring forth ſuch colours, as they ſee with their eyes: for ſuch is the force of a naturall impreſſion, as we reade in ſtories, that faire women by the ſight of Blackamores, haue conceaued and brought forth blacke children, and on the contrary, blacke and deformed women, haue conceaued faire and beautifull children; whereof there could be no other reaſon giuen in nature, but their onely cogitation of and vpon faire beautifull men, or blacke and deformed Moores, at the time of their carnall copulation.

So that I would not haue it ſeeme incredible to the wiſe and diſcrete Reader, to heare that the power of water ſhould change the the colour of ſheepe: for it being once granted, that nature can bring forth diuers coloured lambs, being holpen by artificial means, I ſee no cauſe, but diuerſitie of waters may wholy alter the colour of the elder, as well as whited ſticks ingender a colour in the yoonger: And thus much ſhall ſuffice to haue ſpoken concerning the Summering of ſheepe. For their Wintering I will ſay more when I come to entreate of their ſtabling or houſing.

Of the copulation of ſheepe.

Now then it followeth in the next place to diſcourſe of copulation or procreation; for there are diuers good rules & neceſſary obſeruations, whereby the skilfull ſhepheard muſt be directed, & which he ought to obſerue for the better encreaſe of his flocke. Firſt of all therefore it is cleare, that Goates will engender at a yeare old, and ſometime ſheepe alſo follow that ſeaſon, but there is a difference betwixt the lambes ſo engendered, & the other that are begotten by the elder: therefore at two yeare old they may more ſafely be ſuffered to engender, and ſo continue till they be fiue yeare old, and all their lambs be preſerued for breeding; but after fiue yeare old their ſtrength and naturall vertue decreaſeth, ſo that then neither the damme nor the lambe is worthy the nouriſhing, except for the knife, for that which is borne and bred of an old decayed ſubſtance, will alſo reſemble the qualities of his ſires.

There be ſome that allow not the lambe that is yeaned before the parents be foure yeare olde, and ſo they giue them foure yeares to engender and breede, namely till they be eight yeare olde, but after eight yeares, they vtterly caſt them off: and this opinion may haue ſome good reaſon, according to the qualitie of the region wherein they liue, for the ſooner they begin to beare yoong, the ſooner they giue ouer; and herein they differ not from Cowes, who if they breede not till they be foure yeare olde may continue the longer, and for this cauſe I will expreſſe the teſtimony of *Albertus* who writeth thus: *Oues parere vſq; ad annum octauum poſſunt, & ſi bene curentur vel in vndecimum facultas pariendi protrahitur, quod tempus eſt tota fere vita, oues in quibuſdam tamen terris marinis vbi ſicca & ſalſa habent paſcua viuunt per vigintie annos & pariunt.* That is to ſay, ſheepe may breede vntill they be eight yeare olde, & if they be well kept vntill they be eleauen, which time is for the moſt part the length of their daies, although in ſome countries vpon the Sea coſtes, they liue till they be twenty yeare old, and all that time breed yoong ones, becauſe they feede vpon dry and ſalt paſtures, and therefore *Ariſtotle* alſo ſaith, that they bring forth yoong ones all the time of their life.

The time of their copulation as Pliny and *Varro* write, is from May 'till about the middle of Auguſt, and their meaning is, for the Sheepe of thoſe hot countries. For in England and other places the Shepheardes protract the time of their copulation, and keepe the

the Rammes and Ewes asunder till September or October, because they would not haue their Lambes to fall in the cold Winter season, but in the spring and warme weather: and this is obserued by the auncient Shepards, that if the strongest Sheepe doe first of all begin to engender and couple one with another, that it betokeneth a very happy and fortunate yeare to the flocke, but on the contrary, if the younger and weaker Sheepe bee first of all stirred vp to lust, and the elder be backward and slow, it presageth a pestilent and rotten yeare. *Aristotle Albertus.*

They which drinke salt Water are more prone to copulation then others, and commonly at the third or fourth time, the female is filled by the Male. There is a great similitude and likenesse betwixt Sheep and Goates. First, for their copulation, because they couple together at the same time. Secondly, for the time they beare their young, which is fiue months, or a hundred and fifty daies: also many times they bring forth twins like Goates, and the Rams must be alwaie so admitted as the Lambes may fall in the spring of the yeare, when all things grow sweete and greene; and when all is performed, then must the Males be seperated from the females againe, that so all the time they goe with young they may go quietly without harme. Helpes for the copulation of sheep.

In their conception they are hindered if they bee ouer fat, for it is with them as it is among Mares and Horsses, some are barren by nature, and others by accident, as by ouer much leanenesse or ouermuch fatnesse. *Plutarch* maketh mention of an ancient custome among the Græcians, that they were wont to driue their Sheepe to the habitation of *Agenor*, to be couered by his Rammes: And I know not whether he relate it as a story, or as a Prouerbe to signifie a fruitefull and happy Ramming time, I rather encline to the latter because he himselfe saith in the same place, that *Agenor* was a wise and skilfull King, Maister of many flockes, whose breede of Sheepe was accounted the best of all that Nation, and therefore either they sent their females to be couered by his Rammes, or else they signified a happy coniunction of the Rammes and Ewes together. Pliny writeth that if the right stone of a Ram be tyed or bound fast when he leapeth vpon an Eew, he will engender a male, but if the left stone be tyed he will beget a female. Meanes to make the Rams get males or females.

Neare the Citty *Patræ* there are two Riuers, one of them called *Milichus*, and the other *Charadrus*, and the cattle that drinke of this water in the spring time, do beget males, and therfore the shepheards when they bring their Sheep and Goats to that Riuer, they driue them to the farther side of the Riuer, because they would haue more females then males: for that vertue lyeth in one of the sides, but their Kyne they suffer to drinke on that side, because among their heards the male is best, for Buls and Oxen serue them for sacrifice and to till the earth, and therefore the male in that kind, but in al other the female is more acceptable.

Both males and females are begotten as wel by the vertues of waters, as by the vertue of the Rammes, and likewise by the vertue of the winde: for when the North wind bloweth for the most part males are conceiued, but when the South wind females: and therefore (*Aristotle* saith:) *In admissura tempore obseruare siccis diebus habitus septentrionales, vt contra ventum gregem pascamus, & eum spectans admittatur pecus, at si feminæ generandæ sunt, austrinos flatus captare, vt eadem ratione matrices ineantur.* That is to say, In the Ramming time you must obserue the blowing of the Northerne wind in dry dayes, and not onely feede the flocke against the wind, but also cause the Ram to leape the Eew with his face to the North: but if you would engender females, then must you in like manner obserue the South winde. Vnto this experiment doe *Palladius*, *Aelianus*, and *Columella*, agree, and these thinges are necessary to bee obserued about the engendering of Lambs.

Now after that the Ewe is filled by the Ram, the diligent shephard must haue as great regard to keepe her from abortement, or casting of her Lamb: therefore *Aristotle* saith, if presently after copulation there fal a shower, or if when they are great with young they eat Wall Nuts, or Acorns, they wil cast their Lambs: and likewise if in time of thunder the Ewe with yoong be alone in the fielde, the claps of thunder wil cause abortment, and the remedy thereof, for the auoyding of that mischiefe, is prescribed by *Pliny*. *Tonitrus* (saith he) *Solitarijs ouibus abortus inferunt remedium est congregare eas vt coetu iuuentur*, *Albertus.*

that

that is to call them together in times of thunder, is a remedy againſt abortment. Therefore he requireth of a skilfull ſhepheard a voyce or whiſell intelligable to the ſheepe, whereby to call them together if they bee ſcattered abroad feeding, at the firſt appearance and note of thunder. It is alſo reported, that there are certaine vaines vnder the tongue of a Rambe, the colour whereof doe preſadge or fore-ſhew, what will be the colour of the lambe begotten by them: for if they be all white, or all blacke, or all party coloured, ſuch alſo will be the colour of it that they engender.

The yeaning of lambes. *Bathius*

Ewes bring foorth for the moſt part but one at a time, but ſometimes two, ſometimes three, and ſometimes foure, the reaſon whereof is to be attributed either to the qualitie of the foode whereof they eate, or elſe to the kinde from which they are deriued: For there bee certaine ſheepe in the *Orchades*, which alwaies bring foorth two at one time, and many of them ſixe. There are alſo ſheepe in Magnetia, and Affrick, that bring foorth twice in the yeare: And *Ariſtotle* in his wonders writeth, that the ſheepe of Vmbria bring foorth thrice in a yeare, and among the Illirians there are ſheepe and Goates, that bring forth twice in the yeare, two at a time, yea ſometimes three, or foure, or fiue, and that they nouriſh them altogether, with their aboundance of milke, and beſides ſome of their milke is milked away from them. *Egypt* is ſo plentifull in graſſe that their ſheepe bring foorth twice in a yeare, and are likewiſe twice lipped: ſo likewiſe in *Meſapotamia*, and in all moiſt and hot countries.

Many times it falleth out that the Ewe dyeth in the yeaning of hir lambe, and many times they bring foorth monſters: ſo alſo doe all other beaſtes that are *multipara*, betwixt a Goate and a Ramme, is a Muſmon begottten, and betwixt a Goate bucke and an Ewe is the beaſt *Cinirus* engendred, and among the Rhætians many times there are mixed monſters brought foorth, for in the hinder partes they are Goates, and in the fore-parts ſheepe: for Rammes when they growe ſtrong, olde and wanton, leape vppon the female Goates, vpon which they beget ſuch monſters, but they die for the moſt part immediatly after the yeaning. *Albertus*

Sometimes wilde Rammes come to tame ſheepe, and beget vppon theſe Lambes, which in colour and wooll doe moſt of all reſemble the father, but afterward when they beare yongue, their wooll beginneth to be like to other vulgar ſheepe: when the Ewe is ready to be deliuered, ſhe trauaileth and laboureth like a woman, and therefore if the Shepheard haue not in him ſome mid-wiues skill, that in caſes of extremitie, he may drawe out the lambe when the members ſticke croſſe in the matrix, or elſe if that be vnpoſſible becauſe it is dead in the dams belly, yet to cut it out without perill and daunger to the Ewe, in ſuch caſes the Græcians call a Shepheard *Embruoulcos*.

Cuſtody of Ewes and yoong lambs and meanes to encreaſe their milke.

Hauing thus brought the ſheepe to their deliuery for the multiplication of kinde, it then reſteth to prouide that the new borne lambe may be ſecured from Dogs, Wolues, Foxes, Crowes, Rauens, and and all enemies to this innocent beaſt, and alſo to prouide that the Ewe may render to her yongue one ſufficient foode out of her vdder; therefore they muſt bee well and extraordinarily fed. We haue ſhewed alreadie the vſe of Salt, and then alſo it is very profitable when the Ewe is newly deliuered of her lambe, for it will make her eate and drinke more liberally. In the Winter time for the encreaſe of their milke in ſteede of greene paſtures, and ſuch other things as we haue expreſſed, it is requiſite to giue them corne, and eſpecially plenty of beanes.

For this cauſe ſome preſcribe to bee giuen to their ſheepe the hearbe *Lanaria*, which they affirme to be profitable to be giuen to encreaſe milke, ſome the ſtone *Galacites* to be beaten to powder, and annointed vppon the Ewes vdder, and ſome preſcribe to ſprinckle water and ſalt vppon them euery morning in the houſe or fielde, before the Sunne riſing.

But herein I leaue euery man to his owne iudgement, hoping it will not be offenſiue to any, to relate thoſe things before expreſſed, and reſting in opinion that both the foode that is receiued inwardly, and alſo the ointments that are applied outwardly, will be ſufficient meanes to procure aboundance of milke in the Sommer and Winter ſeaſons.

Now

Now therefore it followeth to entreate likewiſe of the Wintering of ſheepe, for as there is more coſt to keepe them in cold weather then in warme, ſo it doth require at our handes ſome diſcourſe thereof. Then it behoooueth you to prouide for them warme folds and ſtables whereof the Poet writeth in this manner: Of the Wintering and ſtabling of ſheepe.

Incipiens, ſtabulis edico in mollibus herbam
Carpere oueis, dum mox frondoſa reducitur æſtas:
Et multa duram ſtipula filicumque maniplis
Sternere ſubter humum, glacies ne frigida lædat,
Molle pecus ſcabiemq; ferat turpeiſq; podagras.

Whereby it is euident that the colde Winters doe beget in ſheepe diuers and many diſeaſes, and for that cauſe it was the counſell of a wiſe and learned man, that our ſheepe ſhould not be turned out to feeding neither in cold or warme weather, vntill the froſt were diſſolued and thawed from off the graſſe and earth.

The Tarentine, Græcian and Aſian ſheepe, were wont to be altogether kept in ſtables within doores, lying continually vpon plancks and boords boared through, that ſo their precious fleeces might be the better ſafe-garded from their owne filth and vrine, and three times in the yeare they let them out of their ſtables, to waſh them and annoint them with oyle and wine: and to ſaue them free from ſerpents, they burned in their ſtables, and and vnder their cratches, *Galbanum*, Ceder-wood, womans haire, and Harts hornes: and of theſe Tarentine and Græcian ſheepe, *Columella* writeth in this manner. It is in vaine for any man to ſtore himſelfe with thoſe Tarentine ſheepe, for they aske as much or more attendance and coſtly foode then their bodies are worth; for as all beaſtes that beare wooll are tender and not able to endure any hardneſſe, ſo among all ſheepe, there are none ſo tender as the Tarentine or Græcian ſheepe, and therefore the keeper of them, muſt not looke to haue any playing daies, nor times of negligence or ſluggiſhneſſe, and much leſſe to regard his couetous minde, for they are cattell altogether impatient of cold, being ſeldome led abroad, and therefore the more at home to be fed by hand; and if by couetouſneſſe or negligence, one withdraw from them their ordinary foode, he ſhall be penny wiſe, and pound fooliſh: that is, ſuffer a great loſſe in his cattell, for ſauing from them a little meate. *Palladius Pet. Creſcent.*

Euery one of them all the Winter long, were fed with three pintes of Barley, or Peaſe, or Beanes, three times a day, beſide dryed Ewe leaues, or vine leaues, or hay late mowen, or fitches, or chaffe. Beſides, there cannot be any milke taken from the dams, for at the firſt yeaning there is no more then to ſerue the little or leaſt lambes, and after a few daies, euen while they ſmell and taſt of their dammes belly, they were to be killed for want of ſucke, that euery lambe which was to be preſerued for breede might haue two dammes or Ewes to ſucke, and ſo the poore Ewe was forced to a double miſerie; firſt to looſe her yoong one, and afterward to lend her paps and milke to a ſtranger. And moreouer, they were forced to nouriſh more males then females, for that at two yeare olde they were either gelded, or killed, to ſell their beautifull skins to the Merchants, for their wooll was moſt pretious, by reaſon that neuer or ſeldome they went abroad to the fieldes: Their cuſtodie in the houſe from ſerpents and other annoyances, is thus deſcribed by the Poets:

Diſce & odoratam ſtabulis incendere cedrum
Galbaneoq; agitare graues nidore chelydros.
Sæpe ſub immotis præſepibus, aut malat actu
Vipera delituit; cælumq; exterrita fugit
Aut tecto aſſuetus coluber.

In conſideration whereof, and of all the paines about the houſing of theſe tender ſheepe, the Poet teacheth the Shepheard or ſheepe-maſter to kill the ſerpents, and daſh out the braines of ſnakes, ſaying:

Cape ſaxa manu, cape robora paſtor
Tollentemq; minas, & ſibila colla tumentem.
Deijce.

Concerning the auncient formes of their ſheepe ſtables, I find this to be recorded by the auncients. Firſt, they made them low and not of any high or loftie building, ſo ſtretching The faſhion of ſheepe coates or ſtables.

ing them out in length and not in heigth, that it may be warme in the Winter time, for although there be no creature better cloathed by nature then a ſheepe, yet is there not any more impatient of cold, nor more apt to take harme thereby. It muſt not be ouer-broad yet ſo as the Ewe and her lambe may lye both together, and the breathing place not left open at the top of the houſe or the ſides, for that will let in too much ayre, but at the doore or porch of their entrance, and that very low, that ſo the freſh ayre may quickly & eaſily come to their low heads & bodies, & alſo their breath the better auoide out of the ſtable.

They alſo had a care to couer all the flower with ſtrawe or dry boared boords, or ſome ſuch other matter, whereby they might ſtand continually dry and warm, and alſo cleane and ſweete, to the end they might not be annoyed in their owne ſtandings; and therefore the floore was made ſheluing or falling low on the one ſide, or elſe of hurdles like baskets to let out their vrine, for they often make water: and theſe were often changed, cleanſed, and turned. In this ſtable there ought to be diuiſions or partitions wherein in time of neceſſitie or ſickneſſe, they may eaſily abide alone and be parted from the reſidue, & feede without anoyance of one another, and eſpecially that one may not ride another, and during the time of Winter, they did not let their cattell drinke aboue once a day.

The manner how in olde time they bought and ſold ſheepe.

And theſe were the cures of the auncients about their flocks of ſheepe. For vppon them they liued, they bought and ſold, and herein alſo it is profitable to obſerue the ancient manner of their bargaines about theſe creatures: for when a man came and bought ſheepe, he made this proteſtation to the ſeller: *Tanti ſunt mihi emptæ?* To whom the ſeller anſwereth, *ſunt*: Then the buyer draweth his money with theſe words; *Sic illaſce oues, qua de re agitur ſanas recte eſſe, vti pecus ouillum, quod recte ſanum eſt, extra luſcam minam v. ventre glabro, neq; de pecore morboſo eſſe, habereq; recte licere, hæc ſi recte fieri reſpondes? &c.*

Firſt, the Buyer ſaith, ſhall I buye theſe ſheepe for thus much money: and ſo draweth his money, to whom the Marchant or ſeller anſwereth, you ſhal: Then ſaith the chapman or buyer againe to him, do you promiſe me then that theſe ſheepe are as ſound as ſheepe ſhould be, without fault of winde or limbe, without blindneſſe, without deafeneſſe, without peild bellies, not comming out of any infected flocke; and ſo as it ſhall be lawfull for me to inioy them without all mens contradiction, If theſe things be true, then I will ſtrike vp the bargaine: and yet doth not the ſeller change the propertie of his ſheepe, nor looſe his lordſhip ouer them vntill the money be paid. And hereupon it commeth to paſſe that the buyer may condemne the ſeller if the cattell be not ſo good as his bargaine, or if he doe not deliuer them; euen as the buyer is ſubiect to the ſame iudgement, if he doe not deliuer the price. And concerning Shepheards and the cuſtodie of flockes I may adde a word or two more: Firſt of all for the number of the ſheepe, how many may ſafely be kept in euery flocke.

There is no neede that I ſhould giue any rules about this buſineſſe, for the auncients were wont to ſet one Shepheard ouer a hundred rough or courſe wolled ſheepe, and two Shepheards ouer a hundred fine wolled ſheepe: the common flockes were ſeauentie, or foure-ſcore, and the Shepheard that followed them, was charged to be both vigilant and gentle, and therefore his diſcipline was: *Duci propior eſſe quam domino, & incogendis, recipiendiſque ouibus, ad clamatione, ac baculo minetur nec vnquam telum emittat neque ab his longius recedat, nec aut recubet, aut concidat, nam niſi procedit, ſtare debet quoniam grex quidem cuſtodis officium ſublimem celſiſſimamq; oculorum, veluti ſpeculam, deſiderat, vt neq; tardiores, & grauidas dum cunctantur neq; agiles & fœtas dum procurrunt ſeperari à cæteris ſinat, ne fur aut beſtia hallucinantem paſtorem decipiat*: ſaith *Columella*, He muſt rather be a guide vnto them then a Lord or maſter ouer them, and in driuing them forward, or receiuing them home after they haue ſtragled, he muſt rather vſe his chiding voice and ſhake his ſtaffe at them, then caſt either ſtone or dart at them: neither muſt he goe far from them at any time, nor ſit downe but ſtand ſtil, except when he driueth them, becauſe the flocke deſireth the direction of their keeper, & his eye like a loftie watch-tower, that ſo he ſuffer not to be ſeparated aſunder either the heauy Ewes great with yong becauſe of their ſlow pace, nor yet the light & nimble ones which giue ſucke, & are deliuered of their yoong, which are apt to run away leſt that ſome rauening beaſt or theefe deceaue the loytering ſhepheard by taking away frō him the hinmoſt or the formoſt. There may alſo be more in a flock of ſheep then in a flock of goats, bicauſe the goats are wanton & ſo diſperſe them-

The generall diſciplin of Shepheards

ſelues abroad, but the ſheep are meeke and gentle, and for the moſt part keepe round together: Yet it is better to make many flockes then one great one, for feare of the peſtilence.

In the ſtory of the Dogges we haue ſhewed already how neceſſary a ſheapheards Dog is to the flocke, to defend them both from Wolues and Foxes, and therefore euery ſhepheard muſt obſerue thoſe rules there expreſſed, for the prouiſion, choyce, and inſtitution of his Dogge: and to conclude this diſcourſe of the ſheapheard, when the Lambs are young he muſt not driue their dams farre to paſture, but feede them neare the Towne, village or houſe, and his ſecond care muſt bee to picke and cull out the aged and ſicke Sheepe euery yeare, and that in the Autumne or Winter time, leaſt they dye and infect their fellowes, or leaſt that the whole flocke do go to decay for want of renewing and ſubſtitution of others, and therefore he muſt ſtill regard that when one is dead, he ſupply the place with one or two at the leaſt, and if he chance to kil one at any time for the houſhold, the counſell of *Antiphanes* is profitable to bee followed; *Illar tantum mactare debes oues ex quibus nullus amplius fructus, vel caſij vel veleris, vel lactis, vel agnorum perniet.* That is to kil thoſe ſheepe from whom you can neuer expect any more profit by their Lambs, milke, Cheeſes, or fleeces.

Of the diſeaſes of Sheepe, and their cauſes in generall.

IN the next place it is neceſſary for the wiſe and diſcret ſheapheard to auoide all the meanes whereby the health of his flocke ſhould be endangered, and thoſe are either by reaſon of their meate and foode that they eat, or elſe by reaſon of naturall ſickneſſes ariſing through the corruption of blood, and a third way is by the biting of venomous beaſtes, as Serpents, and Wolues, and ſuch like; and a fourth way, Scabbes, Gowtes, ſwellings, and ſuch like outward diſeaſes. Of the diſeaſes of the ep.

Of venomous meates or Hearbes vnto Sheepe.

THere is an herb which the Latins cal *Herba Sanguinaria, piloſella, numularia*, and by the Germans & Engliſh cald *Fænegreek*, and by the French becauſe of the hurt it doth vnto ſheepe, they vſe this circumſcription of it: *L'herbe qui tue les brebis*. The Hearbe that deſtroyeth Sheep. It is called alſo Serpentine, becauſe when Snakes and Adders are hurt therewith, they recouer their woundes by eating therof; when a Sheep hath eaten of this Hearbe, the belly thereof ſwelleth aboundantly, and is alſo drawen together, and the Sheepe caſteth out of his mouth a certaine filthy ſpume or froath, which ſmelleth vnſauourly, neither is the poore beaſt able to eſcape death, except preſently hee be let blood in the vaine vnder his taile next to the rumpe, and alſo in the vpper lip, yet is this Hearbe wholſome to all other cattle exeept Sheepe alone, wherefore the Sheapheards muſt diligently auoide it. It is a little low Hearbe, creeping vpon the ground with two round leaues, not much vnlike to Parſly, it hath no ſauour with it, or ſmelleth not at all, the flower of it is pale and ſmelleth ſtrong, and the ſtalke not much vnlike the flower. It groweth in moiſt places, and neare hedges and woods.

If in the ſpring time Sheeepe do eate of the dew called the Hony-dew, it is poyſon vnto them and they dye thereof: Likewiſe canes in the Autumne do make their belly ſwell vnto death, if they drinke preſently after they haue eaten thereof, for that meat breaketh their guts aſunder. The like may be ſaid of Sauine, Tamariske, Rhododendron, or Roſe-tree, and al kindes of Hen-bane.

The female *Pimpernell* doth likewiſe deſtroy Sheepe, except aſſoone as they haue eaten of it they meete with the Hearbe called *Ferus oculus* Wilde-eye, but heerein lyeth a won-

wonder, that whereas there are two kinds of this Hearb, a male and a female, they ſhould earneſtly deſire a male, and eagerly avoyde a Female, ſeeing that both of them haue the ſame taſt in the pallate of a man, for they taſt like the raw roots of Beets.

There is an Hearbe in Normandy called *Duua*, not much vnlike *Rubarbe*, or great *Gentian*, but narrower leaues and ſtanding vpright, the Nearue whereof in the middle is red, and it groweth about the waters, and therefore I conieƈture it may be Water-Sorrell, or Water-planton, whereof when Sheep haue eaten, they fall into a diſeaſe called alſo *Duua*, for there is bred in their liuer certain litle black Worms or Leeches, growing in ſmal bagges or skinnes, being in length halfe a finger, and ſo much in breadth, wherewithall when the beaſt is infeƈted, it is vncurable; and therefore there is no remedy but to take from it the life: and that this is true, the Butchers themſeles affirme, how many times they doe find ſuch little Wormes in the Sheepes Lyuer, and they ſay, they come by drinking of Fenny or marſhy-water. And to conclude, there is a kinde of Pannicke alſo whereof when Sheepe haue eaten it deſtroyeth them, and there be other Hearbes which euery common Sheapheard knoweh are hurtfull vnto Sheepe, and the beaſt it ſelfe though in nature it bee very ſimple, yet is wiſe enough to chuſe his owne foode, except the vehement neceſſity of famine and hunger cauſeth him to eare poyſoned hearbs.

In caſes when their bellyes ſwell, or when they haue Wormes in their belly which they haue deuoured wi h the Herbs they eat, then they poure into their bellies the Vrin of men, and becauſe their bellies preſently ſwell and are puffed out with wind, the Sheapheards cut off the tops of their eares, and make them bleede, and likewiſe beate their ſides with their Staffe, and ſo moſt commonly they are recouered. If Sheep chaunce to drink in their heate, ſo as their greace be cooled in their belly, which Butchers do find many times to be true, then the Sheaphard muſt cut off halfe the Sheepes eare, and if it bleede the beaſt ſhall be well, but if it bleed not, he muſt be killed and eaten, or elſe he will ſtarue of his owne accord. If at any time a Sheep chance to deuoure a leach, by pouring in oyle into his throat he ſhall be ſafe from danger.

Of the colds of Sheepe.

SHeep are knowne to be ſubieƈt to cold, not onely by coughing after they haue taken it, but alſo by their ſtrength before they take it, for the Sheapheards do diligently obſerue that when any froſt or yce falleth vppon a Sheepe, if hee endure it and not ſhake it off, it is a great hazzard but the ſame Sheep will die of cold, but if he ſhake it off and not endure it, it is a ſigne of a ſtrong, ſound, and healthy conſtitution: Likewiſe for to know the health of their Sheep, they open their eies, and if the vaines appeare red and ſmall, they know they are ſound, but if they appeare white, or elſe red and ful, they know they are weake, and will hardly liue out Winter or cold weather: alſo when they are taken in their hands, they preſſe their backe bone neare the hips, and if it bend not they are ſound and ſtrong, but if they feele it bend vnder their hand, they hold them weake and feeble: Likewiſe if a man take them by the head or by the skinne of the Necke, if he follow him eaſily when he draweth him, it is a ſigne of weakeneſſe and imbicility, but if it doth ſtriue, and follow with great difficulty, then it is a token of health and ſoundneſſe.

Of Scabs, and the cauſes of them.

The original cauſe of Scabs.

THe true originall of Scabs is either as we haue ſaid already leaneneſſe, or elſe cold, or w et, or wounds in the fleſh by clipping, or to conclude by the heate of the beaſt in ſummer not waſhed off, by thornes and prickings of buſhes, or by ſitting vpon the dung of Mules, Horſſes, or Aſſes. Now when this firſt of al beginneth, it is eaſie for the ſheapheard to obſerue by theſe

theſe ſignes and tokens, for the tickling or itching humour, lying betwixt the skin and the fleſh, cauſeth the poore ſheep either to bite the place with his teeth, or to ſcratch it with his horne, or to rub it vpon a tree or wall, or if he can do none of theſe ſtamp hard vppon the ground with his forefeet, for which it is good preſently to ſeparate the ſheepe ſo affected from the flocke.

The diſcription and cure whereof is thus expreſſed by *Virgill*:

Turpis oues, tentat ſcabies, vbi frigidus hymber,
Altius ad vivum perſedit, & horrida cano
Bruma gelu: vel cum tonſis illotus ad hæſit
Sudor, & hirſuti ſecuerunt corpora vepres.
Dulcibus id circo fluuijs pecus omne magiſtri
Perfundunt, vdiſq́ aries in gurgite villis
Merſatur, miſſuſq́ ſecundo, defluit amni.
Aut tonſum triſti, contingunt corpus amurca:
Et ſpumas miſcent argenti, viuaq́ ſulphura,
Idaaſq́ pices, & pingues vnguine ceras,
Scillamq́ helleboroſq́ graues, nigrumq́ bitumen.
Non tamen vlla magis præſens fortuna laborum eſt,
Quam ſi quis ferro potuit reſcindere ſummum
Vlceris os: alitur vitium, viuitq́ tegendo,
Dum medicas adhibere manus ad vulnera paſtor
Abnegat.

which may be engliſhed in this maner: When the poore ſheep throgh wet ſhewers, cold winter, ſummers ſweate, or prickings of thornes, doth incurre the filthy diſeaſe of ſcabs, then it concerneth his maiſter to waſh him in ſweet riuers ouer head and eares, yea to caſt him in to ſwimme for his owne life, or elſe to annoint his body after it is clipped with the ſpume or froth of oyle, and of ſilver with Brimſtone, and ſoft *Idean* Pitch, with wax, Helliboor, black-earth, or the fleſh of ſhrimps, or if it be poſſible to cut off the top of the wound with a knife.

Of the Scabs of Sheepe, the firſt remedy.

THis diſeaſe the French-men call *Letae*, and of all other it is one of the moſt contagious, for our engliſh prouerbe iuſtifieth, one ſcabbed ſheepe infecteth a whole flocke, and *Textor* writeth thus of it. *Oues frequentius quam vllum aliud animal infeſtantur ſcabie, quam facit macies vt maciem exiguitas cibi, huic morbo niſi occurratur vnica totum pecus coinquinabit, nam oues contagione vexantur.* That is to ſay, Sheep are more oftentimes infected with ſcabs then any other creature, whereinto they throgh for leanes, as they fall into leaneſſe through want of food; and therefore if a remedy be not prouided for this euill, one of them infected will defile all the reſidue, for ſheep are ſubiect to contagion: for remedy wherof in France they vſe this medicine. Firſt of all they ſheare the ſheep, and then they mingle together the pure froath of oyle and water, wherein Hops haue bin ſod, and the leeze of the beſt wine, and ſo let it ſoke in two or three daies together: afterwardes they waſh them in ſea water, and for want of ſea water in ſalt water, and this medicine is approued, wherby both ſcabs and tikes are remoued from the ſheep, and alſo the wooll groweth better afterwards then euer it did before, but it is better if a man can cure them without ſhearing then by ſhearing (as *Varro* writeth,) and furthermore to waſh ſheep oftentimes with this medicine doth preſerue them from ſcabs before they be infected: and others adde vnto this medicine little ſtickes of Cypreſſe wood ſoked in water, and ſo waſh them therewith, ſome again make another medicine of Sulphur or Brimſtone, Cypreſſe, white lead, and Butter, mingled altogether, and ſo annoint their ſheep therewith. Some again take earth which is as ſoft as durt, being ſo ſoftned with the ſtale of an Aſſe, but euermore they ſhaue the ſcabbed place firſt of all, and waſh it with cold or ſtale vrin, and generally in *Arabia* they were neuer wont to vſe other medicine then the gum of Cedar, wherwithall they purged away by ointment all ſcabs from ſheep, Camels, and Elephants: but to conclude, there is no better medicine for this euill then vrin, Brimſtone, and oyle, as *Diophones* writeth.

Another medicine for the Scabs.

TAke the leeze of wine, the froath of Oyle, white Hellibor mingled with the liquor of ſod hops, alſo the iuyce of greene Hemlock which is expreſſed out of the ſtalke before it hath ſeede, after it is cut downe and put into an earthen veſſell with any other liquor mingled with ſcorched ſalt, ſo the mouth of the veſſel being made vp cloſe, ſet it in a dung-hill a whole year together, that ſo it may be concocted with the vapor of the dung, then take it forth, and when you will vſe it, warme it, firſt of al ſeraping the vlcerous or ſcabbed part with an Oyſter ſhell, or elſe with a ſnarp pumiſe ſtone, vntill it be ready to bleed, and ſo annoint it therewith.

Another medicine for the ſame.

TAke the froath of oile ſod away to two parts, I mean 3. parts into two, put therinto the ſtale vrin of a man, which hath bin heated by caſting into it hot burning Oyſter-ſhels, and mingle a like quantity of the iuyce of Hemlock, then beat an earthen pot to powder, and infuſe a pinte of liquid Pitch and a pinte of fryed or ſcorched ſalt, al which being preſerued together, do cure the ſcabs of ſheep ſo often as they are vſed.

Another medicine.

A Drinke being made of the iuyce of hops, and the hearb Camælion, and giuen vnto them cureth them. Likewiſe the ſame being ſod with the roots of black Camælion, & annointed warm vpon the place, according to *Dioſcorides* haue the ſame operation. Likewiſe Pliny writeth, that the ſcabs of ſheepe may be cured by ſalt water alone, either taken out of the ſea or made by art, & foraſmuch as there is great danger in the decoction therof, leaſt that the water ouercome the ſalt, or the ſalt ouercome the water, he preſcribeth a mean how to know it, namely the equall and iuſt temperament thereof, for (ſaith he) if it will beare vp an Egge then is it well tempered, ſo that the Egge will ſwim and not ſinke, which you ſhall find by addition of æquall and iuſt quantity of water and ſalt, that is, two pints of water, a pinte of ſalt, and ſo leſſe to leſſe, and more to more. But if there be any bunch or great ſcab which couereth any part of the skinne, then open the ſcab and bunch and poure into it liquid pitch and ſcortched ſalt: and thus much for the diſeaſe of the ſcabs.

Of the holy fire which the Sheapheards call the Pox, or the Bliſters, or Saint Anthonies fire.

THis euill is vncurable, for it neither admitteth medicine nor reſication by knife, and therefore whenſoeuer a beaſt is infected therewith, it ought preſently to be ſeperated from the reſidue of the flocke, for there is nothing that ſpreadeth it ſelfe more ſpeedily: whenſoeuer you aduenture to apply any thing vnto it, it preſently waxeth angry, and perplexeth the whole body except it bee the milke of Goates, and yet my Author ſpeaketh thus of it: *Quod infuſum tantum velet, vt & blandiatur igneam ſæuitiam differens magis occiſionem gregis, quam prohibens.* That is, It ſeemeth to cloſe with raging fire, as it were to flatter it a little, rather deferring the death of the beaſt, then doing away the diſeaſe. It is therefore preſcribed by the moſt memorable Author of al the Egyptians, that men doe oftentimes looke vpon the backes of their ſheep to ſee the beginning of this ſickneſſe, and when they find a ſheep affected herewith, they dig a ditch or hole fit for him at the entering in of the ſheepe-coate or ſtable, wherin they put the ſheep aliue with his face vpward, and backe downeward, and cauſe all the reſidue of the flocke to come and piſſe vpon him, by which action it hath bin often found (as *Columella* writeth) that this euill hath bin driuen away, and by no other meanes.

Of

Of the warts, and cratches of Sheepe.

THis diſeaſe is called by the vulgar ſheapheardes the Hedghog, and it doth anoye the ſheep two manner of waies; firſt when ſome gauling or matter ariſeth vppon the paring of the hooſe, or elſe a bunch ariſe in the ſame place hauing a hayre growing in the middle like the haire of a dog, and vnder that a little worme, the worme is beſt drawne out with a knife, by cutting the top of the wound, wherein muſt bee vſed great warineſſe and circumſpection, becauſe if the worme bee cut aſunder in the wound, there iſſueth out of her ſuch a venemous puſtulate matter, that poyſoneth the wound, and then there is no remedy but the foot muſt be cut off. But the wound being opened and the worme taken out aliue, preſently with a wax-candle you muſt melt into it hot burning ſewet, and if there be no bunch but onely ſcabs, take Allum, liquid Pitch, Brimſtone, and Vineger, mingled all together, and apply it vnto the wound, or elſe take a young Pomgranate before the graines grow in it, and bake it with Allum, caſting vppon it vineger, ſharp wine, and the ruſt of yron fryed altogether.

Of the falling ſickneſſe.

IT commeth to paſſe ſometimes that ſheepe are infected with the falling ſickneſſe, but the cure hereof can neuer be knowne, nor yet the ſickneſſe well til the beaſt be dead, and then (as *Hippocratus* writeth) by opening of the braine it wil euidently appeare, by the ouer great moyſtneſſe thereof.

Of the paines in the eies.

IT is reported by *Theophraſtus* and *Pliny*, that for cloudes and other paines in the eie of a ſheepe, horned-poppy and *Chamælia* are very wholſome.

Of phlegme in Sheepe.

FOr the remedy of this diſeaſe take Peniroial, or Margerum, or wild Nep made vp togither in wooll, and thruſt into the noſe of the ſheepe, there turned round vntill the beaſt begin to neeze, alſo a ſtalk of blacke Hellibor boared through the eare of the ſheepe, and there tyed faſt for the ſpace of foure and twenty hours, and then taken out at the ſame time of the day that it was put in, by *Pliny* and *Collumella* is affirmd to be an excelent remedy againſt the Phlegme.

Of the ſwelling in the iawes.

THere is ſometimes an inflammation or ſwelling in the iawes of ſheepe, which the Latins call *tonſillæ*, comming by reaſon of a great flux of humours from the head vnto that place, which may be cured two manner of waies, firſt, by inciſion or opening the skin where the bunch lyeth, wherby all the watery tumors are euacuated, and the beaſt cured, or elſe if through the coldnes of the weather or ſome other accident you liſt not to cut the skin, then annoint it with *liquid* pitch, prepared in ſuch manner as is before expreſſed for the ſcabes, by operation whereof, it will be diſſolued and diſperſed: When this euill ariſeth in the beginning of the ſpring, many times it is cured without all remedie, becauſe the beaſt for the greedineſſe of the ſweete graſſe ſtoopeth downe her head, and ſtretcheth her necke, by which the ſtraining and ſoreneſſe of her iawes and throat departeth, and this ſickneſſe in a ſheepe is like the Kings euill in a man. There be ſome that cure it by putting ſalt among the meate of theſe beaſts, or by Guniper berries, and Hartstoong leaues beaten to powder.

For the cough, and paine in the lungs.

SHepheards for theſe diſeaſes do take the powder of the root of Foale-foot, and mingle it with ſalt, ſo giue it vnto the ſheepe to lick, whereby they are perſwaded, that the lungs of the beaſt are much comforted and ſtrengthned, and furthermore againſt the cough, they take blanched Almonds, and beat them to powder, and ſo tempering them in two or 3. cups of wine, do infuſe it in at the ſheeps noſtrilles, and likewiſe veruine which is called a kind of Germander, but falſely, becauſe it hath no good ſmel, is giuen by ſhephards at this day vnto their ſheep againſt the cough.

Of ſighing, and ſhortneſſe of breath.

FOr ſheepe that are affected with much ſighing, they vſe to bore a hole with an yron through their eares, and remoue the ſheepe out of the place where they feed to ſome other place, and if it come from the ſicknes of the lungs, then the hearb called Lungwort or Creſwort, is the moſt preſent remedy in the world: If the root therof be drunke in water, or a piece thereof tyed vnder the ſheepes tongue, or (as *Celſus* ſaith) giue vnto it as much ſharp vineger as the beaſt can endure, or halfe a pint of a mans ſtale vrine warmed at the fire, and infuſed into the noſtril with a little horn, this alſo is a remedy againſt flegme in the ſummer time.

Of the loathing of Sheepe, and encreaſing of their ſtomacke.

IF at any time the ſheepe forſake his meate, then take his taile and pull off from it all the wooll: afterwards binde it as hard as euer you can, and ſo he will fall hard to his meat againe: and Pliny affirmeth, that the ſame part of his taile which is beneath the knot wil die after ſuch binding, and neuer haue any ſence in it againe.

Of the fluxes of ſheepe, and looſeneſſe of the belly.

FOr this diſeaſe the Sheapheardes take no other thing but the Hearbe *Tormentia*, or Set-foyle wherwithall they ſtop all manner of laxes, but if they cannot get the ſame Hearb, then they take ſalt and giue it vnto them, and ſo hauing encreaſed their thirſt, they giue vnto them black wine, whereby they are cured.

Of the melt of Sheepe.

IN Aprill and May through the aboundance of thicke groſſe blood, the melt of ſheepe is ſtopped and filled, then the ſheaphards will take two of their fingers, and thruſt them within the noſtriles of the ſheep, there rubbing them vntill they make them bleed, and ſo draw from them as much blood as they can.

Of the ſickneſſe of the Spleene.

FOr as much as a Horſe, a Man, and a Sheep, are troubled with the ſame diſeaſes, they are alſo to be cured with the ſame remedies, and therefore Spleen-wort giuen vnto ſheep, as to a man and a Horſe (as wee haue already expreſſed) is the beſt remedy for this Malady.

Of the Feauers of Sheepe.

SOmetimes a ſhaking rage through an incenſed and an vnnaturall heat of the blood in the ſheepe begetteth in him a Feauer, the beſt remedy whereof is to let him bloud, according to theſe verſes;

Quin etiam iam dolor balantum lapſus ad oſſa,
Cum furit, atq; artus depaſcitur arida febris:
Profuit incenſos æſtus auertere: & inter
Ima ferire pedes ſalientem ſanguine venam,
Quam procul aut molli ſuccedere ſæpius vmbræ
Videris, aut ſummas carpentem ignauius herbas,
Extremamq; ſequi, aut medio procumbere campo
Paſcentem, & ſeræ ſolam decedere nocti.
Continuò ferro culpam compeſce: priuſquàm
Dira per incautum ſerpant contagia vulgus.

In which verſes the Poet defineth the ſignes of this diſeaſe and the cure. The ſignes he ſaith are ſolitarineſſe, and a careleſſe feeding, or biting off the top of his meat, following alwaies the hindmoſt of the flock, and lying down in the middle of the field, when others be a feeding, alſo lying alone in the night time, and therefore he wiſheth to let them bloud vnder the paſterne or ankle bone of their foot, but by often experiment it hath bin proued that to let them bloud vnder the eies or vpon the eares, is as availeable as in the legs, but concerning the Feauer we will ſay more in the diſcourſe of the Lambes.

M

Of the peſtilence or rottenneſſe of Sheepe.

THis ſickneſſe firſt of al commeth vnto Sheepe out of the earth, either by ſome earthquake, or elſe by ſome other peſtilent humor corrupting the vitall ſpirit, for *Seneca* writeth, that after the Citty *Pompeij* in *Champania* was ouerthrowne by an earth-quake in the winter time, there followed a peſtilence which deſtroyed ſixe hundered ſheep about that citty in ſhort time after, and this he ſaith did not happen through any naturall feare in them, but rather through the corruption of water and aire which lyeth in the vpper face of the earth, and which by the trembling of the earth is forced out, poyſoning firſt of all the beaſts becauſe their heads are downeward and feede vpon the earth; and this alſo will poyſon men if it were not ſuppreſſed and ouercome by a multitude of good aire which is aboue the earth. It were endleſſe to deſcribe all the euils that come by this diſeaſe, how ſome conſume away by crying and mourning, filling both fields and hils with their lamentations, leauing nothing behinde them, no not their skins or bowels for the vſe of man: For the cure whereof: Firſt change the place of their feeding, ſo that if they were infected in the woods or in a cold place, driue them to the hils or to ſunny warme fields, and ſo on the contrary, if in warme places & clement aire, then driue them to more turbulent and cold paſtures: remoue and change them often, but yet force them gently, waying their ſicke and feeble eſtate, neither ſuffering them to dye through lazineſſe and idleneſſe, nor yet to be oppreſſed through ouermuch labour. When you haue brought them to the place where you would haue them, there deuide them aſunder, not permitting aboue two or three together, for the diſeaſe is not ſo powerfull in a few as in a multitude; and be well aſſured that this remouing of the aire and feeding is the beſt phiſicke. Some do preſcribe three-leaued-graſſe, the hardeſt roots of reeds, Sand of the Mountaine, and ſuch other Hearbs for the remedy of this, but herein I can promiſe nothing certain, only the ſheapheard ought oftentimes to giue this vnto his ſheepe when they are ſound. I wil conclude therefore this diſcourſe of the peſtilence with the deſcription of *Virgil*;

Balatu pecorum, & crebris mugitibus amnes,
Arenteſq; ſonant ripæ colleſq; ſupini
Iamq; cateruatim dat ſtragem: atq; aggerat ipſis
In ſtabulis, turpi dilapſa cadauera tabo,
Donec humo tegere, ac foueis abſcondere diſcunt,
Nam neq; erat corijs vſus: nec viſcera quiſquam
Aut vndis abolere poteſt, aut vincere flamma.
Nec tondere quidem morbo, illuvieq; pereſa
Vellera, nec telas poſſunt attingere putres.

Verum etiam inuiſos ſi quis tentarat amictus
Ardentes papulæ, atq; immundus olentia ſudor
Membra ſequebatur: nec longo deinde moranti
Tempore, contactos artus ſacer ignis edebat.

It is reported by *Iohn Stowe*, that in the third yeare of *Edward* the firſt, and in *Anno* 1275. there was a rich man of Fraunce, that brought a ſheepe out of Spaine (that was as great as a calfe of two yeare olde) into Northumberland, and that the ſame ſheepe fell rotten, or to be infected with the Peſtilence, which afterward infected almoſt all the ſheepe of England: and before that time the peſtilence or rottenneſſe was not knowne in England, but then it tooke ſuch hold, and wrought ſuch effects, as it neuer was cleare ſince, and that firſt Peſtilence gaue good occaſion to be remembred, for it continued for twentie and ſixe yeares together. And thus much for this diſeaſe of the Peſtilence cauſed in England for the moſt part in moiſt and wet yeares.

Of Lice and Tikes.

IF either Lice or Tikes doe moleſt ſheepe, take the roote of a Maple tree, beate the ſame into powder, and ſeeth it in water, afterwards clip off the wooll from the backe of the ſheepe, and poure the ſaid water vpon the backe, vntill it hath compaſſed the whole body: ſome vſe for this purpoſe the roote of *Mandragora*, and ſome the rootes of Cypreſſe, and I find by good Authors, that all of them are equiuolent to rid the ſheep from theſe anoyances: to conclude therfore the diſcourſe of ſheeps diſeaſes, it is good to plant neare the ſheepe-coates, and paſtures of ſheepe, the hearbe *Alyſſon*, or wilde gallow-graſſe, for it is very wholeſome for Coates, and ſheepe, likewiſe the flowers of worme-wood dryed and beaten to powder giuen vnto ſheep with ſalt, doth aſſwage all inward diſeaſes and paines, and alſo purge them throughly.

The Iuice of Centorie is very profitable for the inward diſeaſes of ſheepe, & likewiſe the flowers of Iuey, the hoome tree hath foure kinds of fruite, two proper, the nut, and the grraine, two improper, the line, and hipheare, this hipheare is very profi able for ſheep, and it is nothing elſe but a confection made out of the barks of the hoome-tree. the word itſelfe is an Arcadian word, ſignifying no other thing then *viſcus* and *ſtelis*. Sheep alſo delight in the braunches of maiden-haire, and generally the wooll of ſheepe burned to powder and giuen them to drinke, is very profitable for all their inward diſe .ſes: And thus much ſhall ſuffice to haue ſpoken of the ſeuerall infirmities and ſickneſſes of ſheepe, which I deſire the Engliſh Reader to take in good part, wondering very much at the manyfold wits, and ſtirring pens of theſe daies, wherein I thinke our times may be compared to the moſt flouriſhing times that euer were ſince the worlds beginning; yet none haue aduentured to apply their times and wits for the explication of the ſeuerall ſickneſſes of ſheepe and cattell.

I know there are many Noble men, Knights, and Gentlemen of the land, and thoſe alſo which are very learned, that are great maſters of ſheepe and cattell, and I may ſay of them as the Prophet *Dauid* ſaith: *Their Oxen are ſtrong to labor, and their ſheepe bringeth forth thouſands and ten thouſands in their fieldes*: Whereby they are greatly inritched, and yet not one of them haue had ſo much commiſſeration, either towards the poore cattell in whoſe garments they are warmed, or charitie to the world.

For the better direction to maintaine the health of theſe creatures, as to publiſh any thing in writing for the benefite of *Adams* children, but ſuch knowledge muſt reſt in the breſts of ſilly Shepheards, and for the maſters either they know nothing, or els in ſtrange viſitation and mortalitie of their cattell, they aſcribe that to witchcraft and the diuell, which is peculiar to the worke of nature.

Horſes, Dogs, and almoſt euery creature, haue gotten fauour in Gentlemens wits, to haue their natures deſcribed, but the ſilly ſheepe better euery way then they, and more

neceſſary

neceſſary for life, could neuer attaine ſuch kindneſſe, as once to get one page written or indighted for the ſafegard of their natures, I do therfore by theſe preſence from my ſoule and ſpirit, inuite all Gentlmen and men of learning, not onely to giue their mindes to know the defects of this beaſt, but alſo to inuent the beſt remedies that nature can afford, for it is a token of higheſt mercy vnto bruite beaſts to feede them when they are hungry, and to recouer them when they are ſicke.

Columella and *Varro* two great Romanes, and ſuch as had attained to ſome of the greateſt place of the Common-wealth, being men of excellent wits and capacitie, yet had their names been forgotten & they neuer remembred, if they had not written of ruſtick and countrey matters, and it is no little honor vnto them to haue left that behind them in Print, or writing, which themſelues had obſerued from following the plough. Therefore it ſhal be no diſgrace for any man of what worth ſoeuer to beſtow his wits vpon the ſheep, for certainely it is no leſſe worthy of his wit, then it is of his teeth; and how neceſſarie it is for the nouriſhment of man, we all know to this daye, and beſides there is nothing that ſo magnifyeth our Engliſh Nation as the price of our Wooll in all the kingdomes of the World. But what account the auncients made of Sheepe, I will now tell you: for their greateſt men both Kings and Lordes were Sheapheardes, and therefore you which ſucceede in their places ſhall beſtow much leſſe labour in writing of ſheepe then they did in keeping: with the picture of a Sheepe they ſtamped their auncient mony, and it is reported of *Mandrabulus*, that hauing found a great treaſure in the earth, in token of his blind thankefulneſſe to God, did dedicate three pictures of Sheepe to *Iuno*, one of Gold, another of Syluer, and a third of Braſſe; and beſides the ancient Romans made the penalties of the lawes to be Oxen and Sheep, and no man might name an Oxe vntil he had named a ſheep.

Among the *Trogladites* they had their Wiues common, yet their Tyrants had lawes to keepe their wiues to themſelues, and they thought it a great penalty for the adultery of their wife, if the adulterer payed them a ſheepe.

The Poets haue a pretty fiction, that *Endimion* the Sonne of *Mercury* fell in loue with the Moone, who diſpiſed him, and that therefore he went and kept Sheepe: afterward the Moone fell in loue with his white Sheepe, and deſired ſome of them, promyſing to grant his requeſt, if he would gratifie her choyce: whereupon the Wiſe-man (as *Probus* writeth) deuided his flock into two partes, the whiter on the one ſide which had the courſer Wooll, and the blacker on the other ſide which had the finer Wooll, ſo the Moone choſe the white one, and graunted him her loue, whereupon *Virgill* thus writeth:

Pan munere niueo lunæ captum te luna fefellit.

It may appeare alſo in what great regard Sheepe were in auncient time, for that their Prieſtes made holy Water and ſacrifices for their ſantification, whereof I finde theſe relations, in *Gyraldus*, *Virgil*, and others. At the luſtration of Sheepe there was another manner of ſanctifieng then at other times, for the Sheapheard roſe betimes in the morning, and ſprinkled his Sheepe all ouer with Water, making a perfume round about the fold, with Sulphar, Sauine, Lawrell, Wine and fire, ſinging holy verſes, and making ſacrifice to the God *Pan*, for they did beleeue that by this luſtration the health of their Sheepe was procured, and all conſuming diſeaſes driuen away.

It is reported that when Sheepe of ſtrange colours were ſprinkled with this water, it ſignified great happineſſe to the princes of the people, and they were gifts for the Emperor, whereupon *Virgill* made theſe verſes;

Ipſe ſed in pratis, aries iam ſuaue rubenti
Murick, iam croceo mutabit vellera luto.

When men went to receiue anſwers of the Oracles, they ſlept all night in the skinnes of Sheep. There was a Noble ſacrifice among the Pagans called *Hecatombe*, wherein were ſacrificed at one time a hundred Sheepe at a hundered ſeueral alters.

It is reported of King *Ioſias*, that hee ſacrificed at one time twelue hundered Oxen, and eight and thirty hundered ſheepe, ſo great was the dignity of this beaſt, that God himſelfe placed in the death thereof one part of his worſhip: and whereas it was lawfull among the heathens to make their ſacrifices of Seepe, Goates, Swine, Oxen, Hennes,

and

and geeſe, they made reckoning that the lambe and the Kid was beſt of all, for that God was not pleaſed with the quantitie but with the qualitie of the ſacrifice. The auncient Egyptians for the honor of ſheepe, did neither eate nor ſacrifice them, and therefore we reade in holy Scripture, that the *Iſraelites* were an abhomination to the Egyptians, becauſe they both killed, and ſacrificed ſheepe, as all Diuines haue declared. There is a noble ſtory of *Clitus* who when he ſacrificed at the Altar, was called away by King *Alexander*, and therefore he left his ſacrifices and went to the King, but three of the ſheep that were appointed to be offered did follow after him, euen vnto the Kings preſence, whereat *Alexander* did very much wonder (and that not without cauſe,) for he called together all the wiſe men & South ſayers to know what that prodegy did fore-ſhew, whereunto they generally anſwered that it did fore-ſhew ſome fearefull euents to *Clitus*, for as much as the ſheepe which by appointment were dead, that is, ready to die, did follow him into the preſence of the King, in token that he could neuer auoid a violent death, and ſo afterwards it came to paſſe; for *Alexander* being diſpleaſed with him becauſe (as it is ſaid) he had raild on him in his drunkennes, after the ſacrifice commanded him to be ſlaine, and thus we ſee how diuine things may be collected from the natures of ſheep. Theſe things are reported by *Plutarch*, & *Pauſanias*. Another note of the dignity of ſheep, may be collected from the cuſtome of the *Lacedemonias*: When they went to the wars they droue their goats & their ſheep before them, to the intent that before they ioyned battell they might make ſacrifice to their Gods: the goats were appointed to lead the way for the ſheep, for they were droue formoſt, and therefore they were called *Catæades*, and on a time this miraculous euent fell out, for the wolues ſet vpon the flocks, & yet contrary to their rauening nature, they ſpared the ſheepe, and deſtroyed the goats; which notable fact is worthy to be recorded, becauſe that God by ſuch an example among the heathen Pagans, did demonſtrate his loue vnto the good in ſparing the ſheepe, and his hatred vnto the wicked in deſtroying the goates, and therefore he reſerued the ſheepe to his owne Altar:

Idibus alba Ioui, grandior agna cadit

So ſaith *Ouid*: *Nigram hiemi pecudem zephyris falicibus albam*.

So ſaith *Virgil*. And againe: *Huc caſtus Hibilla*
Nigrarum multo pecudum te ſanguine ducet.

To *Iupiter* and to the ſunne, they were wont to ſacrifice white ſheepe or lambes, but to *Pluto* and to the earth, they ſacrificed blacke ſheep or lambes, in token of deadnes: Therefore *Tibullus* writeth: *Interea nigras pecudes promittite Diti*

And *Virgil* ſaith: *Duc nigras pecudes ea prima piacula ſunto.*

When the Græcians ſent their ſpies to the tents of the Troyans, to diſcouer what order ſtrength, and diſcipline they obſerued: *Neſtor* and the ancients of *Greece*, vowed vnto the Gods for euery one of the captaines a ſeuerall gift, that was, *Oin melainan, thelen hyporrenon*, that is a black ſheep great with yong: the reaſon whereof is giuen by the *Scholiaſt*, they vowed (ſaith he) a blacke ſheep, becauſe the ſpies went in the night time, blackneſſe being an emblem of darkenes, and a ſheepe great with young becauſe of good fortune, for they ſpedde well in *Troy*. In *Apolonia* there were certaine ſheepe that were dedicated to the ſunne, and in the day time they fed neere the riuer in the beſt paſture, being lodged euery night in a goodly ſpatious caue neere the Cittie, ouer whom the greateſt men both for wealth, ſtrength, and wit, were appointed euery night to watch by turnes for their better ſafegard, and the reaſon of this cuſtody, and the great account made of theſe ſheepe, was for that the Oracle had commanded the *Apolonians* to do ſo vnto them, and make much of them: Afterwards *Euenius* a noble man among them keeping watch according to his turne, fell a ſleep, ſo that threeſcore of the ſaid ſheep were killed by wolues, which thing came in queſtion among the common magiſtrats to know the reaſon of that fact, & how it came to paſſe whether by negligence or by ſome other violent incurſion: *Euenius* being no waies able to defend it, was condemned to haue both his eies put out, that ſo he might be iudged neuer more worthy to ſee the light with thoſe eyes, which wold not wake ouer their charge, but winke and ſleep when they ſhould haue been open: and to conclude, I will but adde this one thing more, that whereas the Egyptians worſhipped the ſheep for a God, God permitted the ſame vnto the *Iews* to be eaten among cõmon & vulgar meats, and alſo to be burned at the Altar for ſacrifice; and whereas the ſaid Egyptians did not onely eat but ſacrifice ſwines fleſh, God himſelfe did forbid his people that they ſhould

Cœlius
Herodotus

neuer eate nor taſte of ſwines fleſh as an abhominable thing: by which he ſignifieth how contrarie the precepts of men are to his owne lawes, for that which hee forbiddeth, they allow, and that which they allow, he forbiddeth; and therefore how farre the people of God ought to be from ſuperſtition, and from the traditions of men, is moſt manifeſt by this compariſon, for that was neuer ſanctified that came not into the Temple, and that was neuer lawfull which was not approoued by God: and thoſe things which in his law haue greateſt appearance of crueltie, yet are they more iuſt and equall then the moſt indifferent inuentions of men, which ſeeme to be ſtuffed out with mercie, and gilted ouer with compaſſion.

And theſe things moſt worthy Readers, I haue thought good to expreſſe in this place for the dignitie and honourable account which the greateſt men of the world in former times haue made of ſheepe, and thereby I would incite and ſtir you vp, if it were but one noble ſpirited learned man, which is furniſned with witte, meanes, and opportunitie, to diue and pierce into the ſecrets of Engliſh ſheepe, and Shepheards, and to manifeſt vnto the world the beſt, and moſt approoued meanes and medicines, for the propulſing and driuing away of all manner of diſeaſes from thoſe innocent profitable beaſts, and for their conſeruation in all manner of health and welfare.

I am ſorry that our times are ſo farre poyſoned with couetouſneſſe, that there is no regard of God, man, or beaſt, but onely for profit and commoditie: for as for the ſeruice of God we ſee that the common deuotion of men, and practiſe of their religion, is founded vpon a meer hope that therfore God wil better proſper them in worldly affaires, and if it were not for the reward in this world, the profeſſors of religion would not be halfe ſo many as now they are; and that is true in them which the diuell ſlaunderouſly obiected to *Iob*, *namely that they doe not ſerue God for nothing*, and they had rather with *Dines* haue the diuels fauour in rich garments and delicate fare, then with *Lazarus* with miſery and contempt, enioy the fauour of God, and to ſet vp their hopes for an other world. As for men we ſee that the ſonne loueth his Father but for patrimony, and that one man maketh much of an other, for hope to receaue benefite and recompence by them; and therefore it is no maruell if the ſilly beaſtes haue obtained ſo little mercy, as to be loued, not becauſe they are Gods creatures, but for that they are profitable and ſeruiceable for the neceſſities of men: for this cauſe you nouriſh them, and not like the *Apolonians* aforetold for the Oracles ſake, but for their fleeces and their fleſh. Therefore if you haue any compaſſion, learne how to helpe their miſeries, and publiſh them to the world for the general benefite, for he cannot be good which is not mercifull vnto a beaſt, and that mercie doth eaſily die which groweth but in one hart of one mortall man.

There were a company of people in Egypt called *Lycopolita*, who worſhipped a wolfe for a God, and therefore they alone among all the *Egyptians* did eate ſheepe, becauſe the Wolfe did eate them; euen ſo I can make no better reckoning of thoſe men that nouriſh ſheepe for their profit onely, then I do of the *Lycopolitas*, which worſhipped a Wolfe, for ſuch men haue no other God but their belly, and therefore I truſt theſe reaſons ſhall perſwade ſome one or other to write a larger diſcourſe of our Engliſh ſheepe.

Of the ſeueral commodity and vtility comming by Sheepe & firſt of their fleſh.

Now in the next place we are to diſcourſe of the vtilities that commeth by ſheep, for as it is the meekeſt of all other beaſtes, ſo as the rewarde of meekeneſſe, there is no part of him but is profitable to man: his fleſh, blood, and milke is profitable for meat, his skin and wooll both togither and aſſunder for garments, his guts and intrals for Muſicke, his hornes and hooues for perfuming and driuing away of Serpentes, and the excrements of his belly and egeſtion or dung, for the amending and enriching of plowed lands, and for theſe occaſions did the Egyptians worſhip it for a God, for that they could ſee no creature in the world, but had ſome parts altogither vnprofitable vnto men, but in this they found none at all.

Firſt of al therefore to beginne with their fleſh, although Phyſitians haue their ſeuerall conceites thereof, as *Galen*, (who ſaith) that the fleſh of Hares is better then the fleſh of Oxen and Sheepe: and *Simeon Sethi*. who being forced to confeſſe the goodneſſe of Mutten or Sheepes-fleſh in the beginning and middle of the ſpring, (yet writeth) that it is ful of ſuperfluities and euil iuice, and hurtfull to al flegmy and moiſt ſtomackes. *Creſcentienſis*

ſis alſo writeth, that the fleſh of a Sheepe hath an vnpleaſant taſt through ouermuch humidity, and fit for none but for country-labouring-men: Indeed I graunt the opinion of *Platina*, who writeth thus concerning Rams: *Ouem arietem dentibus ne attingas, non modo enim eius caro non prodeſt, verum etiam vehementer oueſt*, that is, That Rammes fleſh wee ought neuer to touch, for it is not onely vnprofitable, but it is much hurtfull: yet in England the fleſh of Rammes is vſually eaten, either through the craft or ſubtilty of the butchers, or elſe through couetouſnes. But in many houſes (as I haue hearde) there is a kind of Veniſon made of the fleſh of Rammes, which is done by this meanes: Firſt they take the Ramme (and beat him with ſtripes on all parts til the fleſh grow redde, for ſuch is the nature of the blood, that it wil gather to the ſicke affected places, and there ſtande to comfort them, ſo by this meanes after the Ramme is killed the fleſh looketh like Veniſon: But as in other diſcourſes, namely, Hares and Conies, wee haue already ſhewed our hatred of all cruel meates, ſo alſo I vtterly diſlike this, for if it be not ſufficient to kill and eat the beaſt, but firſt of all put it to Tyrrannical torments, I cannot tell what wil ſuffice, except we will deale with beaſtes, as PILATE did with CHRIST, who was firſt of all whipped and crowned with thornes, and yet afterward did crucifie him.

But for the taking away of that Rammy humour and ranke moiſtnes which is founde in the Male-ſheep, they vſe to geld them when they are young and ſucke their dammes, or elſe within the compaſſe of a yeare after their yeaning, whereby the fleſh becommeth ſo temperate, ſweet, and ſauoury, as any other fleſh in the worlde; and if they paſſe a yeare, then do they vſe to knit them, and ſo in time their ſtones deprined of nouriſhment from the body by reaſon of knitting, do drie and conſume away, or vtterly fall off, whereby the whole fleſh of the beaſt is made very ſeaſonable and wholeſome: It is granted by al, that when they are young, that is to ſay a yeare old, their fleſh is very wholeſome, & fit for noriſhment of mans nature, but that they increaſe much phlegme, which euil is alaied by eating Viniger and drinking wine vnto it. In many places they ſalt their Muttens when they are killed, and ſo eat them out of the pickle, or elſe roaſt them in the ſmoake like Bacon. Within the territory of HELVETIA, there is a publicke law whereby the Butchers are forbidden to buy any forren ſheep, after the feaſt of Saint Iames, that is, the fiue and twentie day of Iuly, for although that after that time they grow fat, yet is their fleſh then leſſe wholeſome, and their fatte more hurtful, then that which is gotten in the ſpringe of the yeare.

It were needleſſe for me to ſet downe the diuiſion of a deade ſheepe into his quarters, ſhoulders, legges, loines, rackes, heades, and purtinances, for that they are commonly knowne, and the relation of them can miniſter ſmal learning to the reader, but euery part hath his vſe, euen the blood that is taken from him when his throat is cut, hath his peculiar vſe for the noriſhment of man, and aboue al other thinges the fat of his loines commonly called his ſewet wherein it excelleth al other beaſts whatſoener for their reines, are couered al ouer with fat.

of their milk. Their is no leſſe vſe of their milke not onely for young, but for old perſons, and aſwel for the rich to beautifie their tables, as for the poore to ſerue their hungry appetites, and there be ſome people in Affricke that haue no corne in al their country, and therefore inſteede of bread, their common food is milke, the goodneſſe whereof is thus expreſſed by *Fierra*.

Quod præſtat? Capræ, poſt? Oues, inde boues.

Euermore the milke of an Ewe is beſt that is neweſt and thickeſt, and that which commeth from a blacke Sheepe is preferred before that which is milked from a white, and generally there is no beaſt whereof we eate but the milke thereof is good and nouriſhable, therefore the milke of ſheepe is preferred in the ſecond place, and there is no cauſe that it is put in the ſecond place but for the fatneſſe thereof, otherwiſe it deſerued the firſt, for as the fatneſſe maketh it leſſe pleaſant to the palate and ſtomack of man, yet is it more pretious for making of Cheeſe; and we haue ſhewed already that in ſome places as in the Iſland *Erythrea*, the milk of a Sheep yeildeth no whaie, and that they can make no cheeſe therof, but by mingling abundance of water with it; they make abundance of cheeſe in the Apenine

Apenine hils, and in *Lyguria*: the Cheese of *Sicilia* is made of Goates and sheepes milke, and generally Cheese made of sheepes milke is the better the more new it is. The nature of a sheepe is to giue milke eight moneths togither, and in Italy they make Butter also of the milke of sheepe, al the Summer time vnto the feast of Saint *Michaell* they milke them twice a day, but after that, vntil they coople with their Rammes they milke them but once a day, the faults of cheeses made of their milke is either because they are ouer dry or hollow, and full of eyes and holes, or else clammy like burd-lime, the last proceedeth from the want of pressing, the second through ouermuch salt, and the third by ouermuch drying in the Sun. And thus much shal suffice to haue spoken of those things in sheep which are fit to be eaten.

In the next place we come to discourse of their wool, and of the shearing or clipping of sheepe, for although their flesh be pretious, yet it is not comparable in value to their fleeces, for that when they are once dead they yeild no more profit, but while they liue, they are shoarne once or twice a yeare, for in Egypt they are shoarne twice a year, and also in some parts of Spaine. And it appeareth that in auncient times there were great feasts at their sheepe-shearings, as is apparant in the holy scripture in many places, and especially by the History of *Absalon*, who after he had once conceiued malice against his Brother *Ammon*, he found no opportunity to execute the same, vntill his sheepe shearing-feast, at which time in the presence of all his brethren the kings sons (euen at dinner) when no man suspected harme, then did *Absalon* giue a signe to his wicked Seruants to take away his life, which they performed according to their maisters malice.

It appeareth by the wordes of Pliny who writeth thus, *Oues non vbiq; tondentur durat quibusdam in Locis vellendi mos, qui etiam nunc vellunt ante triduo ieiunas habent quo languida minus radices lanæ retinent*: That is, Sheepe are not euery where shoarne, for yet vnto this time in many places they do commonly obserue the old custome of pulling the wooll off from the sheepes backe, and they which doe now pull the wooll and not sheare it, do alwaies cause their sheepe to fast three daies before, that so being made weake the roots of the wooll may not sticke so fast, but come off more easily.

And indeed I am confirmed in this opinion by the Latine word *Vellus* which signifieth a fleece, which can bee deriued from no other Radixe or Theame, nor admit any other manner or kinde of notation, then *A vellendo*, that is, from pulling.

Cato also in his booke of Originalles writeth thus, *Palatini collis Romæ altera pars velleia appellata fuit, à vellenda lana ante Hetruscam tonsuram incolis monstratam*, That is, to say: There was one part of the hill *Palatine* at *Rome*, which was called *Velleia* from the pulling of wooll, for it was their custome there to pull their wooll, before the inhabitauntes learned the *Hitrutian* manner of shearing sheep, by which testimony we see euidently the great torment that the poore sheepe were put vnto when they lost theyr fleeces, before the inuention of shearing, for it is certaine by the auncient pictures and statues of men that there was no vse of shearing either haire or wooll, from men or sheepe.

But the haire of men grew rude, and in length like womens, and sheepe neuer lost their fleeces but by pulling off, and therefore *Varro* writeth, that foure hundred and fifty yeares after the building of Rome there was no Barber or sheep-shearer in al Italy, and that *Publius Ticinius Menas* was the first that euer brought in that custome among the Romans, for which there was a monument erected in writing in the publicke place at *Ardea*, which vntill his time was there sincerely preserued.

Now concerning the times and seasons of the yeare for the shearing of sheepe, it is not onely hard, but also an impossible thing to set downe any general rule to hold in al places. The best that euer I read is that of *Didimus*. *Nec frigido ad huc, nec iam æstiuo tempore, sed medio vere Oues tondendæ sunt*, That is, sheepe must neither bee shoarne in extreame colde Weather, nor yet in the extreame heate of Summer, but in the middle of the spring.

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In ſome hot countries they ſheere their ſheepe in Aprill, in temperate countries they ſheere them in Maie, but in the cold countries in Iune, and Iuly, and generally the beſt time is betwixt the vernall equinoctium, & the ſummers ſolſtice, that is before the longeſt day, and after the daies & nights be of equall length, there be ſome that ſheere their ſheep twice in a yeare, not for any neceſſitie to disburden the beaſt of the fleece, but for opinion that the often ſhearing cauſeth the finer wooll to ariſe, euen as the often mowing of graſſe maketh it the ſweeter. In the hot countries the ſame day that they ſheere their ſheepe they alſo annoint them ouer with oyle, the leeze of old wine, and the water wherein hops are ſod, and if they be neere the ſea ſide, three daies after they drench them ouer head and eares in water, but if they be not neere the ſea ſide, then they waſh them with raine water ſod with ſalt; and hereby there commeth a double profit to the ſheepe: Firſt, for that it will kill in them all the cauſe of ſcabs for that yeare, ſo as they ſhall liue ſafe from that infection: and ſecondly, the ſheepe doe thereby grow to beare the longer and the ſofter wooll. Some do ſheare them within doores, and ſome in the open ſunne abroad, and then they chuſe the hotteſt and the calmeſt daies, and theſe are the things or the neceſſary obſeruations, which I can learne out of the writings of the auncients about the ſhearing of ſheepe.

Columella.

Palladius Celſus

Now concerning the manner of our Engliſh nation, and the cuſtomes obſerued by vs about this buſineſſe, although it be needleſſe for me to expreſſe, yet I can not containe my ſelf from relating the ſame, conſidering that we differ from other nations. Firſt therefore, the common time whereat we ſheare ſheepe is in Iune, and lambes in Iuly; and firſt of all we waſh our ſheepe cleane in running ſweete waters, afterward letting them dry for a day or two, for by ſuch waſhing all the wooll is made the better and cleaner: then after two daies we ſheare them, taking heede to their fleſh, that it be no maner of way clipped with the ſheares, but if it be, then doth the ſhearer put vpon it liquid pitch, commonly called Tarre, whereby it is eaſily cured and kept ſafely from the flies. The quantitie of wooll vpon our ſheep is more then in any other countrey of the world, for euen the leaſt among vs (ſuch as are in hard grounds) as in Norfolke, the vpper moſt part of Kent, Hertfort-ſhier, and other places, haue better and weightier fleeces then the greateſt in other nations: and for this cauſe the forraine and Latine Authors doe neuer make mention of any quantitie of wooll they ſheare from their Sheep, but of the quallitie.

Shearing time in England.

The quantitie in the leaſt is a pound, except the ſheep haue loſt his wooll, in the middle ſort of ſheepe two pounds or three pounds, as is vulgar in Buckingham, Northampton, and Leiceſter ſhieres; But the greateſt of all in ſome of thoſe places, and alſo in Rumney marſh in Kent, foure or fiue pounds: and it is the manner of the Shepheards and ſheepe maſters to wet their Rams, and ſo to keepe their wooll two or three years together growing vpon their backs, and I haue credibly heard of a Sheepe in Buckingham-ſhiere in the flocke of the L. P. that had ſhorne from it at one time, one and twentie pound of wooll. After the ſhearing of our ſheepe, we doe not vſe either to annoint or waſh them, as they doe in other nations, but turne them foorth without their fleeces, leauing them like meadowes new mowen, with expectation of another fleece the next yeare. The whole courſe of the handling of our ſheepe is thus deſcribed by the flower of our Engliſh-Gentlemen husbands maſter *Thomas Tuſſer*.

Waſh Sheepe for the better where water doth runne,
And let him goe clanely and dry in the Snnne
Then ſheare him and ſpare not, at two daies an end,
The ſooner the better his corps will amend,
Reward not thy Sheepe when yee take off his coate
With twitches, and flaſhes as broad as a groat:
Let not ſuch vngentleneſſe happen to thine
Leſt flie with her gentles doe make him to pine,
Let Lambes goe vnclipped till Iune be halfe worne,
The better the fleeces will grow to be ſhorne,
The Pye will diſcharge thee for pulling the reſt,

The lighter the Sheepe is, then feedeth it beſt.

And in another place of the husbandry of ſheepe he writeth thus:

Good farme and well ſtored, good houſing and dry,
Good corne and good dairy, good market and nigh,
Good Sheapheard, good till man, good Iack and good Gill,
Makes husband and huſwife their coffers to fill:
Let paſture be ſtored and fenced about,
And tillage ſet forward as needeth without.
Before you do open your purſe to begin,
With any thing doing for fancy within,
No ſtoring of paſture with baggagely tit,
With ragged and aged as euill as it:
Let carren and barren be ſhifted away,
For beſt is the beſt, whatſoeuer you pay.

And in another place ſpeaking of the time of the yeare for gelding Rams, and ſelling of wooll which he admoniſheth ſhould be after *Michelmas*, he writeth thus:

Now geld with the gelder, the Ram and the Bull,
Sew ponds, amend dams, and ſell Webſter the wool.

But of the milking of ſheepe he writeth thus:

Put Lambe fro Ewe, to milk a few,
Be not to bold, to milke and fold,
Fiue Ewes alow, to euery Cow,
Sheepe wrigling taile, hath mads without faile.

And thus far *Tuſſer*, beſides whom I find little diſcourſe about the husbandry of Sheepe in any Engliſh Poet. And for the concluſion or rather farther demonſtration of this part, concerning the quallity of our Engliſh wooll, I can vſe no better teſtimony then that of worthy M. *Camden*, in his *Brittannia*, for writing of Buckinghamſhire he vſeth theſe words: *Hac tota fere campeſtris eſt, ſolo item argillaceo tenaci & foecundo, Papuloſis pratis innumeros ouium greges paſcit, quarum mollia & tenuiſſima vellera ab Aſiaticis vſq; gentibus expetuntur.* That is to ſay, The whole county of Buckingham is of a clammy, champaigne, fertile ſoile, feeding innumerable flocks of ſheep with his rich and well growen paſtures or meddowes, whoſe ſoft and fine fleeces of wooll are deſired of the people of Aſia; For we know that ſuch is the trade of Marchandiſe and tranſportation of Engliſh cloath, the rare fineneſſe, and ſmoothneſſe thereof is admired in Aſia; namely, in *Paleſtina*, and other kingdomes of the Turke, and therefore they haue Engliſh houſes of Marchants, both at *Aleppo*, *Tripoli*, and other places. Againe ſpeaking of *Lemſter ore*, or *Lemſter* wooll in Herfordſhire, he writeth thus: *Sed ei precipua hodie gloria eſt a lana in circum vicinis agris (Lemſter ore vocant) cui excepta Apula & Tarentina, palmam deferunt Europæi omnes.* The greateſt glory of that ſoile is in their wool, which ariſeth from ſheep, feeding in the fildes and paſtures adioyning thereunto, (which wooll they call *Lemſter ore*) and all Chriſtendome yealdeth praiſe and price vnto it next after the *Apulian* and *Tarentinian* wooll.

The value of Engliſh wool and the vſe thereof

And indeed ſo ſweet is the gaine that commeth by ſheep, that in many partes of the land there is a decay of tillage and people, for their maintenance, and therefore the ſaide M. *Camden* ſaith moſt worthily, euen like himſelfe, that is honeſt and vnpartiall in all his writings, for in the beginning of his deſcription of Northamtonſhire, where I thinke aboue all parts depopulation and deſtroying of townes is moſt plentiful, (ſo that for Chriſtians now you haue ſheepe, and for a multitude of good houſe-holders, you ſhall haue one poore Sheapheard ſwaine and his Dogge lyuing vppon forty ſhillinges a yeare, or little more,) hee writeth in the wordes of *Hythodæus* after the commendation of the Sheep and Wooll of that Country: *Ouibus oppleta & quaſi obſeſſa, quæ (vt Hythodæus ille dixit) tam miles eſſe tamque exigno ali ſolebant, nunc (vti fertur) tam educes atque indomitæ eſſe corperunt vt homines deuorent, ipſos agros, domos oppida vaſcent, ac depopulentur:*

which words I canot better engliſh then in the words of an *Epigrammatarian* in our ages, for to this effect, according to my remembrance he writeth,

Sheepe haue eate vp our paſtures, our meddowes, and our downes,
Our Mountaines, our men, our villages and Townes;
Till now I thought the common prouerb did but ieſt,
That ſaies a blacke ſheepe is a biting beaſt.

Concerning the goodneſſe of engliſh wool, and the difference of it from others, the reaſon is well giuen by *Geſner* and *Cardan*: *Lanæ earum molles & criſpæ ſunt, ideoq; nunc vt olim mileſia celebratur nec mirum cum nullum animal venenatum mittat Anglia, & ſine luporum metu pecus vagetur nulli enim in Anglia hodie lupi reperiuntur, Rore cæli ſitim ſedant greges ab omni alio potu arcentur quod aquæ ibi ouibus ſint exitiales.* That is to ſay, The wool of Engliſh ſheep is ſoft and curled, and therefore it is now commended as highly as euer was the *Meletian* wooll in ancient time, and not without iuſt cauſe, for they are neither anoid with the feare of any venemous beaſt, nor yet troubled with Wolues, and therefore the ſtrength of their nature and peaceable quiet wherin they liue, doth breed in them the better wooll; and beſides they neuer drinke, but quench their thirſt with the dew of heauen: And thus much for the diſcourſe of Engliſh wooll.

The wool of other countries.

I am neuer able ſufficiently to deſcribe the infinite commodities that come vnto men by wooll, both for gardens, for hangings, for couerings, for hats, and diuers ſuch other things, and therfore it ſhal not be vnpleaſant I truſt vnto the reader, to be troubled a little with a farther diſcourſe heereof, if I blot ſome paper in deſcribing the quality of the beſt wooll in other nations. Firſt of al therefore we are to remember theſe two things that the beſt wooll is ſoft and curled, and that the wool of the old ſheep is thicker and thinner then the wooll of the younger, and the wooll of the ram followeth the ſame nature, of whom we will ſpeake more in his ſtory. Onely in this place our purpoſe is to expreſſe the examination of wooll as we finde it related by Authors, according to their ſeuerall countries. Therfore as we haue ſaid already out of M. *Chambdens* report, the *Tarentinian* and *Apuleian* wooll muſt haue the firſt place, becauſe the ſheep of thoſe countries liue for the moſt part within doores, and beſides that, are couered with other skins. In Spaine they make greateſt account of the blacke wooll, and it appeareth by good Hiſtory, both in our Engliſh chronicle and others, that the ſheepe of Spaine were of no reckoning til they were ſtored with the breed of England. There is a little country called *Pollentia* neare the Alpes, of the wooll whereof *Martial* maketh mention, as alſo of the *Canucine* red wooll, and therefore *Ouis Canucina* was an Emblem for pretious wooll, his verſes are theſe:

Non tantum pullo, lugentes vellere lanas,
Roma magis fuſſis veſtitur gallia ruffis
Canucinatus noſtro ſyrus aſſere ſudet.

We haue ſpoken already of the wooll of *Iſtria* and *Liburnia*, which if it were not for the ſpinning in Portugall, and the web-ſters Art thereupon, it were no better for cloth then haire. *Strabo* writeth, that the wooll of *Mutina*, whereby he meaneth all the country that lyeth vpon the riuer *Scutana*, is very ſoft and gentle, and the beſt of Italy; but that of *Liguria* and *Myllain*, is good for no other vſe but for the garments of ſeruants.

About *Padua* their wooll is of a meane price, yet they make of it moſt pretious workes of Tapiſtry, and Carpets for tables, for that which was rough and thicke in ancient time was vſed for this purpoſe, and alſo to make garments, hauing the ſhags thereof hanging by it like rugs. There is a citty called *Feltrum*, and the wooll thereof by the Marchants is called *Feltriolana*, felt-wooll, they were wont to make garmentes hereof neither wouen nor ſewed, but baked together at the fire like hats and caps, whereof *Pliny* writeth thus: *Lanæ & per ſe coactæ veſtem faciunt, & ſi addatur acetum etiam ferro reſiſtunt imo vero etiam ignibus nouiſſimo ſui purgamento quippe ahenis coquentium extracte indumentis vſu veniunt gallearum vt arbitror inuento, certe gallicis hodie nominibus diſcernuntur.* Wooll hath this property, that if it be forced together it will make a garment of it ſelfe, and if vineger be

bee put vnto it; it will beare off the blow of a ſword, dreſſed at the fire and purged to the laſt, for it being taken off from the brazen coffer whereon is was dreſſed, it ſerued for clothing, being as hee thought an inuention of the Gals, becauſe it was knowne by French names, and from hence we muſt ſee the beginning of our felt-hats. The *Betican* wooll is celebrated by *Iuuenall*, when he ſpeaketh how *Catullus* fearing ſhipwrack, was about to caſt him out into the water;

Infecit natura pecus, ſed & egregius fons,
Viribus occultis & Bæticus adiuuat aer.

For the colour of Wooll in that country groweth mixed, not by any art, but naturally through their food, or their drinke, or the operation of the aire. The *Lauoditian* wooll is also celebrated, not onely for the ſoftneſſe of it, but for the colour, for that it is as blacke as any Rauen, and yet there are ſome there of other colours, and for this cauſe the Spaniſh wooll is commended, eſpecially *Turditania*, and *Coraxi* (as *Strabo* writeth,) for hee ſaith the glaſſe of the wooll was not onely beautifull for the purity of the blacke, but alſo it will ſpin out into ſo thin a thread as was admirable, and therefore in his time they ſold a ram of that countrey for a tallent. I may ſpeake alſo of the wooll of *Parma*, and *Altinum*, whereof *Martiall* made this diſticon; Of the colors of wooll

Velleribus primis apulia: Parma ſecundis
Nobilis altinum tertia laudat ouis.

We may alſo read how for the ornament of wooll, there haue bin diuers colours inuented by art, and the colours haue giuen names to the wool, as *Simatulis lana*, wooll of Sea-water-colour, ſome colour taken from an *Amethiſt* ſtone, ſome from brightneſſe or clearneſſe, ſome from Saffron, ſome from Roſes, from Mirtles, from Nuts, from Almonds, from Waxe, from the Crow, as *Colorcoraxicus*, and from the purple fiſh, as from the *Coliſſine*, or the *Tyrean*, whereof *Virgill* writeth thus;

Hæ quoq; non cura nobis leuiore tuendæ,
Nec minor vſus erit, quamuis Mileſia magno,
Vellera mutentur tyrios in cocta rubores.

From hence commeth the chalke colour, the Lettice colour, the Loote-tree-root, the red colour, the Azure colour, and the ſtar-colour. There is an Herb called Fullers-herb, which doth ſoften wooll, and make it apt to take colour, and whereas generally there are but two colours, black and white that are ſimple, the ancients not knoing how to die wool, did paint it on the outſide for the triumphing garments, in *Homer* wore painted garments. The *Phrigian* garments were colours wrought with needle-worke, and there was one *Attalus* a King in *Aſia*, which did firſt of all inuent the weauing of wooll and gold together, whereupon came the name of *Veſtis Attalica*, for a garment of cloath of gold.

The *Babilonians* and the *Alexandrians* loued diuerſity of colours in their garments alſo: and therefore *Mettellus Scipio* made a law of death againſt all ſuch as ſhould buy a *Babiloniſh* garment, that was carpets or beddes to eate vpon for eight hundered *Ceſterſes*. The ſhearing of cloth or garments made of ſhorne cloth, did firſt of all begin in the daies of S. *Auguſtine*, as *Feniſtella* writeth. The garments like poppies had the original before the time of *Lucilius* the Poet, as he maketh mention in *Tarquatus*. There was a faſhion in ancient time among the Romans, that a diſtaffe with wooll vpon it, was carried after virgins when they were going to be married: the reaſon therof was this (as *Varro* writeth) for that there was one *Tanaquilis* or, *Cayea cecilia*, whoſe diſtaffe and wooll had endured in the Temple of *Sangi* many hundered yeares, and that *Seruius Tullus* made him a cloke of that wooll, which he neuer vſed but in the temple of Fortune, and that that garment afterwards continued fiue 500 & 60. years, being neither conſumed by moaths, nor yet growing threadbare, to the great admiration of all which either ſaw it or heard of it. And thus much I thought good to adde in this place concerning the diuerſity of wooll, diſtinguiſhed naturally according to ſeuerall regions, or elſe artificially after ſundry tinctures. Likewiſe of the mixing and mingling of Wooll one with another, and diuerſities of garmentes, and laſtly The laſting of wooll.

laſtly of the laſting and enduring of wooll and garments, for it ought to be no wonder vnto a reaſonable man, that a woollen garment not eaten by mothes, nor worne out by vſe, ſhould laſt many hundered yeares, for ſeeing it is not of any cold or earthly nature, but hot and dry, there is good cauſe why it ſhould remaine long without putrification: and thus much inſtead of many things for the wooll of ſheepe.

The vſe of ſheep-skins

As we haue heard of the manifold vſe of the Wooll of Sheepe, ſo may we ſay very much of the skins of Sheep for garments and other vſes: and therefore when the wool is detracted and pulled off from them, they are applyed to Buskins, Breſt-plates, Shooes, Gloues, Stomachers, and other vſes, for they are alſo dyed and changed by tincture into other colours, & alſo when the wool is taken off from them, they dreſſe them very ſmooth and ſtretch them very e thin, whereof is made writing parchment, ſuch as is commonly vſed at this day in England, and I haue knowne it practiſed at *Tocetour*, called once *Tripontium* in the county of Northampton: and if any part of it will not ſtretch but remaine ſtiffe and thicke, thereof they make writing tables, whereon they write with a penſil of iron or Braſſe, and afterward deface and race it out againe with a ſpunge or linnen cloath: Here of alſo (I mean the skins of ſheep) commeth the coueringes of bookes, and if at any time they be hard, ſtubborne, and ſtiffe, then they ſoften it with the ſheepes-ſewet or tallow.

The bones of Sheep haue alſo their vſe and employment for the hafting of knifes. The Rhætians of the vrine of ſheep do make a kind of counterfeit of Nitre. And *Ruſtus* ſaith, that if a man would change any part of his Horſes haire, as on the forehead, take away the black haires and put them into white, let him take a linnen cloth and wet it in boyling milk of ſheep, and putt it ſo whot vpon the place that he would haue changed, ſo oftentimes together til the haire come off with a little rubbing, afterward let him wet the ſame cloth in cold ſheeps milke, and lay it to the place two or three daies together, and the haire will ariſe very white, thus (ſaith he:) and there are certain flyes or mothes which are very hurt full to gardens, if a man hang vp the panch of a ſheepe, and leaue for them a paſſage or hole into it, they will all forſake the flowers and hearbs, and gather into that ventrickle, which being done two or three times together, make a quit riddance of all their hurts, if you pleaſe to make an end of them.

Ruellius

The Swallowes take off from the backes of Sheepe flockes of Wooll, wherewithal the prouident Birds do make their neſtes to lodge their young ones after they bee hatched.

Of the dung of ſheepe.

With the dung of Sheepe they compaſſe and fat the earth, it beeing excellent and aboue all other dung neceſſary for the benifit and encreaſe of Corne, except Pigeons and Hens dung which is whotter, and the ſandy land is fitteſt to be amended with Sheeps dung, alſo plants and trees if you mingle therewith aſhes.

The inward qualities of ſheepe and their moral vſes *Hermolaus*

Now we are to proceed to the gentle diſpoſition of Sheep, and to expreſſe their inward quallities and morall vſes, and firſt of all conſidering the innocency of this beaſt, I marualle from whence the *Gortynian Cretan* cuſtome proceeded, which cauſed adulterers for their puniſhment to ride throughout the whole Citty crowned with Wooll, except that ſo they might fignifie his tender and delicate effeminacy; and therefore as ſome are crowned with gold in token of vertue and valiant acts, ſo vice (eſpecially the wantoneſſe of the fleſh) deſerueth to be crowned with wooll for the looſeneſſe and beaſtlineſſe thereof, not becauſe ſuch a crowne was a ſufficient puniſhment, for an opprobry and continuall badge of ignomny, euen as forgerers and periured perſons ride with papers on their heads, vpon bare horſe backs, and ſo forth.

Aratus.

By the behauiour of Sheepe at their rutting or ramming time the Sheapheardes obſerue tempeſts, raines, and change of weather. If they be very luſtfull and leape often vpon their females, but if they be ſlow and backward, then is the poore naked man glad, for that thereby hee conceiueth hope of a gentle Winter, and temperate weather. Alſo if in the ende of Autumne they ſtampe vppon the grounde with their feete, it betokeneth hard weather, colde Winter, much Froſt and Snow, about the time of the firſt ryſing of the *Pleiades* or ſeauen Starres. Which thing is thus poetically expreſſed by *Auienus*;

——Si denig; terram,
Laniger æ fodiant caput aut tendantur in arctos,
Cum madidus per marmora turbida condit,
Pleiadas occasus, cum brumæ in frigora cedit,
Frugifer Autumnus, ruet æthra concitus Imber.

Concerning the ſimplicity of ſheep, I muſt ſay more, and alſo of their innocency, yet the ſimplicity thereof is ſuch, and ſo much, that it may well be termed folly, or *Animal ineptiſsimum*, for *Ariſtotle* writeth thus of it: *Repit in deſerta ſine cauſa, hyeme obſtante ipſum ſæpe egreditur ſtabulo, occupatum à niue, niſi paſtor compulerit, abire non vult, ſed perit deſiſtens, niſi mares à paſtore ducantur ita enim reliquum grex ſequitur.* That is, Without cauſe it wandereth into deſert places, and in the winter time when the aire is filled with cold windes, and the earth hardened with hoare froſtes, then it forſaketh and goeth out of his warme coate or ſtable, and being in the cold Snow, there it will tarry and periſh, were it not for the care of the Sheapheard, for he taketh one of the Rams by the hornes, and drawerh him in a doores, then do all the reſidue followafter. They are alſo very obedient to the voice and cal of the ſheapheards, and to the barking and cry of their Dogs, and no leſſe is their loue one toward another, euery way commendable, for one of them pittieth and ſorroweth for the harme of another, and when the heate of Sunne offendeth them, *Albertus* writeth, that one of them interpoſeth his body to ſhaddow the other.

Their dam or Ewe loueth her Lambe, and knoweth it by ſmelling to the hinder partes, and if at any time the dam do not loue or make reckoning of her young one, they giue hir the Hearbe Penny wort or Water-wall to drinke in water, and then as the *Scholiaſt* affirmeth, naturall affection increaſeth in hir. Of the fooliſhneſſe of ſheep, ther was an Emblem to ſignifie by a man riding vpon a golden fleece, one ruled by his ſeruant or wife;

Tranat aquas reſidens pretioſo in vellere Phryxus,
Et flauam impauidus per mare ſcandit ouem.
Ecquid id eſt? vir ſenſu hebeti ſed diuite gaza.
Coningis aut ſerui quem regit arbitrium.

And therefore *Ariſtophanes* reprouing the ſtolidity of the *Athenians*, calleth them ſheepe: And *Origen* writing vpon *Leuiticus* ſaith: *Ouiũ immolatio affectuum ſtultorum, & irrationabilium correctio.* The ſacrificing and killing of ſheep, is nothing elſe but the correction of our fooliſh and vnreaſonable affections. We haue ſhewed already in the ſtory of the goat, of a Goat that nouriſhed a Wolues Whelpes, which in the end did deſtroy her, and the ſelfe ſame is aſcribed alſo to a ſheep.

Loue and hatred of ſheep

Ariſtotle

They obſerue great loue and concord with Goats, and liue in flocks together, and for this cauſe it happeneth that moe goates are deſtryed by Wolues then ſheepe, for that the Goates forſake their fellowes, and ſtraggle abroad for food, but the ſheepe very ſildome: and it is obſerued that if a Wolfe kill a ſheepe, and afterwardes any garments be made of the wooll of that ſheepe, they eaſily and more ſpeedily breed Lice and vermin then any other, and alſo procure itch in the bodies of them that weare them, whereof *Cardan* giueth this reaſon: *Haud mirum videri debet ouis pellem a lupo dilaniatæ pruritum mouere, nam ob vehementem metam, tum etiam ob contrariam naturam mali afficitur, et ſi mors enim vltimũ ſit ſupplicium, magis tamen afficitur corpus in vno quam in altero genere, metuit homo magis in mari fluctuans quam coram hoſtibus.* It ought not (ſaith he) moue any man to wonder that the wooll of a ſheep torne aſunder by a wolfe ſhould beget and breed itch, for that affection ariſeth from both, from the vehemency of the feare before it bee dead through the ſight and ſence of the wolfe, and alſo by reaſon of a contrary nature that it is oppreſſed and deuoured by, and although death be the laſt puniſhment, yet we ſee diuers affections follow dead carkaſes after death, and as a man is more afraid of the ſea when he is in perrill of death therein, then of the face of his enemy, ſo is it in this caſe, betwixt the Sheepe and the wolfe.

The ſame *Cardan* affirmeth: that ſheepe are afraid of wolues euen after death, for the Wooll of a ſheepes skinne will fall of in the preſence of a Wolfe. Vnto this ſubſcribeth

Oppianus, or rather *Albertus* receiued it from *Oppianus*, and furthermore (it is ſaid) that if the ſtrings of a Sheepes and Wolues guts be faſtened to one and the ſame inſtrument, they will neuer make good Harmony; and furthemore if a drumme be made of a Sheeps skinne, and another of the Wolues skinne, the drum of the Sheepes skinne will iarre and ſound vnpleaſantly in the preſence of the Wolues skin: but of theſe things I haue no certaine grounds, onely I ſay that there may be naturall reaſon from the ſubſtance and matter, both of one and other, why this accident may chance without diſcorde and hatred of each other, but from the differenee and ſolidity of the matter; as for example, the guts of a wolfe are ſtrong and hard, and wil abide greater ſtrain then the guts of a ſheep, if therefore the muſitian will ſtraine the one like the other, it muſt needes fly aſunder: likewiſe the skin will giue a deeper and lowder ſound vpon a drum, by reaſon of the ſubſtance then a ſheepes: and ſo ſome may ignorantly aſcribe that difference to an antipathy in nature, for as a Candle in the preſence of a great Torch or fire, giueth leſſe light to the eye, ſo doth a drum made of a Sheepes skin, leſſe ſound to the ſence of hearing, in the preſence of another made of ſtronger and harder beaſtes skin: and to conclude, as a twine thread will not hold ſtretching in the preſence, (I meane in compariſion of a ſilke thread) although it be of the ſame quantity, euen ſo will not a Lute ſtring made of a Sheepes gut, in compariſon of another made of out of a Wolfe. But all the queſtion is how it commeth to paſſe, that one of the skinnes hanged vp in the preſenee of the other ſhould bee conſumed before the other, that is a Sheeps skinne in the preſence of the Wolfes, as a Gooſes skinne will looſe the feathers before the Eagles. The anſwer is eaſie, for the dryer that the body is, the leſſe excrementall humor it conteineth, and ſo wil laſt the longer, and all wilde ſilueſtriall beaſtes are dryer then the tame, modern, and domeſticall, as for example, the Wolfe then the Sheepe, the Lyon then the Dogge, the Pheaſant then the Cocke, the Eagle then the Gooſe: and for theſe cauſes the skinnes of the one doe waſt before the other, not for feare or ſecret oppoſition, but for want of better enduring ſubſtance.

Cœlius

The Poets do aſcribe vnto their Gods *Laneos pedes*, feet made of Wooll, for that they come ſoftly and ſuddainely without noyſe to take vengeaunce vppon male-factors: and therefore when they diſcribe *Saturne* tyed vp a whole yeare with bandes of Wooll, their meaning is, to ſhew how with patienee he forbare his wrath and indignation. Bees are enimies to Sheepe, and there are no cattell that doe ſo much inrich men as Sheepe and Bees.

There is a ſtory in *Suidas* and *Heſychius*, of one *Cryſamis*, who was very rich in Sheepe in the Iſland of *Cous*, and there came euery yeare an Eele and ſtole away his beſt Sheepe among all the flocke, at laſt he met with it and ſlew it; afterward the ghoſt of the Eele appeared to him in the night, warning him (for feare of other harme) to ſee him buryed. *Chryſamis* neglected it, and therefore he and all his family periſhed. By which ſtory I cannot gheſſe any other meaning, but that ſome man ſtole away his Sheepe, and for that hee tooke vpon him a priuate reuenge, moſt inhumanly ſuffering him to lye vnburyed, and ſetting more by a beaſt then the life of a man, as a iuſt puniſhment of God he periſhed: and thus I conelude this naturall and morall diſcourſe of the Sheepe with that fiction of *Eſop*, who writeth that on a time as the Sheapheardes were making merry in a cottage, and eating a Sheepe, the Wolfe came and looked in, ſaying vnto them: *Atqui ego ſi tantum facerem, quantum cieret is tumultum.* If I ſhould eate a Sheepe as you doe, you would all riſe in an vprore: which is fitted againſt them that make good lawes and obſerue none themſelues.

Of

OF THE RAM.

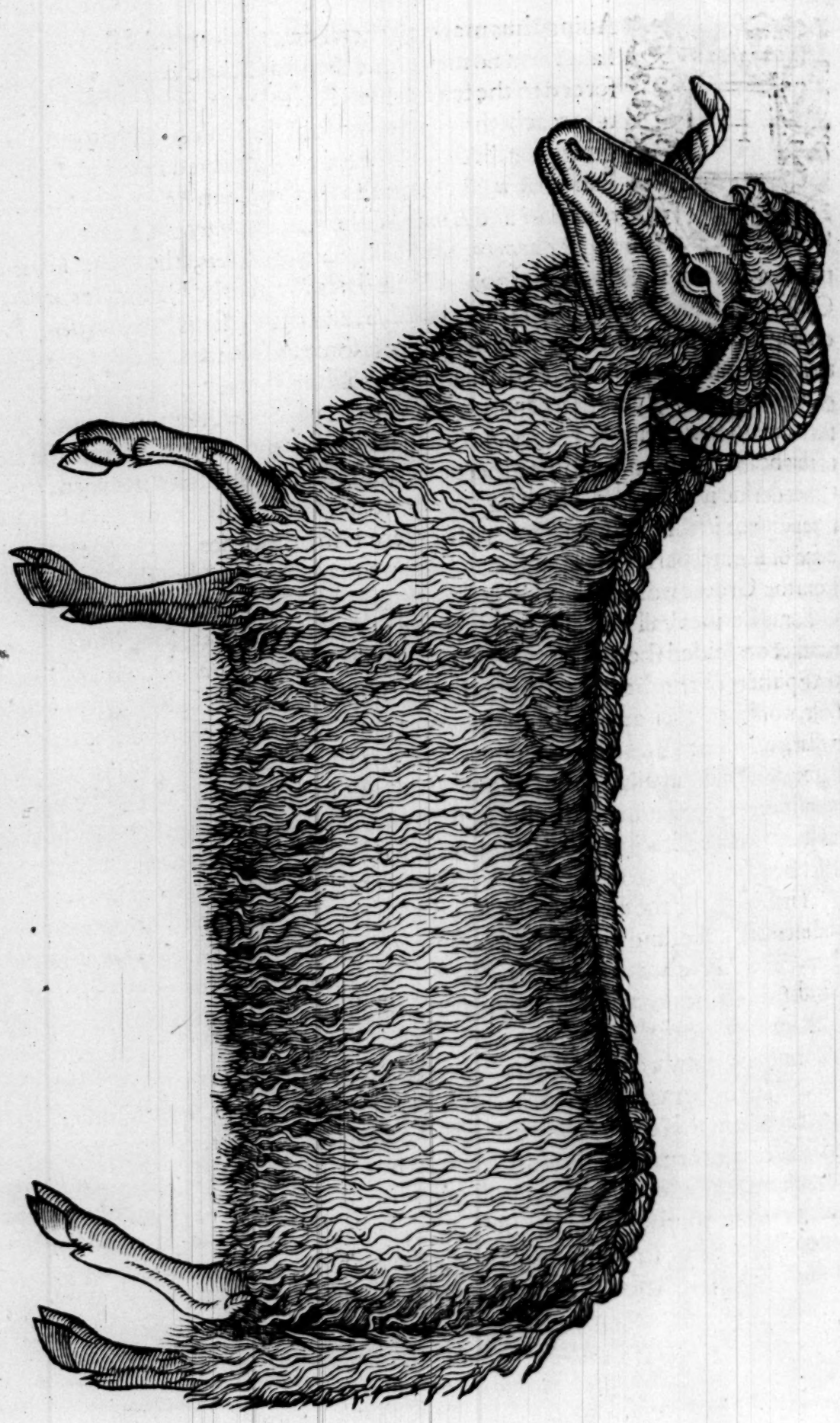
HAuing thus made a general deſcription of the ſheepe, wherein we haue ſpent no more time then was fit and conuenient, we are nowe forced to the ſeueral ſpecies and kinds, and firſt of al, order and nature teacheth vs to diſcourſe of the male, which in our Engliſh language is called a Tup or Ramme, deriued I do not doubt from the French *Ran*, although alſo they call him *Belier*, the Germaines *Hoden wider* and *Hammell*, the Italians *Montone*, and *Ariete*, the Spaniardes *Carnero*, the Heluetians *Ramchen*, the Græcians in auncient time *Krios*, *Ariacha*, *Ceraſte*, and now in theſe daies *Kriare*, the Hæbrewes *Ail*, or *Eel*, the Chaldees plurally *Dikerin*, the Arabians *Kabſa*, and the Perſians *Nerameiſch*. Now concerning the Greeke and Latine names, there is ſome difference among the learned about their notation, Etymology, or deriuation; for although they all agree that *Aries eſt dux & maritus pecorum*, yet they cannot conſent from what root, ſtem, or fountaine, to fetch the ſame. *Iſidorus* bringeth *Aries ab aris*, that is, from the Altars, becauſe the ſacrifiſing of this beaſt was among all other ſheepe permitted, and none but this except the Lambs. Other deriue it of *Aretes*, which ſignifieth vertue, becauſe that the ſtrength and vigor of ſheepe lyeth in this aboue all other, for there is in his hornes incredible ſtrength, in his mind or inward partes incredible courage and magnanimity; but the trueſt deriuation is from the Greeke word *Arneios*. The ſeueral names of Rams.

Some Latines call him alſo *Nefrens*, and plurally *Nefrendes*, for diſtinction from the weather or gelded ſheepe, for the ſtones were alſo called *Nefrendes*, and *Nebrundines*, and the Epithets of this beaſt are, horne-bearer, inſolent, violent, fighting, fearfull, writhen, ſwift, wool-bearer, leaping, head-long, warriour, and in Greeke, meeke, gentle, and familiar, and is not known by the name *Ctilos*, for that it leadeth the whole flock to the paſtures, and backe againe to the foldes. And thus much may ſuffice for the name and demonſtratiue appellation of this beaſt, now we will proceed forward to the other partes of his ſtory, not reiterating thoſe things which it hath in common with the ſheepe alreadie deſcribed, but onely touching his ſpeciall and inſeperable proper qualities.

First of all for the election of Rams fit to be the father of the flocke, and to generate and increaſe yſſue, and therefore *Varro* and others call him *Admiſſarius Aries*, a ſtallion Ram. They were woont to make choiſe of ſuch an one from an Ewe that had brought foorth twinnes, for that it is conceiued, he will alſo multiply twins; for firſt in the choyſe of a Ram they looke vnto his breed and ſtocke from whence he is diſcended, and then to his forme and outward partes, as in Horſes, Oxen, Dogges, Lyons, and almoſt all creatures. There are races and ſtockes which are preferred one before another, ſo is it alſo in Sheepe, and therefore require that he be *Boni ſeminis pecus*, a Ram of a good breede, and next of the forme and outward parts, although ſome neuer look further then colour, but *Collumella* aduiſeth that his wooll, palate of his mouth, and toongue be all of one colour, for if the mouth and tongue be ſpotted, ſuch alſo will be the yſſue and lambes he begetteth, for we haue ſhewed you already, that the Lambe for the moſt part followeth the colour of the Rams mouth, ſuch a Ram is thus deſcribed by the Poet: The chiefe of Rams for breed. Palladius

Illum autem quamuis aries ſit candidus ipſe,
Nigra ſub eſt vdo tantum cui lingua palato
Reijce, ne maculis infuſcet vellera pullis
Naſcentum.

And therefore foraſmuch as the young ones do commonly reſemble the father, and bear ſome notes of his colour, let your Ram be all blacke or all white, and in no caſe party-coloured, and for the ſtature and habite of his body let it bee tall and ſtraight, a large belly, hanging downe and well cloathed with wooll, a taile very long and rough, a broad forehead, large ſtones, crooked-winding-hornes toward his ſnowt, hauing his eares couered with Creſcentius



with wooll, a large breaſt, broad ſhoulders and buttockes, his fleece preſſed cloſe to his body, and the wooll not thin nor ſtanding vp. And for the hornes, although in all Regions Rams haue not hornes, yet for windy and cold countryes the great horned beaſtes are to be preferred, for that they are better able through that defence to beare off winde and weather, yet if the climate be temperate and warme, it is better to haue a Ram without hornes, becauſe the horned beaſt being not ignorant what weapons he beareth on his head, is apter to fight then the polde ſheepe, and alſo more luxurious among the Ewes, for he will not endure a riuall or companion-husbande, although his owne ſtrength and nature cannot couer them all: but the pold Ram on the other ſide is not ignorrnt how naked and bare and vnarmd is his head, and therefore like a true coward, ſleepeth in a whole skin, being nothing ſo harmful to his coriuals, nor to the females, but well indureth partnerſhip in the worke of generation. *Columell.*

There is no beaſt in the world that ſomuch participateth with the nature of the ſunne as the Ram, for from the autumnall *Equinoctium* vnto the Vernall, as the ſunn keepeth the right hand of the Hemiſphere, ſo doth the Ram lie vpon his right ſide; and in the ſummer ſeaſon as the ſunne keepeth the other hand of the Hemiſphere, ſo doth the Ram lie vpon his other ſide. And for this cauſe the Lybians which worſhipped *Ammon*, that is the ſun, did picture him with a great pair of Rams-horns. Alſo, although in the heauenly or celeſtiall ſphere or *Zodiacke* there be nothing firſt or laſt, yet the Egyptians haue placed the Ram in the firſt place, for theyr Aſtronomers affirme that they haue found out by diligent calculation, that the ſame day which was the beginning of the worldes light on the face of the earth, then was the ſigne *Aries* in the midſt of heauen, and becauſe the middle of heauen is at it were the crowne or vpper-moſt part of the world, therefore the Ramme hath the firſt and vppermoſt place, becauſe it is an Equinoctiall ſigne, making the daies and nightes of equall length, for twice in the yeare doeth the ſunne paſſe thorough that ſigne, the Ramme ſitting as it were iudge and arbiter twice euery yeare, betwixt the daye and night. *Albertus* The reſemblance betwixt the ſun and the Ram. *Macrobius* *Coelius.* The ſigne of the Ram in the Zodiack.

Ther be poetical fictions how the ram came into the *Zodiake*, for ſome ſay, that when *Bacchus* led his army through the deſerts of Lybia, wherein they were all ready to periſh for water, there appeared to him a goodly ram, who ſhewed him a moſt beautifull and plentifull fountain which releeued and preſerued them al; afterward *Bacchus* in remembrance of that good turn erected a Temple to Iupiter, *Ammonius* alſo in that place for ſo quenching their thirſt, placed there his Image with Rammes hornes, and tranſlated that ramme into the zodiacke among the ſtarres, that when the Sunne ſhould paſſe through that ſign, all the creatures of the world ſhould be freſh, greene and liuely, for the ſame cauſe that he had deliuered him and his hoſt from periſhing by thirſt, and made him the Captaine of all the reſidue of the ſignes, for that he was an able and wiſe leader of ſouldiors. Other againe tell the tale ſomewhat different, for they ſay, at what time *Bacchus* ruled Egipt, there came to him one *Ammon*, a great rich man in Affrica, giuing to *Bacchus* great ſtore of wealth and cattell to procure fauour vnto him, and that he might be reckoned an inuenter of ſome things: for requitall whereof *Bacchus* gaue him the land of *Thebes* in Egypt to keepe his ſheepe and cattell, and afterward for that inuention, he was pictured with rams hornes on his heade, for remembrance that he brought the firſt ſheepe into Egypt, and *Bacchus* alſo placed the ſigne of the ram in heauen: Theſe and ſuch like fictions there are about all the ſignes of heauen, but the truer obſeruation and reaſon wee haue ſhewed before out of the Egyptians learning, and therefore I will ceaſe from any farther proſecution of theſe fables. Poetical fictions & ridles.

They ought to be two yeare old at leaſt before you ſuffer them to ioyne in copulation with the Ewes, & for two moneths before to bee ſeperat and fed more plentifully then at other times, that ſo at their returne they may more eagerly and perfectly fill the Ews: and then alſo before copulation, & at the time that they are permitted in ſome Contries they giue them barly, and mixe Onions with their meat, and feede them with the hearbe *Salomons ſeale*, for all theſe are vertuous to ſtirre vp and increaſe their nature. And likewiſe one kind of the *Satyrium* and ſalt water, as we haue ſaid in the diſcourſe afore going. *Democr.* *Ariſtotle*

Now, at the time of their copulation they haue a peculiar voice to draw and allure their females

females, differing from the common bleating, wherof the poet ſpeaketh. *Bloterat hinc aries, & pia balat ouis*: This beaſt may continue in copulation, and be preſerued for the generation of lambes till he be eight yeare olde, and it is their nature the elder they bee, to ſeeke out for their fellowes the elder Ewes or females, forſaking the younger by a kind of naturall wiſedome. Now concerning the time of their admiſſion to copulation, althogh we haue touched it in the former Treatiſe, yet we muſt adde ſomewhat more in this place. In ſome places they ſuffer them in April, & ſome in Iune, that ſo they may be paſt daunger before winter, and be brought forth in the Autumne when the graſſe after harueſt is ſweet, but the beſt is in Octob for then the winter wil be ouerpaſſed before the lamb com forth of his dams belly. Great is the rage of theſe beaſts at their copulation, for they fight irefuly til one of them haue the victory, & for this canſe *Arrietare* among the writers is a word to expreſſe ſingular violence, as may apeare by theſe verſes: *Arietat in portas & duros obijce poſtes*, and *Siluis* of *Dioxippus*, *Arietat in primos obijcit q; immania membra*. And ſo *Seneca* in his booke of Anger. *Magno imperatori aretequamacies inter ſe arietarent, cox exiluit*: and indeed great is the violence of rams, for it is reported that many times in *Rhatia* to try their violence, they hold betwixt the fighting of rams a ſticke or bat of Corne-tree, which in a bout or two they vtterly diminiſh and bruſe in peeces. There is a knowne fable in *Abſtenius* of the wolfe that found a coople of rammes, and told them that he muſt haue one of them to his dinner, and bad them agree betwixt themſelues, to whoſe lot that death ſhould happen, for one of them muſt die, the two rams agreede togither, that the wolfe ſhould ſtand in the middle of the cloſe, and that they twain ſhould part one into one corner, and the other into the other corner of the field, and ſo com running to the wolfe, & he that came laſt ſhould looſe his life to the wolues mercy; the wolfe agreed to this their deuice, and choſe his ſtanding, while the rams conſented with their hornes, when they came vpon him to make him ſure inough from hurting any more ſheepe: forth therfore went the rams, each of them vnto his quarter, one into the Eaſt, and the other into the weſt, the wolfe ſtanding ioyfuliy in the midſt, laughing at the rams deſtruction, then began the two rams to ſet forward with all their violence, one of them ſo attending and obſeruing the other, as that they might both meet togither vpon the wolfe, and ſo they did with vengeance to their enimy, for hauing him betwixt their horns, they cruſhed his ribs in pieces, and he fel down without ſtomack to rams fleſh. This inuention (althogh it haue another morrall, yet it is material to be inſerted in this place to ſhew the violence of rams, and from this came ſo many warlike inuentions called *Arietes*, wherwithal they puſh down the wals of citties, as the Readers may ſee in *Vitruuius*, *Valturnis* and *Ammianus*, for they ſay that the warlike ram was made of wood, & couered ouer with ſhels of *Torteyſes*, to the intent it ſhould not be burned when it was ſet to a wall, and it was alſo couered with the skins of ſacke-cloath by rowes artificially contriued, within the ſame was a beame which was pointed with a crooked yron, and therefore called a ram, or rather becauſe the front was ſo hard that it ouerthrew wals, when by the violent ſtrength of men it was forced vpon them, and wheras it was ſhaped ouer with *Tortoiſe* ſhels, it was for the true reſemblāce it bare therewith, for like as a Torteiſe doth ſometime put forth his head, and again ſometime pull it in, ſo alſo doth the ram ſometime put forth the ſickle, and ſometime pul it in, and hide it within the frame, ſo that by this engine they did not ouerturn the wals, but alſo they cauſed the ſtones to flie vpon the enimies like thunder-bolts, ſtriking them down on euery ſide, and wounding with their fal or ſtroke like the blowes of an armed man; and againſt theſe forces there were counter-forces deuiſed on the part of the beſieged, for becauſe the greatnes thereof was ſuch as it could not be moued without ſingular note and oſtentation, it gaue the beſieged time to oppoſe againſt it their inſtruments of war for their ſafegard, ſuch were called *Culcitræ*, *Laquei*, *Lupi ferrum*, made like a paire of tongs, wherby as *Polyænus* writeth, many times it came to paſſe, that when the wall was ouerthrowne the enimies durſt not enter, ſaying: *Cerle hoſtes ſponte ab obſeſſis deſtructa moenia metuentes ingredi in urbem non audebant*. And thus much for the force of rams both their true and naturall ſtrength, and alſo their artificial imitation by men. Now on the other ſide the wiſe ſhepheards want not deuiſes to reſtraine the wrath of theſe impetious beaſts. For *Epicharmus* the *Syracuſan* ſaith, if ther be a hole bored in the backer part of his crooked horn neer his eare, it is very profitable to be followed, for ſeeing that he is captaine of the flock,

The beſt tim of copulatiō.

Their rage in Ramming time.

Martial and warlike inuē tions called Rammes

and that hee leadeth all the residue, it is most necessary that his health and safeguarde be principally regarded, and therefore the auncient shepheards were woont to appoint the captaine of the flocke from the prime and first appearance of his hornes, and to giue him his name, whereof he tooke knowledge and would leade and goe before them at the appointment and direction of his keeper.

When he is angry he beateth the ground with his foot, and they were woont to hange a boord of a foote broad, wherein were drouen many sharp nailes with the points toward the head, so that when the beaste did offer to fight, with his owne force he woundeth his forehead. They were wont also to hange a shrimpe at the horne of the ram, and then the Wolfe will neuer set vpon their flockes.

Morral vses of ramshorns

And concerning their hornes which are the Noblest parts of their body most regarded, yet I must speake more, for there was wont to be euery yeare amonge the Indians a fight betwixt men, wilde beasts, bulles, and tame rams: and a murtherer in auncient time was wont to be put to death by a ram, for by art the beast was so instructed, neuer to leaue him till he had dashed out his braines. *Aelianus*

It is reported of a rams hornes consecrated at *Delos*, broght from the coasts of the red sea, that weighed twenty and six poundes, being two cubits, and eight fingers in length. There was a ram in the flocks of *Pericles*, that had but one horn, wherupon when *Lampon* the poet had looked, he saied: *Ex duabus quæ in vrbe vigerent factionibus, fore vt altera obscurata ad vnum periclem, apud quem visum foret portentum resideret ciuitatis potentia*, That whereas there were two contrary-raging-factions in the citty, it should happen that *Pericles* from whose possessions that monster came, shuld obscure the one, and take the whole gouernment of the citty. *Plutarch.* *Cœlius*

It is reported by *Rasis* and *Albertus*, that if the hornes of a ram bee buried in the earth, they will turne into the hearbe sperrage, for rottennesse and putrifaction is the mother of many creatures and hearbes. There was as *Aristotle* reporteth in his wonders, a childe borne with a rams head: and it is affirmed by *Ouid*, that *Medea* inclosed an old decrepite ramme in a brazen vessell, with certaine kinde of medicines, and afterwards at the opening of the saide vessell, she receiued a young lambe, bred vpon the metamorphosis of his body. *Cardan*

Concerning *Phrixus*, whereof wee haue spoken in the former part of our discourse of the sheepe, there is this story. He was the the sonne of *Athaman*, and *Nepheles*: Afterward his mother being dead, he feared the treachery of his mother in law, and step-dame *Inus*, and therefore with his sister *Helle*, by the consent of their father, he swam ouer a narrowe arme of the sea vpon the backe of a ram, carrying a golden fleece, which before that time his father had bestowed vpon him. The story of Phrixus and the ram with a golden fleece. *Apollonius.*

His sister *Helle* being terrified with the great roaring of the Water, fell off from the rams back into the sea, and thereof came the name of *Hellespont*e, of *Helle* the Virgin, and *Pontus* the sea, but he came safely to *Colchus* to king *Hetes*, where, by the voice of a Ram who spake like a man, hee was commaunded to offer and dedicate him to Iupiter, surnamed *Phryxus*, and also that golden fleece was hanged up and reserued in the Temple of *Colchis*, vntill *Iason* by the helpe of *Medea* aforesaid, did fetch it away, and the ram was placed among the starres in his true shape, and was called *Phrixeus*, of *Phrixus*, who was the father of the *Phrygian* Nation.

Of this fabulous tale, there are many explications and coniecturall tales among the lerned, not vnprofitable to bee rehearsed in this place. *Cœlius* and *Palaphatus* say, that the ram was a ship, whose badge was a ram, prouided by *Athaman* for his sonne to saile into *Phrygia*: and some say, that *Aries* was the name of a man that was his foster-father, by whose counsell and charge he was deliuered from the step-mother *Inus*. *Hermolaus.*

Other say, that there was a booke of parchment made of a rams skin, containing the perfect way to make golde, called *Alchymye*, and that thereby *Phrixus* got away. But in Athens there was reserued the ymage of this *Phrixus*, offering the ram (vpon which hee was borne ouer the Sea) to the God *Laphystius*: and whereas there are in *Colchis* certaine riuers out of which there is gold growing, and oftentimes founde, whereuppon some of them haue receiued their name, as *Chrysorrhoa*, and the men of that country sayed to bee greatly *Apollonius Gyraldus.* The fleece of Colchis

Trettes. greatly inriched thereby, they gaue occaſion of al the poeticall fictions about the golden fleece. There are in ſome places of Affricke certaine ſheepe, whoſe wooll hath the colour of gold, and it may be, that from this occaſion came the talke of golden fleeces. It is ſaid that when *Atreus* raigned in *Pelopomeſus*, hee vowed to *Diana* the beſt whatſoeuer ſhould be brought foorth in his flocke, and it fortuned that there was yeaned a golden lambe, and therefore he neglecting his vow did not offer it, but ſhut it vp in his cheſt. Afterward when he gloried and boaſted of that matter, his brother *Thryſtes* greatly enuied him, and counterfetting loue to his wife *Aerope*, receiued from her the golden lambe. Then being in poſſeſsion thereof, he contradicted *Atreus* before the people, affirming that he that had the golden Lambe ought to be king, and to raigne among them, and ſo layed a wager of the whole gouernment or kingdome thereof with *Atreus*, whereunto he yeelded, but *Iupiter* by *Mercury* diſcouered the fraud, and ſo *Thyeſtes* took him to flight and the lambe was commaunded to bee offered to the ſunne, and ſo I conclude this diſcourſe with the verſes of *Martiall*:

Mollia Phryxei ſecuiſti colla mariti
Hoc meruit tunicam qui tibi ſæpe dedit.

Tranſmutation of rams. And ſeeing that I haue entered into the diſcourſe of theſe poeticall fables, or rather Riddles which ſeeme to bee outwardly cloathed with impoſsibilities, I truſt that the Reader will giue mee leaue a little to proſecute other Narrations, as that *Neptune* transforming himſelfe into a ram, deceiued and deflowred the Virgin *Biſaltis*, and the auncients when they ſwore in ieſt and merriment were wont to ſweare by a Ram or a Gooſe. When the Gyants waged warre with the Goddes, all of the Gods (as the poets write) took vnto them ſeuerall formes, and Iupiter the forme of a ram, whereof *Ouid* writeth, he was called *Iupiter Ammonius*:

Vnde recuruis
Nunc quoq; formatis lybis eſt cum cornibus Ammon.

There be ſome that ſay that at what time *Hercules* deſired very earneſtly to ſee *Iupiter*, whereunto he was very vnwilling, yet hee cut off a rams heade, and pulled off his thicke woolly-rough-skinne, and put it vppon him, and ſo in that likenes appeared to *Hercules*, and for this cauſe the *Thebanes* to this day doe not kill rams, but ſpare them like ſanctified thinges, except one once in a yeare, which they ſacrifice to *Iupiter*, and ſay, that *Iupiter* was called *Ammonius aries*, becauſe that his anſweres were miſticall, ſecret and crooked, like a rams horne.

Herodotus

Strabo.

Sacrificing of Rams amog the Gentiles Now concerning the ſacrificing of rams, we know that God himſelfe in his word, permitted the ſame to the people of the Iewes, and therefore it cannot bee but materiall for vs to adde ſomething alſo to the diſcourſe before recited in the ſtory of the ſheepe. The gentiles when they ſacrificed a ram, they roaſted his intrals vpon a ſpitte or broach, and there were certaine daies of ſacrifice called *Dies Agonales*, wherein the principal ram of euery flocke after combate or fighting was ſlaine and ſacrificed for the ſafegard of the reſidue to *Ianius*, and others by the king:

Ita rex placare ſacrorum
Numina luniger a coniuge debet Ouis.

There was at *Tanagrum* a ſtatue of *Mercury*, carrying a ram (and therefore he is called *Krophoros Hermes*, and by that name was worſhipped of all the *Tanagreans*. Now there was a cunning workeman of *Calamis* that made that ſtatue, for they ſay, that when the Citty was greeuouſly afflicted with a peſtilence, *Mercury* by carrying a ram about the wals, deliuered the ſame, and therefore they did not onely procure that ſtatue for *Mercury*, but alſo ordained that euery yeare one of their moſt beautifull young men ſhoulde carry a ſheep on his ſhoulder round about the wals. In Ianuary they ſacrificed to Iupiter a ram, and in February a Weather. *Pliny* writeth a ſtrange Riddle which is this. *Cinnamomum in Aethiopia gignitur, neq; metitur niſi permiſerit deus.* There is Cinamon growing in *Ethiopia*, and yet it is not reaped by men, except the God thereof gaue permiſsion or leaue, wherby ſome vnderſtand Iupiter whom they called *Sabin*, and the Latins *Aſſabinus*. Now *Pliny* ſaith, that if they had ſacrificed forty and foure Oxen, Bucke-goats and rams, with their intrals, they purchaſed leaue to gather that Cinnamon.

Gyraldus.

Pliny.

When

When the Romans obſerued their *Soli-Taurilia*, they ſacrificed a Bul, a Goat, a ramme, and a Bore, but vnto *Iupiter* they held it not lawfull to offer a ram. *Vlyſſes* offered to *Neptune* a Ram, a Bull and a Boare, and to conclude this diſcourſe of the rams ſacrifices, I finde a ſtory worthy the noting, recorded by *Paulus Venetus*, although it bee altogether ſuperſtitious and full of humane blindneſſe and error.

There is a Citty of *Tartary* called *Sachion*, the inhabitants whereof are Mahometanes and ydolaters, as ſoone as any of them haue a ſonne borne, hee preſently commendeth him to one ydols tuytion and protection or other: and that yeare together with his young ſonne he nouriſheth a ram tamed in his owne houſe: at the yeares end, he offereth his ſon and the ram at the next feſtiuall day of that ydoll which he hath choſen, that is, he preſenteth his childe and killeth his ram, with great ſolemnity and ceremony in the preſence of all his kindred, friends, neighbors, and acquaintance, and maketh earneſt requeſt to that ydoll to protect his ſonne, and to guide and gouerne him all the time of his life, and therfore he hangeth vp the fleſh of that ram in his preſence, and afterwarde they take away againe the ſame fleſh and carry it to another priuate fleſh, wherewith the ſaid father and al the kindered aſſembled do make a great and rich feaſt, reſeruing the bones for religions ſake: And thus we ſee how miſerable men beguiled with error, do not onely make ſhew of falſe religion, but alſo play the Hippocrites in that which is erroneous, thinking it an eaſie thing to deceiue Almighty God.

Concerning other thinges of rams, they concurre with that which is ſaid already of ſheepe in generall, except their medicinall partes, which I will reſerue to the due place: And heerein adde one thing more of the hornes of the *Rhætian* rams, and in ſome places of Italy, namely, that after they be fiue, ſix, or ſeuen yeare old, they bring forth vnder their great hornes two other little hornes, and that theſe rams are weake of body, and haue but rough and courſe wooll. In other places if at any time they chaunce to beare mo hornes then two, it is prodigious and vnnaturall. And thus much of the Ram.

Of the Weather-ſheepe.

ALthough this beaſt haue all things in common with the ram aforeſaid, for he is a male-ſheepe, and in nature differeth not from him, but only by the Art of man, I might very wel haue confounded and conioyned his ſtory with the præcedent: but ſeeing that al Nations do diſtinguiſh him from the ram, becauſe of one property or defect in him, for that hee is not fit for generation, I wil follow the ſtreame, and not ſtriue againſt my Authors, nor ſwarue from their method. Therefore in latin it is cald *Veruex quaſi verſa natura*, for that his natural ſeed is changd & turnd in him, for his ſtones are taken away, and ſo he remaineth libbed and gelded, being an Eunuch among beaſts. The Græcians call him *Krion Tomian*, that is, a gelded ram, for they haue not one word to expreſſe him. The Latins do alſo cal him *Sectarius*, and *Feſtus* rendreth this reaſon thereof, *Quia eum ſequantum agni*, becauſe the little lambs loue his company and follow him: and indeed by reaſon of his vnaptneſſe to generation, the Ewes forſake his company, and the rams cannot endure him, therefore inſtead of other he aſſociateth himſelfe with the lambes. In ſome parts of Germany they call him *Friſchling*, and alſo *Hammel*, which word ſeemeth to be deriued from the Arabian word *Leſan Alhamell*, a rams tonge. The Italians cal him *Caſtrone*, *Cuſtrato*, and *Montone*, the French *Mouton*, and the Illyrians *Beram*.

Concerning the gelding of rams or making of Weathers, I haue not much more to ſay, then that which is already expreſſed in the generall tractate of the ſheep, and for the manner I do refer the Reader, not onely to that part, but alſo to the diſcourſe of the calfe and Oxe, wherein I truſt he ſhall finde ſatisfaction for this point, whether he will do it by a knife, by reed, by finger, or by hammer, for all thoſe waies are indifferently proponed. The beſt time for the gelding of rams, ought to be in the waine or decreaſe of the moone at fiue months old, ſo as he may neither be troubled with extreamity of cold or heat. And if it be not libbed at that age, but prolonged till two, three, or foure yeare old, wee haue ſhewed already the Engliſh manner for knitting of rams.

Being thus libbed or knit, their hornes grow not ſo great as the other males vngelded, but their fleſh, and lard, or ſewet is more acceptable then of any other ſheep whatſoeuer, except they be ouer old, for that it is neither ſo moiſt as a lambs, nor yet ſo rank as a rams or Ewes, where *Baptiſte Fiera* made theſe verſes:

Anniculus placeat, vel ſi ſine teſtibus agnus,
Pinginox eſt hordo quin calet olla vores.
Hunc anno ſe duri per paſcua montis anhelat.
Maluero, ſi aurt villere diues erit.

Platina alſo writeth thus of the fleſh of Weathers, *Veruecem caro ſatis ſalubris eſt & melior quam agnina, calida enim & humida habetur, ad temperamentum tendens, illa vero plus humiditatis quam caliditatis habet*, That is to ſay: The fleſh of Weathers is wholſome ynough, and better then the fleſh of Lambes, becauſe it is hot aud moiſt, but that hath in it more moiſture then heat, and therefore this tendeth to a better temperament. *Munſter* writeth, that the inhabitants and people of *Valuis* take this fleſh of Weathers and ſalt it, afterward dry it in the ayre where no ſmoake may come vnto it; afterward they lay it vp in ſtrawe, and ſo hold it much more delicate then that which is raized in the ſmoake.

As the fleſh of theſe beaſtes groweth the better for their gelding, becauſe they liue more quietly and peaceably, for that their fore-heades grow weake and tender, and their horns ſmal, ſo alſo it is reported that their tailes grow exceeding large and fat. In ſome Regions, as in *Arabia Fœlix*, and other places, and becauſe the report ſhould not ſeeme feined by me, I will deſcribe it in the Authours owne words, *Paulus Venetus* writeth thus of

of the Weathers of *Scythia*, and in the region *Camandu*, ſubiect to the great *Tartar*. *In Tartariæ regione Camandu vrietes non minores aſinis ſunt, cauda tam longa & lata vt triginta librarum pondus æquent.* In *Camandu* a territory of *Tartaria* there are Rams like Aſſes, in ſtature and quantity, whoſe tailes are ſo long and broad, that they ballance in waight thirty pound. *Vartoman* writeth. *In ædibus regis Arabium fuiſſe prapingus veruecem, cuius cauda adeo obeſa fuit vt libras quadraginta appenderet, & propi Reame vrbem Arabiæ foelicis, veruecum genera reperiuntur, quorum caudam animaduerti pondo eſſe librarum quadragintu quatuor, carent cornibus, adeoq; eſſe obeſi & pingues vt vix incedere poſſunt. Circa Zeclam vrbem Aethiopiæ veruеces non nulli ponderaſiſſimas trahunt caudas, vtpote pondo ſedecim librarum. His caput & collum nigricant, cæteris albi ſunt. Sunt etiam veruеces prorſus albicantes, quorum cauda cubitatis eſt longitudinis modo eluboratæ vitis, palearia vt bubus à mento pendent, quæ humum prope verrunt.* That is to ſay, In the houſe of the King of Arabia, there was a Weather very fat, whoſe taile waighed forty pound, and neare vnto *Reamia*, a Citty in Arabia *Foelix*, there are a breed or race of Weathers, whoſe tailes for the moſt part waied foure and forty pound. They want hornes, and are ſo fat that they can ſcarcely go. Alſo about the Citty *Zeela* in *Aethiopia*, the Weathers draw long tailes, waighing ſixteene pound. Whereof ſome haue their heads and necke blacke, and all the other parts of their body white, ſome of them againe al white, hauing a taile but of a cubit long like a curious and planted Vine, their creſtes and haire hanging from their chinne to the grounde. Thus farre of the Arabian Weathers. Of the Indians hee writeth thus in another place. *Circa Tanaſuri vrbem Indiæ tanta eſt pecudum copia vt duodeni veruices ſingulo aureo vaneunt. Conſpiciuntur illic veruеces alij cornua haud abſimilia damis habentes, noſtris longe maiores ferocioreſque. Caudæ veruecem in perigrinis regionibus tantæ ſunt, quantus nullus apud nos veruex. Contingit hoc quia hutindiſſimum hoc animal, & inter quadrupedia frigidiſſimum cumq; cætera eſſa vetendi nequeant, ne pinguedine immenſa, extenſis etiam oſſibus & neruis non parum, quæ humida natura velut piſces ſemper incremento apta ſunt.* That is, About the citty *Tarnaſar* in *India* there is ſuch great plenty of cattell, that they ſell twelue Weathers for a noble, and yet there are Weathers which haue hornes like to the hornes of Deere, being longer, greater, and fiercer then our Rams; and their tailes in forraign and ſtrange countries are fatter then any Weathers among vs; and the reaſon hereof is, becauſe it is the moiſteſt and coldeſt creature among al foure-footed beaſtes: and by cauſe the bones cannot be enlarged to receiue that moyſture, and leaſt that it ſhould deſtroy the beaſt by exuperance and aboundance, therefore nature hath prouided this remedy to ſende it forth into the taile, whereby in fleſh and fat it groweth exceedingly, the bones and nerues whereof are not a little extended, for they are alſo of a moiſt nature like fiſhes, and therefore apt to encreaſe and grow immeaſurably.

Thus much ſay they of the tailes of Weathers, now I know ſuch is the ſolidity of diuers Readers & people, that for theſe reports, they wil preſently giue both theſe Authors and me the Whet-ſtone for rare vntruths and fictions; I do not maruaile, for ſuch (I dare aſſure my ſelfe) doe not beleeue all the miracles of Chriſt, hauing ſhorte and ſhallow conceiptes, meaſuring all things by their owne eies, aud becauſe they themſelues are apt to lye for their profit, therefore they are not aſhamed to lay like imputations vppon honeſt men, yet I could ſhew vnto them as great or greater wonders in our owne nation (if they were worthy to bee confuted,) for which other nations account vs as great liers (nay as theſe infidell fooles) do them and yet they are common among vs.

The vſe of the ſeuerall parts of this beaſt, is no other then that which is already reported of the ſheep and Ram, and therefore I will not ſtand to repeate that which is ſo lately related, and for the remedies or medicinal vertues, I fynd few that are ſpecial except thoſe which are common between this and other of his kind. It ſeemeth by *Plautus* that a Weather ſheep is accounted the moſt fooliſh of all other, a coward and without courage, for ſpeaking of a mad dotiſh fellow he writeth thus: *Ego ex hac ſtatua veruecca, volo erogitare, meo minore quod ſit factum filio.* That is, I will demaund of this blockiſh weathers picture, (meaning his fooliſh ſeruant) what is become of my younger ſon.

Theſe were among the Pagans ſacrifyced, but not among the Iewes, for they haue not ſo much as a name for it, & it is probable that ſeeing it is an vnperfect beaſt, God forbade it

to his ſanctuary: when the gentiles brought a Lamb at the ſide of a Weather to be ſacrificed, they called them *Ambegni*, and ſo alſo a Lamb and an Oxe. *Alciatus* maketh this pretty emblem of a Weather which with a Hedghog is the armes of *Millaine*, wherewithall I will conclude this diſcourſe;

Feſtus

Bituricis veruex, Heduis dat ſucula ſignum.
Ais populis patriæ debita origo meæ eſt.
Quam Mediolanum ſacram dixere puellæ
Terram: nam vetus hoc Gallica lingua ſonat.
Culta minerua fuit, nunc eſt vbi numine Teela
Mutato matris virginis ante domum.
Laniger huic ſignum ſus eſt, animalq́; biforme.
Acribus hinc ſetis, lanitio inde leui.

OF THE LAMBE.

The ſeuerall names

THe Lambe is diuerſly tearmed by the Hæbrewes, as is already ſhewed in the ſtory of the ſheep, (in ſome part) and now more particularly, *Seh* ſignifieth a Lambe, *Keſeb* and *Kebes* a Lambe of a yeare old, alſo *Gedi*, according to the opinion of *Dauid Kimhi*, in Greeke *Arniou*, and *Arna*, and *Amnos*, and at this day *Arni*, the Italians *Agna*, *Agno*, *Agnello*, the Spaniards *Cordero*, the French *Agneau*, and *Agnelet*, the Germans *Lamb* and *Lamblein*, and as the firſt year we call it in Engliſh a Lamb, ſo the ſecond year a hog Lam-hog, or Teg if it be a female, the third yeare Hoggrils and Theaues; the Latins call it *Agnus*, of the Greeke word *Agnos, caſtus quia eſt hoſtia pura & immolationi apta.* That is, chaſt for that a Lambe is pure and cleane, and fit for ſacrificing.

And the common epithits expreſſing the nature of this beaſt are theſe, rough yearling, weake, vnripe, ſucking, tender, butting, fat, milke-eater, merry, ſporting, bleating, affable or gentle, field-wanderer, horne-bearer, horne-fighter, vnarmed, vulgar, wooll-skinned, wooll-bearer, wanton, meeke, delicate, and fearefull: and all theſe are the epithets of a male Lamb, but of the female I find theſe following; dumb, ſnow-white, neate, young, fearefull, blacke, tame, humble, and tender, and the Græcians *Heàypnous*, becauſe of the ſweet ſmell that is found in them when they are young and ſucke their dams.

Ariſtotle

Aelianus

We read that the Lambs of Affrick, both males and females are yeaned with horns, the reaſon whereof is ſhewed in another place, and it is a common and natural thing to them all as ſoone as they are fallen out of their dams belly, they preſently leape and run about their dams, and alſo learne to know them by whom they are nouriſhed, according to the ſaying of *Lucretius*:

Of the meek diſpoſition of Lambes.

Prætrea teneri tremulis vocibus hoedi,
Corniferas norunt matres, agniq́; petulci.

S. Ambroſe writeth thus of the inclination of a Lambe to his mother, and the loue of her milke. *Agnus ſimpliciſſimus ouium recognoſcit vocem parentis, cum amatre quandoq; oberrat, frequenter eam balatu excitat multiſq; licet verſetur in millibus ouium & feſtinat ad eam nam quamuis cibi & pontus deſiderio tenetur tranſcurrit tamen aliena vbera, licet humore lactis grauida exundent ſoluiſq; materni lactis fontes requirit.* The Lambe is a moſt ſimple beaſt, and erreth many times from his mothers ſides, hauing no other meanes to prouoke his mother to ſeeke him out but by bleating, for in the middeſt of a thouſand ſheep it diſcerneth the voice of his parent, and ſo haſteneth to her when it heareth her; for ſuch is the nature of this poore beaſt, that although there bee many other Ewes which giue ſucke, yet they paſſe by al their vdders to taſt of their mothers fountains, & the Ewe knoweth her y oung one by ſmelling to the backer part: the lamb al the while it ſucketh waggeth & plaieth with the tail. When the lamb is newly falen, for a day or two in ſome countries they put them vp cloſe into a ſtable for a day or two or three, till they grow ſtronge, and are well filled with Milke and know their dammes, and ſo long as the Rams feede with the females they keepe

keepe in the Lambes, that ſo they may bee cleare day and night from all violence of the Rammes, for at night they lodge ſingle and alone by their dams ſides. The like regard is to be had if they doe not ſucke their mothers, they muſt annoint their lips with butter or Hogges-greaſe and milke, and for two monthes after their yeaning it is not good to rob them of any milke, but ſuffer them to ſucke all that their dammes can breede, for ſo their Lambes will grow more ſtronge, and alſo their Wooll more fine. And when they are to be weaned they muſt firſt of all bee brought out of loue of their mothers milke, leaſt after their ſeparation they languiſh, and looſe all naturall ioy, whereby they are neuer likely to come to good: afterward let them be hearded or droue to fielde, but after their yeaning it is profitable when they are a weeke olde to giue them ſalt, and ſo the ſecond time after they be fifteene daies old. It is neuer good to nouriſh the firſtling or firſt Lamb of an Ewe, for that commonly they are weaker and more tender then any other, but the beſt to be nouriſhed are twins. *Dydimus* *Varro*

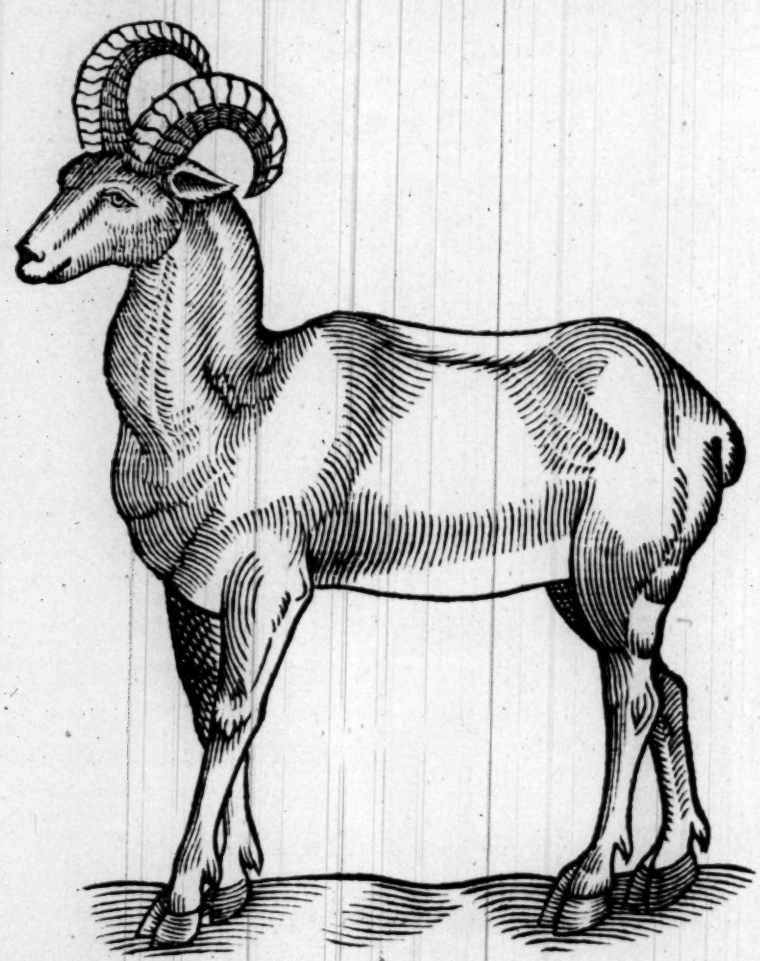
They are alſo the beſt and ſtrongeſt which are bred in the ſpring time, and much fatter, and more able then thoſe which are yeaned in the Autumne. And yet there are ſome that affirme, that they which are bred in the Winter are fatter then thoſe which are bred in the Summer, for if ſtrength of nature bee able to liue out the Winter at the firſt yeaning, much more will they be able to endure when they are elder, in the firſt ſucking of a Lamb, the beeſtinges muſt be milked out, for they are apt to fal into many diſeaſes, ſuch as are already mentioned in the diſcourſe of the Sheepe, generally to preſerue them in health, they giue them Iuy when they are vexed with an Ague, & ſeparate them from the Ewes, leaſt by ſucking they infect their mothers, then muſt they bee milked alone, and their milke mixed with raine Water, and ſo giuen to the ſicke Lambe, and if they wil not take it willingly, then infuſe it into her throate with a horne, and if they bee troubled with ſcabs, take Hyſope and ſalt, of each an equall quantity, and if the mouth bee broken out and bliſtered, then rub the afflicted place therewith, afterward waſh them with vineger, and then annoint them with liquid Pitch and hogs greaſe; there muſt alſo be a care had to keepe them from Lice. *Pliny* *Democritus*

Concerning the vſe of their ſeueral parts, we haue already ſhewed in the ſtory of ſheep, and therefore we neeede not proſecute it in this place. Their skins are fitter to cloth men, then the skins of their dams, and therefore the Hæbrewes ſay that they are fitteſt for the garments of young men, for they encreaſe their ſtrength and naturall vigor. The skinners make great account of theſe Lambes-skinnes, and vſe them for the lyninges of many garments, ſuch as are killed they call the skins of ſlaughter-Lambs. The beſt are brought out of Italy and *Apulia*, and al thoſe parts which are beyond Rome. Narbon, and Spaine yeald plentiful ſtore of black Lambs, and their skins are ſold by Marchants: and white skins are plentifull in England.

Their fleſh is nouriſhable and conuenient for foode, but yet inferior to weather mutton, for that it containeth more moyſture then heate. To conclude this diſcourſe of the Lambe, the greateſt honour thereof is for that it pleaſed God to call his bleſſed Son our Sauiour by the name of a Lamb in the old Teſtament, a Lambe for ſacrifice, & in the new Teſtament, ſtyled by Iohn Baptiſt, the Lambe of God that taketh away the ſinnes of the world. There is a prouerb in Greek, *Arneia ſoi lelaleken agnus tibi locutus eſt*. A Lamb hath ſpoken this vnto you, and it was a prouerbiall ſpeech to expreſſe a diuine reuelation of ſome buſineſſe, that men cannot attaine vnto by ordinary and common meanes, becauſe either it is concealed, or elſe it concerneth thinges to come. For it is reported by *Suidas* that once in Egypt there was a Lambe that ſpake with a mans voice, vppon the Crowne of his head was a regall Serpent hauing Winges, which was foure cubits long, and this Lambe ſpake of diuers future euents.

The like is ſaid of another Lamb that ſpake with a mans voice, at what time *Romulus* and *Remus* were borne; and from theſe miraculous euents, came that common prouerb: and ſo for this ſtory I will conclude with the verſe of *Valerius*: *Aſpera nunc pauidos contra ruit agna leones*. There is in *Moſcouia* nere *volga*, a certaine beaſt of the quantity and forme of a little Lamb, the people call it *Boranz*, and it is reported by *Sigiſmundus* in his deſcription of *Moſcouia*, that it is generated out of the earth like a reptile creature, without ſeede, with dam without copulation, thus liueth a litle while and neuer ſtirreth far from the place it is bred in, I mean it is not able to moue it ſelfe, but eateth vp al the graſſe & green things that it can reach, and when it can find no more, then it dyeth.

OF THE MVSMON.



Pliny.

I Haue thought good to reſerue this beaſt to this place, for that it is a kind of ſheepe, and therefore of natural right and linage belongeth to this ſtory, for it is not vnlike a ſheepe except in the wooll which may rather ſeeme to be the haire of a Goate; and this is the ſame which the auncients did cal *Vmbricæ oues*, *Vmbriam* ſheepe, for that howſoeuer in haire it diffreth from ſheepe, yet in ſimplicity and other inward giftes it commeth nearer to the ſheepe. *Strabo* calleth it *Muſmo*, yet the Latines call it *Muſsimon*. This beaſt by *Cato* is cald an Aſſe, and ſometimes a Ram, and ſometimes a Muſmon. The picture which heere wee haue expreſſed, is taken from the ſight of the beaſt at *Caen* in *Normandy*, and was afterward figured by *Theodorus Beza*. *Munſter* in his deſcription of *Sardinia* remembreth this beaſt (but he ſaith) that it is ſpeckled, whereat I do not much wonder, ſeeing that he confeſſeth that he hath al that he wrote thereof, by the Narration of others.

Some ſay it is a horſe or a mule, of which race there are 2. kinds in Spaine, called by the Latines *Aſtuxcones*, for they are very ſmall; but I do not wonder thereat, ſeeing that thoſe little horſes or Mules are called *Muſmones*, becauſe they are brought out of thoſe Countries where the true *Muſmones* (which we may interpret Wilde ſheepe or wilde goats are bred and noriſhed.) There are of theſe Muſmons in *Sardinia*, *Spaine*, and *Corſica*, and they are ſaid to be gotten betwixt a Ram and a goat, as the *Cinirus* betwixt a Buck-goat, and an Ewe. The forme of this beaſt is much like a Ram, ſauing that his breſt is more rough and hairy: his hornes do grow from his heade like vulgar Rams, but bend backward onely to his eares: they are exceeding ſwift of foot, ſo as in their celerity they are comparable to the ſwifteſt beaſt. The people of thoſe countries wherein they are bred, do vſe their skins for breſt-plates. *Pliny* maketh mention of a beaſt which he called *Ophion*, and he ſaith hee found the remembrance of it in the Græcian books, but he thinketh that in his time there was none of them to be founde in the worlde: heerein he ſpeaketh like a man that did not knowe GOD, for it is not to be thought, that hee which created ſo many kindes of beaſts

beaſts at the beginning, and conſerued of euery kind two, male and female at the generall deluge, would not afterward permit them to be deſtroyed till the worldes end, nor then neither: for ſeeing it is apparant by holy ſcriptures, that after the world ended, al Creatures and beaſts ſhall remain vpon the earth, as the monuments of the firſt ſix daies works of Almighty God, for the farther manifeſtation of his glory, wiſedome, and goodnes, it is an vnreaſonable thing to imagine that any of them ſhall periſh in general in this world. The Tardinians call theſe beaſts *Mufflo*, and *Erim Mufflo*, which may eaſily bee deriued from *Ophion*, therefore I cannot but conſent vnto them, that the auncient *Ophion* is the Muſmon, being in quantity betwixt a Hart and a ſheepe, or Goate, in haire reſembling a Hart, & this beaſt at this day is not found but in *Sardinia*. It frequenteth the ſteepeſt mountaines, and therefore liueth on greene graſſe and ſuch other hearbes. The fleſh thereof is very good for meat, and for that cauſe the inhabitantes ſeeke after it to take it. *Hector Boethius* in his deſcription of the *Hebredian* Iſlandes ſaith, that there is a Beaſt not much vnlike to a ſheep, but his hair betwixt a goats and a ſheeps, being very wild & neuer found or taken but by hunting, and diligent inquiſition. The name of the Iſland is *Hiethæ*, and the reaſon of that name is from this breed of ſheep called *Hierth* in the Vulgar toong, yet thoſe ſheep agree with the Muſmon in al things but their tails, for he ſaith, that they haue long tailes reaching downe to the ground, and this name commeth from the Germaine word *Herd* a flocke, and thereof *Hirt* commeth for all ſheepe in generall. Now followeth the concluſion of their ſtory with there medicinall Vertues.

The medicines of the Sheepe in generall.

The bodies of ſuch as are beaten, and haue vpon them the appearance of the ſtripes, being put into the warme skins of ſheepe when they are newly puld off from their backs, eateth away the outwatd paine and appearance, if it continue on a day and a night. *Galen.*

If you ſeeth togither a good ſeaſon the skin of the feet, and of the ſnowt of an Oxe or a ſheep till they be made like glew, and then taken forth of the pot and dried in the windie aire, is by *Siluius* commended againſt the burſtnes of the belly.

The blood of ſheepe drunke, is profitable againſt the falling ſickneſſe: Alſo *Hippocrates* preſcribeth this medicine following, for a remedy or purgation to the belly, firſt make a perfume of Barly ſteeped in oyle vpon ſome coles, and then ſeeth ſome mutton or ſheeps *Plinie* fleſh very much, and with decoction of Barley ſet it abroade all day and night, and afterward ſeeth it againe and eat or ſup it vp warm, and then the next day with hony, Frankincenſe, and Parſely, all beaaen and mingled togither, make a ſuppoſitory, and with wooll put it vp vnder the party, and it ſhall eaſe the diſtreſſe. The ſame fleſh burned and mixed in water by waſhing, cureth all the maladies or diſeaſes ariſing in the ſecrets, and the broath of Mutton, Gooſe, or Veale, wil help againſt the poiſon by biting if it be not drawn out by cupping glaſſe nor by horſe-leach. The ſewet of a ſheepe melted at the fire, and with a linnen cloath annointed vpon a burned place, doth greatly eaſe the paine thereof. The liuer with the ſuet and *Nitre* cauſeth the ſcars of the fleſh to become of the ſame colour that it was before the wound, it being mixed with toaſted ſalt, ſcattereth the bunches in the fleſh, and with the duſt of womens haire, cureth fellons in the fingers, or any parte of the bodies. The ſewet of ſheepe or goats, being mingled with the iuice of renniſh wine grape, and ſhining horſe-flies, doeth without all ſcruple or doubt, eaſe the paine of the ruck, if it bee annointed thereupon. The fat of ſheepe doeth very eaſily expel the roughnes of the nailes.

The ſewet of ſheepe or any other ſmall beaſt, being mixed with the herbe called Melander, and pounded with Alum, afterward baked together, and wrought into the maner of a ſeare cloath, doeth verie much eaſe thoſe which are burned by fire in any parts of their *Marcellus* body, being wel applied thereto. The ſewet of a ſheepe being alſo applyed to thoſe which haue kibes in the heeles, or chilblanes in their feet, wil preſently heale them.

The

The ſewet of a ſheepe mixed with womens haire which is burnt to pouder, doeth very effectually cure thoſe which haue their ioynts or articles looſe, beeing annointed thereupon.

Pliny The fat of Goats or ſheepe moiſtned with warme water, and boiled togither, being annointed vppon the eies, doth ſpeedily cure all paines, ſpots, or blemiſhes in the ſame whatſoeuer. The fat of a ſheepe boiled and drunke with ſharpe wine, is an excellent remedy againſt the cough. The ſame medicine is alſo effectually vſed for the expelling of horſes coughes. The ſewet of a ſheep being boiled with ſharpe wine, doth very ſpeedily cure the obſtruction of the ſmall guts, bloody flixe, and any cough of what continuance ſoeuer.

Marcellus The ſame being in like manner drunke while it is hot, is accounted for an excellent remedy againſt the collicke paſsion. The ſewet of a ſheepe, or of a male-Goat, being mingled with the fime or dung of a female goat, and Saffron, doth very effectually cure thoſe which are troubled with the gowt or ſwelling of the ioynts, being anointed vpon the place ſo greeued. It is alſo reported that the outward ſewet of ſheepe (betweene the fleſh and the skinne) betweene the hinder legges, is very wholeſome for the curing of ſundry paines and diſeaſes. *dioſcorides.*

Sheepes ſewet or the fat of any other ſmall beaſt being gathered from the reynes, mixed with ſalt, and the duſt of a pumeiſe ſtone, being applyed vnto the yard of any man, doth very ſpeedily cure all paines, Aches, or ſwellings therein. The fat of ſheepe which is gathered from the caule or cell, being mingled with the aforeſaid medicines do heale all other paines in the priuy members of man or Woman whatſoeuer. The ſame ſewet doeth ſtay the great exceſſe of bleeding in the noſe, being anoynted thereuppon.

Sheepes ſewet mixed with Gooſe greace and certaine other medicines, being taken in drinke, doth helpe abortments in women. The liuer of a Sheepe is accounted an excellent remedy againſt the ſhedding of the haire on the eye liddes, being rubbed thereuppon. The ſame being alſo baked or boyled, is accounted verye profitable for ſheepes eies, if it be well rubbed thereon. The marrow of ſheepe is very good to annoint all aches and ſwellings whatſoeuer. *Hippocrates.*

The hornes of ſheep or of goats pounded to powder, mingled with parched barley which hath bene well ſhaled, and altogither mixed with oile, being taken in a certaine perfume, doth helpe women of their ſeconds, and reſtoreth to them their menſtruall fluxes. Sheepes hornes burned and beaten in wine vntill they be tempered like a pill, the right foot being annointed with the right horne, and the left foote with the left, will mittigate the ſorrow of thoſe which are very ſore pained and troubled with the gowt. *Raſis*

Rhewmaticke, or watry eies, being annointed with the braines of ſheep are very ſpeedy and effectually cured. The braines of the ſame beaſt is exceeding profitable for the breeding of young childrens teeth, being annointed vppon the gums. The lungs or light of ſmall beaſts, but eſpecially of a ram, doe reſtore the true skinne and colour of the fleſh, in thoſe whoſe bodies are full of chops and ſcarres. *Plinie*

The lunges or lighrs of the ſame beaſt concocted vppon the vppermoſt skinne of anye man, and applyed verie hot thereunto, doe diminiſh the blacke or blew places therein, which haue bin receeiued by the occaſion of any ſtripes or blowes. The lungs of ſheepe being newtaken out of their bellies, and applyed while they are hot vnto beaten or bruiſed places, doeth quite aboliſh the ſignes thereof, and in ſhort ſpace procure remedy. The lungs of ſheepe or ſmal Cattle being roaſted and taken by any man before hee drinketh, will reſiſt all kind of drunkenneſſe. *Marcellus*

The lunges of ſheepe taken out of their bellies, and bound about the heads of thoſe which are phrenſie while they are hot, will verie ſpeedily eaſe them of their trouble. The lungs of ſheep being hot and bound to the head, is acounted very profitable for thoſe which are troubled with the peſteferous diſeaſe called the drowſie euill.

The lungs of ſheepe being boild with Hempe ſeed, ſo that the fleſh be eaten, and the water wherein it is ſod be drunke, doth very effectually cure thoſe which are greeued with excoriati-

excoriations in their bellies, and the bloody flixe. The lunges of ſheepe being applyed while they are hot, doth heale the gowt.

The liuer of white ſheepe well boiled, made moiſt with water, thoroughly beaten and applyed vnto the eye-lids, doth purge Rhewmatick eies, and cauſe them to be of a more cleare and ample ſight. If a woman bearing young, ſhall be puffed vp with winde, giue her the liuer of a ſheepe or goat beaten into ſmall powder while it is hot, being pure and without mixture for foure daies togither to eate, and let her drinke onely wine, and this will very ſpeedily cure her. *Hippocrates.*

The gall of a ſheepe mingled with hony, healeth the Vlcers of the eares, and procureth eaſie hearing. The gall of a ſheepe mingled with ſweet wine, if it be tempered in the manner of a gliſter, and afterwards rubbed vpon the eare-lappes, the vlcers being quite purged, will procure a ſpeedy cure and remedy. The gall of the ſame beaſt dyſtilled with a womans milke, doth alſo moſt certainely heale their eares which are broken within, and ful of mattery corruption. *Pliny.*

The gall of a ſheep being mixed with common oyle, or oyle made of Almonds, doth alſo heale the paines of the eares, being powred thereinto. Cankers, or the coruſion of the fleſh, being annointed with the gall of a ſheep, is very ſpeedily and manifeſtly cured. the Dandraffe or ſcurfes of the head being annointed with the gall of a ſheep mixed with fullers-earth which is hardned togither while the head burneth, are very effectually aboliſhed, and driuen quite vway. *Albertus.*

The gal of little cattle, but eſpecially of a lamb, being mixed with hony is verily commended for the curing of the falling euil. The melt of a ſheepe new taken out by magicalprecepts is accounted very good for the curing of the paine in the melte, hee ſaying which may be healed that he maketh a remedy for the melt. After theſe things the magitians commaund that the greeued party be included in his Dortor or Bed-chamber, & that the doores be ſealed vp, and that a verſe be ſpoken thrice nine times. The melte of a ſheepe being parched and beaten in wine, and afterward taken in drinke, doeth reſiſte al the obſtructions or ſtopping of the ſmal guts. The ſame being vſed in the like manner is very medicinable for the wringing of the guts. *Pliny.*

The duſt of the vppermoſt of a ſheepes thigh, doth very commonly heale the looſenes of the ioynts: but more effectually if it be mixed with wax. The ſame medicine is made by the duſt of ſheepes iawes, a Harts-horne, and wax mollified or aſſwaged by oile of roſes. The vpper partes of the thighes of ſheepe decocted with Hempe-ſeed, doe refreſh thoſe which are troubled with the bloody flix, the water whereof being taken to drink. For the curing of a horſſe waxing hot with wearineſſe and longitude of the way: mingle goats or ſheepes ſewet with Coriander, and old dil, the Coriander being new gathred, and diligently pounded in the iuice of Barley, and ſo giue it throughly ſtrained for three daies together. *Marcellus.*

The huckle-bone of a ſheepe being burned and beaten into ſmal duſte, is very much vſed for the making of the teeth white, and healing al other paines or aches therein. The bladder of a goat or ſheepe being burned and giuen in a potion to drinke, made of Vinegar and mingled with water, doth very mueh auaile and helpe thoſe which cannot holde their water in their ſleepe. The skinnes which commeth from the ſheepe at the time of their young, doth very much helpe very manye inormities in women, as we haue before rehearſed in the medicines ariſing from goats. The milk of ſheepe being hot, is of force againſt al poiſons, except in thoſe which ſhal drinke a venemous fly called a Wag-legge, and Libbards bane. Otmell alſo doeth cure a longe lingering diſeaſe, a pinte of it being ſodden in three cups of water, vntill al the water be boiled away: but afterwards you muſt put thereunto a pinte of ſheepes milke or Goates, and alſo Honey euery day together. *Galen*

Some

Some men do commaund to take one dram of ſwallowes dung in three cups ful of Goats milke or ſheepes milke before the comming of the quartern Ague. Goates milk or ſheepes milke being taken when it is newly milked from them, and gargarized in the mouth, is very effectual againſt the paines and ſwellings of the Almondes. Take a pinte of ſheeps milk, and a handful of ſifted Anni-ſeeds, and let them ſeeth togither, and when it is ſomwhat cold let it be drunk, and it is very good to looſen the belly. Medicins being made of Goats milke and ſheepes milke, and ſo being drunke, is very good for the ſhortneſſe of breath.

Plinie

Marcellus

A hot burning grauel ſtone being decocted in ſheepes milk, and ſo giuen to one that hath the bloody flixe, is very profitable to him. Goats milke or ſheeps milke giuen alone luke warme, or ſodden with Butter, is very profitable to thoſe that are brought very weak with the paſsions of the ſtone, and fretting of the guts. To waſh ones face with ſheepes milke and goats milke, is very good to make it faire and ſmooth. Euenings milk of ſheep that is, the laſt milke that they giue that day is very good to looſen the belly, and to purge chollor. The haires of the head of a Dog burned into aſhes, or the gut of the priuy place ſodden in oyle is a very good and ſoueraign remedy for the looſeneſſe of the fleſh about the nails, and for ſwelling of fleſh ouer them, being anointed with butter made of ſheepes milke and hony. An oyle ſodden in hony, and butter made of ſheepes milke, and honey melted therein, is very profitable to cure Vlcers. Old Cheeſe made of ſheepes milke, is very good to ſtrengthen thoſe which haue bin troubled and made weake with the bloody flix. Againe old Cheeſe made of ſheepes milke, taken in meate or ſcraped vppon it, and being drunke with wine, doth eaſe the paſsion of the ſtone.

Farnerius.
Creſcentien:

Pliny

There was a certaine phyſitian being skilful in making medicines, dwelling in Aſia by *Helleſpont*, which did vſe the dung of a ſheepe waſhed and made cleane in Vineger, for to take away warts and knots riſing on the fleſh like warts, and kernels, and hard ſwellings in the fleſh. Alſo hee did bring Vlcers to ſicatriſing with that medicine which were blaſted or ſcaulded round about, but he did mingle it with an emplaiſter made of wax, roſin, and pitch.

Marcellus

The dung of ſheepe alſo doeth cure puſhes riſing in the night, and burnings or ſcauldings with fire, being ſmeared ouer with Vineger without the commixture of any other things. The dung of ſheepe being mixed with hony, doeth take away ſmal bumpes riſing in the fleſh, and alſo doth diminiſh proud fleſh: and alſo it doth cure a diſeaſe called an emmot, as *Raſis* and *Albertus* ſay. The dung that is new come from the ſheepe being firſte worked in thy hands, and applyed after the manner of an emplaiſter doth eat away many great warts growing in any part of thy body. The dung of a ſheepe being aplyed to thy feete, doth conſume or waſt away the hard fleſh that groweth thereon.

dioſcorides.

Pliny.

Vegetius.

Sheeps dung doth alſo cure al kind of ſwellings that are ready to go into carbuncles. It is alſo good being ſodden in oyle and applied after the maner of an emplaiſter, for all new wounds made with a ſword as *Galen* ſaith:

Pliny

Aut ſi concluſum ſeruauit tibia vulnus,
Stercus ouis placidæ iunges, adipesq́; vetuſtos,
Pandere quæ poterunt hulcus, patuloq́; mederi.

The dung of ſheepe and Oxen being burned to powder, and ſmeared with Viniger, is very good againſt the bitings and venemouſnes of ſpiders: And againe it is very effectuall being new come from them, and ſodden in wine againſt the ſtingings of Serpents. Sheeps dunge being mixed with honey, and applied to horſes whoſe hoofes are broken, is very effectual.

The dung of Oxen and Sheepe being burned to powder, and intermixed therewith, is very effectual againſt Cankers, and alſo the bones of the Lambes thighes, being burned into aſhes, is very profitable to be applied to thoſe vlcers which cannot hee brought to cicatriſe. Alſo Sheepes dung being made hotte in a little gally potte, and kneaded with thy hands, and afterwards applied, doth preſently ceaſe the ſwellings of woundes, and doeth purge and cure Fiſtulaies, and alſo diſeaſes in the eyes.

The oyle of Cypreſſe and hony, is very effectual againſt *Alopecia*, that is, the fauling off of the haire. An emplaiſter made of ſheepes dunge and the fat of a Gooſe and a Hen

is

is very effectuall against haire ryſing in the roote of the eare, as *Raſis* and *Albertus* ſay. Sheepes dung being applyed hot is very effectuall againſt the ſwellings of womens paps or dugs.

Sheepes dung being put into the decoction of Wood-bine, or Hony and water, and ſo drunke, is very profitable againſt the Yellow-ganders. *Obſcurus*
If the Spleen be outwardly annoynted with Sheepes dung and Vineger, it doth leſſen the ryſing of it. *Raſis*
The dung of Oxen and Sheepe which is very moyſt, doth eaſe all manner of goutes. *Pliny*
The thinne or outmoſt skinne which is taken from the priuy part of Sheepe, is very profitable againſt the diſeaſe called the flowers in Women. The dung alſo hath the ſame operation.
The Vrine of Sheepe is very profitable againſt the Hydropſie being mixed with Honny.
But *Raſis* ſaith otherwiſe, which is, that the dung being drunke with Honny is auaileable againſt the Dropſie. *Albertus*

To take the weight of a penny of Oxe dung and Sheepes dung, and a graine of Myrrh, and two ounces and a halfe of Wine, doth ſtay or reſiſt the comming of the Kings euil. The filth which is taken out of the eares of theſe beaſtes is ſaid to bee very effectuall againſt the flowers. It doth make a barren woman to conceiue with child alſo, as *Serenus* ſaith in theſe verſes: *Pliny*

Pendentem ſpumam molli de ducet ab ore,
Aut ouis in ſtabulis fractas cum ruminat herbas,
At q̃ illam memini miſto potare falerno.

The ſweate of a Horſe being made warme and mixed with Vineger, is very conuenient againſt the falling ſickneſſe, and is vſed againſt venemous bitinges. *Syluaticus*
And alſo the ſweate of Sheepe is very much profitable vnto it. If the hoofe or Anckle-bone of an Oxe chance to bee cut with a Plough-ſnare, Pitch and fat with Sulphur is very good, but you muſt roule round about the wound Wooll. *Columella*
Vnwaſhed Wooll doth very much profit thoſe that are frenzy being applyed with a fume that ſtoppeth humors from comming downe from the head.

Vnwaſhed Wooll being bound vpon the forehead, is very good for the wateriſh humor that floweth out of the eies. Vnwaſhed Wooll being heated in Vineger, and preſſed into the eare, and afterwards the top of the eare being ſtopped with that Wooll, will by little and little eaſe the paines in the eares. Vnwaſhed Wooll dipped in Oyle of Roſes and put into the Noſtrils doth ſtay bleeding at the Noſe. Vnwaſhed Wooll being plucked from the priuy partes of Sheepe and moyſtned in Oyle of Roſes, is very good to ſtop the fluxes of blood in any part of mans body. *Marcellus*
Vnwaſhed Wooll being tyed on the outſide of the knuckles or ioynts, doth ſtop the bloud or humors from running too and fro.
It is alſo ſaid to be very good being dipped in Honny, (and ſo rubbed vppon the teeth or Gummes) for to make one breathe or gaſpe eaſier. Vnwaſhed Wooll being ſmeard ouer with Hony, and rubbed vpon the teeth, doth make them looke white preſently after.
Vnwaſhed Wooll with a little Salt put to it and tyed cloſe in a linnen cloath and ſo ſcorched and beaten to powder, is very good to keepe the teeth from paine, being rubbed vpon them.

Vnwaſhed Wooll being mixed with Niter, Brimſtone, Oyle, Vineger, and with Tar, being applyed twice a day, doth eaſe all paines of the knuckles and Anckles. *Galen*
Sheepes dung and other thinges with vnwaſhed Wooll is very effectuall againſt the ſtone in the bladder, as it is ſpoken aboue in the cure and remedies of Sheeps dung. Vnwaſht wooll doth cure all the diſeaſes in the priuy parts of men or women being aplyed thereunto. The blacke Wooll of Sheepe, is very profitable for all ſwellings in the ſtones or Cods of men.
The gall of Buls put vpon vnwaſhed Wooll, is very profitable for the flowers of women:
Vnwaſhed wooll being applyed vnto thoſe parts that are dead, doth very much good vnto them.

White fleeces of Wooll being either applyed alone, or with Brimſtone, is very good for hidden paines and griefes. Fleeces of Wooll giuen in a fume with Brimſtone, is very good for the remedy of the Kings euill. Wooll being dyed of a purple colour, and ſo applyed, is very good againſt the paines of the eares. There are moreouer very many

remedies

remedies made againſt diſeaſes by vnſhorne Wooll, beſides the expelling of cold, being taken in Oyle, Wine, or Vineger, for as much as the ſame being applyed to the members which are out of ioynt, or to any paines in the Nerues, doth very ſpeedily and tenderly heale the ſame.

Plinj

Sheepes Wooll being mixed with Hearb-Grace and Sheeps-greace, is very much applyed vnto thoſe which are bruiſed, or haue hard ſwellings in any parts of their body. Vnwaſhed Wooll being often put into the ſores which are bitten by madde Dogges, doth perfectly cure them in ſeuen daies. Sheepes Wooll in cold Water doth bring remedy vnto thoſe whoſe skinne is looſe about the Nailes. The ſame being ſteeped in hot Oyle may be well applyed vnto moyſt or running ſores: but mingled with Hony is very medicinable for old ſores or feſters: and ſteeped in Wine, Oyle, Vineger, or cold water, doth heale any new wound which ſeemeth to bring the wounded party in daunger of death. *Dioſcorides* doth alſo affirme that Sheepes Wooll being vnwaſhed is curable for all kinds of wounds whatſoeuer.

The ſame is very much applyed vnto thoſe whoſe bones are bruiſed or broken, if it bee mixed with the braines of a wanton Dogge, and bound hard vpon the grieued place in a linnen cloth. The *Carthagenian* Sheapheards doe vſe the vnwaſhed Wooll of Lambes of the age of foure yeares, for the curing of the Temples, or the crowne of the head. If the plough ſhare chance to hurt the huckle-bone or hooſe of an Oxe, take hard Pitch and Bacon-greace mingled with Brimſtone, and rowled in vnwaſhed Wool, and marke the wounded place withall theſe together with a fiery hot yron, and it will bring preſent help and remedy.

Serenus

Vnwaſhed Wooll being taken in ſome certaine perfume doth cure thoſe which are Frantike, and reſtore them to their former wits. Spleene-wort being boyled in Hony and mixed with vnwaſhed wool which was ſteeped in Oyle or Wine, is very good for the aforenamed diſeaſe being bound about the forepart of the head in a broad linnen cloath. Sheeps wooll being alſo applyed in the ſame manner, is an excellent cure for thoſe which are troubled with a certaine watery rheume or running in the eies, as alſo the ache in the forepart of the head.

Galen

Vnwaſhed wooll boyled in Vineger and applyed vnto the eares, doth expell all filth or moyſture therein, and the iſſue thereof being afterwardes ſtopped with the ſame kinde of wooll, is very ſpeedily cured. Sheepes wooll is alſo very good and effectuall for the curing the paines of the eares which are but new comming vpon them. Vnwaſhed wooll being mixed with Oyle of Roſes and put into the Noſtrils of any man, the eares being ſtopped cloſe with the ſame kind of wooll, will ſtay the yſſuing of the bloud at the Noſe, how fluent ſoeuer it be.

The ſame being alſo ſteeped in Oyle and put in the Noſe, doth reſtraine the bleeding thereof. Wooll being plucked or wreſted from the backe of Sheep, and kept vnwaſhed, doth cohibite the aboundance of blood, being ſteeped in pure liquid Oyle of Roſes. The ſame being taken from the backe of a Ramme, doth ſtay ouer much bleeding at the Noſe, the ioynts of the fingers being bound as hard as poſſible can be ſuffered. Vnwaſhed wool ſteeped in Hony and rubbed vppon the teeth or Gummes, doth make the breath of any man more ſweete and delightfull then it hath beene accuſtomed. The ſame being vſed in the ſaid manner, doth procure a very great whiteneſſe and cleareneſſe in the teeth. Vnwaſhed VVooll being parched and bound in a linnen cloath, a third part or portion of ſalt being afterwardes added thereunto, and all beaten together into ſmall duſt or powder, and rubbed vpon the teeth, will keepe them from any paine or griefe therein. Vnwaſhed VVooll being dipped in Nitre, Brimſtone, Oyle, Vineger, and Liquid Pitch, being all boyled together, doth aſwage all paines in the hanches or loines whatſoeuer, being twice a day as hot as poſſibly may be ſuffered applyed thereunto. Sheeps dung mingled with vnwaſhed wooll and certaine other things, is very much applyed againſt that troubleſome and painefull diſeaſe called the ſtone or grauell.

Vnwaſhed VVooll in cold water, doth cure diſeaſes in the priuy parts of any man or VVoman whatſoeuer. The VVooll of blacke Sheepe is commonly reported to be a very commodious and helpfull for thoſe whoſe Cods or ſtones are much ſwelled. The gall

of

of an Oxe being mixed with vnwaſhed wool, doth help the purgation or menſtruall fluxes of women: but *Olympies* the Thebane affirmeth, that Iſope and Nitre ought to be mixed with this wooll for the helping of the ſame. Vnwaſhed wooll being applyed vnto the ſecret parts of women, doth cauſe a dead child to come forth. The ſame doth alſo ſtay the iſſues of women. The pure or cleare fleeces of ſheep either applyed by themſelues, or mingled with Brimſtone, do cure al hidden or ſecret griefes whatſoeuer: and Pliny commendeth them aboue al other medicines whatſoeuer. Fleeces of wool mingled with quickſiluer, *Serenus* are very profitable to be taken for the ſame diſeaſes in certaine perfumes. The roote of a Mallow being digged vp before the ryſing of the ſun, and wrapped in vndyed wooll, doth cure the Wens or mattry impoſtumes of thoſe ſheepe which haue lately brought forth young. Sheepes wooll being died in purple colour, doth very much profit the eares: but *Pliny* ſome do ſteep it in vineger and Nitre, to make the operation more effectuall.

The duſt of wool being burnt, doth bring forth the matter or corruption lying hid vnder ſcabs, reſtraine the ſwellings in the fleſh, and bringeth all vlcers to a chop or ſcar. Wooll being burnt hath a ſharp force, and likewiſe hot together with the ſlendernes of the parts, it doth therefore very ſpeedie clenſe and purge the ſores in the fleſh, which are moiſt and to much full of matter. It is alſo put in drying medicines. It is burned as if there were many other things in it, filling a new pot, which may be couered with a couer which is bored through with many holes like vnto a ſiue. The powder of vnwaſhed wooll is anointed vpon diuers ſores, and is very curable for them as bruiſed, new wounded, & ſores halfe burnt, *Galen* and it is vſed for the curing of the diſeaſes in the eies, as alſo for the healing of the fiſtulaes and corrupt and mattery ſores in the eares. The power of the powder of vnwaſhed wool is clenſing, and it doth very effectually purge the eye-lides or cheeke-bals. It doth alſo clenſe and cure for the moſt part all diſeaſes, as *Serenus* ſaith in theſe verſes;

Succida cum tepido nectetur lana Lyæo,
Ambuſtæue cinis complebit vulneris ora,
Aut tu ſuccoſæ cinerem perducito lanæ.

The haires which grow about the ſecret hole of ſheep being burned, beaten and drunke in ſweet wine, doth help the ſhortneſſe of the breath, and eaſe the purſines of the ſtomacke. The wooll of a little ſheep being pulled from betwixt his thighes and burnt, & afterwards dipped in vineger, doth very ſpeedily cure thoſe which are troubled with the head-ach, being bound about the temples. The duſt of ſheepes fleeces is very medicinable for the curing of all diſeaſes in the genitall parts whatſoeuer. The duſt of ſheeps wooll, doth heale *Marcellus* all paſſions in cattell. The Græcian plaiſter (called *Enepharmacum*) conſiſted of nine ſeuerall things, and amongſt the reſt of vnwaſhed wooll. The filth which ſticketh to the ſheeps wool & groweth therunto, from which the thing which the Græcians cal *Oeſypon* is made, hath the force of digeſtion like vnto butter, and alſo alike ability of concoction. In a certaine medicine of *Andromachus*, for the curing of the diſeaſe of the ſecret parts, vnwaſhed wool is added to the reſt: but *Lepas* (as *Galen* ſaith) for vnwaſhed wool doeth adde gooſe greace in the ſame quantity. Some do alſo for vnwaſhed wool vſe the marrow of a young calfe, and apply it in the aforeſaid manner; but this vnwaſhed wooll is termed of the Græcians *Aeſypus*, and therefore being by diuers Authors ſet downe diuerſly concerning the making and vertue thereof, I haue thought good to ſet downe the trueſt and excellenteſt way to make the ſame (as *Dioſcorides*) whom in this I ſuppoſe beſt to follow reporteth. Firſt to take new ſhorne wooll which is very ſoft, and not trimmed with ſope-weed, and waſh it with hot water, then to preſſe al the filth forth of the ſame, and caſt it into a cauldron which hath a broad lip, and afterwards to poure the water in, and to ſtir it vp and down with a certaine inſtrument with ſuch great force as it may foame againe, or with a wooden rod ſtill greatly to turne and trouble it, ſo that the filthy froath or ſpume may more largely be gathered together, afterwards to ſprinkle it ouer with ſea water, and the fat remaining which did ſwim vpon the top, being gathered togither in an earthen veſſel, to poure the water into the cauldron: then muſt the froath be poured againe into the ſea water, & laſtly taken out again, this is ſo often to be done that the fat being conſumed, there wil not any froath be left remaining, the *Aeſypus* then being gathered togither, is to be mollified with mens hands, & if there be any filth therin, it muſt out of hand be taken away, and all the water by

little and little excluded, and being freſh poured in, let it be mingled with ones hands, vntill the *Aeſypus* being touched with the tongue of any one, may lightly bind it, but not ſauor either ſharp or tartly, and the fat may ſeeme very white, and then let it be hid in an earthen veſſell, but let there be great care had that they be done in the hot ſun. But there are ſome which vſe another manner of way to make the ſame which is this, to clenſe the fleeces, and waſh away all filth, and preſſe it forth of the ſame, and boile them in water ouer a ſoft fire in a brazen veſſel, then to waſh the fat which ſwimmeth on the top being gathered together with Water, and being ſtrained in another platter which may haue ſome hot water in it to hide or ouercaſt it with a linnen cloth, and lay it forth in the ſun vntil it be very white and thick enough.

Some alſo do vſe another way, as this, to waſh the fat being ſtrained with cold water, and to rub it with their hands, not much otherwiſe then women doe a ſeare-cloth, for by that meanes it is made more white and purer. There is yet another kind of way to make *Aeſypus*, deſcribed by *Aetius* in theſe words, take (ſaith he) the greaſie wooll which groweth in the ſhoulder pits of ſheepe, and waſh them in hot water, being thick and ſoft, and ſquize al the filth forth of the ſame, the waſhing wherof you ſhall put in a veſſell of a large mouth or brim, caſting afterwards hot water in the ſame, then take the water in a cup, or in ſome other ſuch like inſtrument, and poure it in and out, holding it vp very high vntill there come a froath vpon it, then ſprinkle it ouer with ſea water, if you ſhall get any, if not, with ſome other cold water, and ſuffer it to ſtand ſtill, when it ſhall waxe cold take that which ſhall flow on the top away with a ladle, and caſt it into any other veſſell, afterwards hauing put a little cold water in it, ſtir it vp and downe with your handes, then hauing poured out that water, put new hot water in it, and repeate againe the ſame thing altogether, which we haue now taught, vntill the *Aeſypus* be made white and fat, containing no impure or filthy thing in it at al, then dry it in the ſun, being hid for ſome certain daies in an earthen veſſell, and keepe it.

But all theſe things are to be done when the ſun is very hot, for by that meanes it will be more effectual and whiter, and not hard or ſharp. There are moreouer ſome which gather it after this manner. They put new ſhorne wooll which is very filthy and greaſie in a veſſel which hath hot water in it, and burne the water that it may ſomewhat wax hot, afterwards they coole it, and that which ſwimmeth aboue in the manner of fat, they ſcum it off with their handes, and put it away in a veſſell of Tinne, and ſo do fill the veſſell it ſelfe with raine water, & put it in the ſun couered with a thin linnen cloth, and then we muſt moyſten it again, and put vp the *Aeſypus*, for it hath ſtrength mollifieng and releaſing with ſome ſharpnes, but it is counterfeited with wax, ſewet, and Rozen, and it is ſtraight waies perceiued & for as much as the true *Aeſypus* reſerueth the ſcent of the vnwaſhed wooll, and being rubbed with any ones hands is made like vnto Ceruſe, or white lead. Euen the filth and ſweat of ſheep, cleauing to their wooll, hath great and manifold vſe in the world, and aboue all other that is moſt commended which is bred vpon the *Athenian* or *Græcian* ſheep, which is made many waies, and eſpecially this way: firſt they take off the wooll from thoſe places where it groweth, with all the ſewet or filth there gathered together, and ſo put them in a braſen veſſel ouer a gentle fire wher they boile out the ſweat, & ſo take of that which ſwimmeth at the top, and put it into an earthen veſſel, ſeething againe the firſt matter, which fat is waſhed together in cold water, ſo dryed in a linnen cloth is ſcorched in the ſun vntill it become white and tranſparent, and ſo it is put vp in a box of tinne. It may be proued by this, if it ſmell like the ſauour of ſweat, and being rubbed in a wet hand doe not melt, but waxe white like white lead, this is moſt profitable againſt al inflammation of the eies, and knots in cheeks, or hardneſſe of skin in them. Of this *Aeſypus* or vnwaſhed wooll the Græcians make great account, and for the variety of dreſſing or preparing it, they cal it diuerſly, ſomtime they call it *Oeſupum Pharmaicon*, ſometime *Oeſupon Keroten*, *Oeſupon Kerotoeide*, ſometime *Oeſupon Hugron*, and ſuch like. Of it they make plaiſters to aſſwage the *Hypochondriall* inflammations and ventoſity in the ſides: Some vſe *Aeſopus* for *Oeſypus*: but ignorantly, and without reaſon, it is better to let it alone, but in the collection heereof it muſt be taken from the ſound & not from the ſcabby ſheep But when we cannot come by the true *Oeſypus*, then in ſtead thereof we may take that which the Apothecaries and ointment-makers

kers do ordaine; namely, *Meliloti: vnc*: 4. *Cardamomi vnc.* 2. *Hyſopi herb. vnc.* 2. with the vnwaſhed wooll taken frō the hams or flanks of a ſheep. *Myrepſus* vſeth this *Oeſipus* againſt all gouts and aches in the legs or articles, and hardneſſe of the ſpleene. *Galen* calleth it *Ius Lanæ*, and preſcribeth the vſe of it in this ſort. Make (ſaith he) a playſter of *Oeſypus* or *ius lanæ* in this ſort, take waxe, freſh-greace, *Scammonie*, old oile, one ounce of each, of Fenny-greeke ſixe ounces, then ſeeth or boile your oile with the *ius lanæ*, and Fenny-greeke very carefully, vntill it equall the oyle, and bee well incorporated together, and then againe ſet it to the fire vntill with the perſcription aforeſaide, and alſo he teacheth how to make this *Ius lanæ*, for (ſaith he) take vnwaſhed wooll and lay it deepe in faire water vntill it be very ſoft, that is by the ſpace of ſixe daies, and the ſeuenth day take it and the water together, that ſeeth wel, taking off the fat which ariſeth at the top, and put it vp as is aforeſaid: theſe things ſaith *Galen*.

The vſe of this by reaſon it is very hot, is to diſplay vlcers and tumors in wounds, eſpecially in the ſecrets and ſeat, being mixed with Melitote and butter, and it hath the ſame vertue againſt running ſores. *Dioſcorides* The ſame alſo with barly meale and ruſt of iron, equally mixed together, is profitable againſt all ſwelling tumors, Carbuncles, Tetters, Serpigoes, and ſuch like, it eateth away all proud fleſh in the brims of vlcers, reducing the ſame to a naturall habit and equality, alſo filling vp the ſore and healing it, and the ſame vertue is by *Dioſcorides* attributed to wooll burnt, alſo in bruſes vpon the head when the skinne is not broken, a pouteſſe made hereof, is ſaid by Galen to haue excellent force and vertue. The ſame mingled with roſes, and the oare of braſſe (cald Nil,) cureth the holy fire, and being receiued with Myrrh ſteeped in two cups of wine, it encreaſeth or procureth ſleepe, and alſo is very profitable againſt the falling ſicknes. And being mixed with Corſuke Hony, it taketh away the ſpots in the face, becauſe it is moſt ſharp and ſubtile, wherunto ſome adde butter, but if they be whealed and filled with matter, then prick and open them with a needle and rub them ouer with a dogs gall or a calfes gall mingled with the ſaid *Oeſypus*, alſo *Marcellus* being inſtilled into the head with oyle, it cureth the megrim, and furthermore it is vſed againſt all ſoreneſſe of the eies, and ſcabs in their corners, or vpon the eye-lids, being ſod in a new ſhell, and the ſame vertue is attributed to the ſmoke or ſoote thereof, if the eyebrowes or eye-lids be annointed herewith mixed with Myrrhe and warmed, it is thought that it will reſtore the haire that is wanting and fallen off: but *Marcellus* preſcribeth it in this manner, you muſt take *Oeſypus* or ſweat of ſheep from vnder the wooll of their ſhoulders, and adding vnto it a like quantity of Myrrhe, beate them together in a morter, and with a warme cloth annoint the bare places.

If there be any bruſe in the eies, then you muſt annoynt them firſt with Gooſe-greaſe, and the blood of a Mallard, and afterward with the ſweate of a ſheep, and the ſame cureth all vlcers in the mouth, eares, and genitals, with Gooſe-greace. This is alſo mixed with a ſeare-cloth, and laid againſt the Pthiſis (as *Aetius* writeth) with a moyſt cloth againſt the the pleuruſie, alſo a plaiſter hereof made with Gooſe greace, butter, Allum, and the brain of a Gooſe, is very profitable againſt the paines in the raines, and all other infirmities of the backe, and for the ſame cauſe it is applyed to women, for it prouoketh their mouthly courſes, and alſo cauſeth an eaſie deliuerance in child-birth, it healeth the vlcers in the ſecret and priuy parts of men and women, and al inflammation in the ſeate, eſpecially being mixed with butter, Gooſe-greace, and Melitote: and ſome adde thereunto the oare of braſſe and Roſes. If there be a Carbuncle in the priuy parts, take this *Oeſypus* with Honny and the froath of lead, alſo white lead, womens milke, and this ſheepes ſewet, cureth the gout, at the leaſt maruailouſly aſſwageth the pain therof, & ſome phyſitians for this euill take greace, gooſe-greace, and the fat of Buls, adde to *Oeſypus*, alſo vnwaſhed wooll with the gall of a Bull laid to a womans ſecrets, helpeth her monthly purgation, and *Olimpias* added therunto Nitre. The dung which cleaueth to ſheeps tailes made into ſmall bals, and ſo dryed, afterward beat into powder & rubbed vpon the teeth, although they be looſe, falling out, or ouergrown with fleſh, yet Pliny ſaith they wil be recouered by that fricaſſing. *Plinius*

If he which is ſick of a dropſie drink this ſweat or *Oeſypus* in wine with Mirrh of the quantity of a haſel nut, gooſe greace, & Mirtle oile, it wil giue him great eaſe, and the ſame vertue is aſcribed to the ſweat of an Ewes vdder, vvhich is and hath bin ſaid of al the former *Oeſipus*.

The medicines of the Ram.

Euen as the skins of other ſheep newly plucked from their backs and applyed warm, do take away the ach ſwelling, and paines of ſtripes and blowes from bodies, ſo alſo haue the skins of rams, the ſame property. *Arnoldus* commendeth a plaiſter made of a rams skin for burſtning and falling downe of the guts, and this is found ready prepared in many Apothecaries ſnops, and the happy ſucceſſe therof is much commended by *Alyſius*. If a man take the ſtones of a fighting cocke, and anoint them with Gooſe greaſe, and ſo weare them in a peece of a rams skin, it is certaine that it will cohibite and reſtraine the rage of venerial luſt, and a woman wearing about her the right ſtone of dunghill cocke, in a rams skin, ſhall not ſuffer abortement. The waſhed fleece of a ram wet in cold oile, putryfieth the inflammation of the ſecrets, and likewiſe the blacke wooll of a ram wet in water, and then in oyle, and ſo put to the ſicke places, keepeth the fundament from falling, and alſo aſſwageth the paine. Alſo the wooll of a fighting ram taken from betwixt his hornes, and perfumed into a ſmoke, eaſeth the pain, and ſome take the powder thereof in vineger for that Malady. They ſay that *Lais* and *Salpe* cure the bitings of mad dogs, and alſo Tertian & quartan Agues, with the menſtruous purgation take in a peece of rams wooll, and included in a bracelet of ſiluer. Alſo they write that a woman ſhall haue an eaſie treuaile if ſhee weare in the wool of a ram, ſeede of wild Cucumber about her loines, not knowing therof, ſo as it be preſẽtly after the deliuery caſt out of doores. Alſo *Marcellus* ſaith, that if one take the wool from a rams forehead, and burne in the couer of a new pot, and afterward beat it to powder in a morter, and ſo put into vineger, and therewithal the forehead being anointed, it eaſeth the head-ach Alſo the duſt of rams wooll mixed with water, cureth the paine in the yard. The matter of the liuer ſod, hath the ſame operation: & *Sextus* writeth, that if the wooll be taken from the head, ribs, and cods,, and alſo worne by him that hath a tertian ague, it perfectly cureth him, and if a mans fingers ends and toes be tyed with the vnwaſhed wooll of a ram, it will ſtanch the bleeding at any part, eſpecially the Noſe. Alſo if you burne the greaſie wooll of a very fat ram, and in water waſh the ſame, it will help all euils in the yard of a man, if it be rubbed therewithall.

Auicenna The broath of the rumpe of a ram is commended againſt bliſters. The fleſh of a ram being burnt and annointed vpon the body of any leprous perſon, or any whoſe body is troubled with ring-wormes or itches, is very effectuall to cure them. The ſame force hath it againſt the bites of Scorpions, and ſtingings of Serpentes, and Algerarat: it alſo being taken in wine, good for the bitinges of mad dogs, and healeth the white skins in the eies. The fat of a ſheep or Weather hath the ſame in it, as Porke-greace, and cureth the ſuffocation of the womb, and all other diſeaſes incident vnto the ſecret parts, and alſo helpeth places in the body being burnt by fire. The fat of a ram being mingled with red Arſenicke and annointed vppon any ſcaull or ſcab, the ſame being afterward pared or ſcraped, doth perfectly heale it. It doth alſo being mixed with Allum, helpe thoſe which are troubled with kibes or chilblanes in their heeles.

Sextus The fewet of a ram mingled with the powder of a pumiſe ſtone and ſalt, of each a like quantity, is ſaid to heale fellons and inflammations in the body. The lunges of ſmal cattel, but eſpecially of a ram, doth reſtore chaps or ſcarts in the body to their right collour. The ſame vertue hath the fat of a ram being mingled with Nitre. The gal of a ram mingled *Marcellus* with his own ſewet, is very good and profitable for thoſe to vſe who are troubled with the gout or ſwelling in the ioynts. The horne of a ram being burned and the duſt of the ſame mixed with oyle, and ſo pounded together, being often anointed vpon a ſhauen head, doth cauſe the haire to friſle and curle. A comb being made of the left horn of a ram, and combed vpon the head, doth take away all paine vpon the left part thereof, if likewiſe there be paine in the right ſide of the head, the right horne of a ram doth cure it. For the curing of the loſſe of one wits ſpringing from the imperfection of the braine, take the head of a ram neuer giuen to venery, being chopped off at one blow, the hornes being onely taken away and ſeeth it whole with the skin and the wooll in water, then hauing opened it, take out the braines, and

and adde vnto them theſe kinds of ſpices, Cinamon, Ginger, Mace, and Cloues, of each one, halfe an ounce: theſe being beaten to powder, mingle them with the braines in an earthen platter diligently tempering of them by a burning cole, not very big, for feare of burning, which might eaſily be done, but there muſt great care be had that it be not too much dryed, but that it might be ſo boyled that it be no more dryed then a calfes braines being prepared for meate.

It ſhall be ſufficiently boiled when you ſhall wel mingle them at the fire, then keep it hid, and for three daies giue it daiely to the ſick perſon faſting, ſo that he may abſtain from meat and drinke two houres after. It may be taken in bread, or in an Egge, or in whatſoeuer the ſicke party hath a deſire vnto: but there muſt be regard that he be not in a cleare place, and that hee vſe this forty daies ſpace, which they are wont to vſe whoſe blould is with drawne or fled away: and let him abſtaine from wine aſſayng his head.

There are thoſe which are holpen in a ſhort ſpace, ſome in ſixe or eight weekes by this Medicine being receiued. But it is conuenient that it be required for three months, and then it will haue the more power therein. The lunges of a Ramme while they are hot applyed vnto woundes wherein the fleſh doeth to much encreaſe, doth both repreſſe and make it equal. The lunges of ſmal cattel, but eſpecially of Rams being cut in ſmal pieces & applyed whiles they are hot vnto bruiſed places, do very ſpeedily cure them and reduce them to the right collour. *Marcellus*

The ſame doth cure the feete of ſuch as are pinched through the ſtraightneſſe of their ſhooes. The lunges of a Ram applyed vnto kibed heeles or broken vlcers in the feet, doth quite expell away the paine, notwithſtanding the exceeding achor pricking thereof. One drop of the liquor which is boyled out of a Rams lungs put vpon the ſmall nailes vpon the hand, doth quite expell them. The like operation hath it to expell Wartes being annointed thereupon. The corrupt bloud of the lungs of a Ram vnroaſted, doth hele all paines in the priuy members of man or woman, as alſo expell warts in any place of the body. The iuyce of the lungs of a ram while they are roaſted vpon a Gridiron being receiued, doth by the vnction thereof purge and driue away the little blacke warts which are wont to grow in the haire or priuy parts of any man. *Sextus*

The liquor which diſtilleth from the lunges of a ram being boiled, doth heale Tertian Agues, and the diſeaſe of the raines which grow therein. The lungs of a Lamb or ram being burned, and the duſt thereof mingled with oile, or being applyed raw, doe heale the ſoreneſſe of kibes, and are accounted very profitable to be bound vnto vlcers. The lungs of a ram being pulled forth and bound hot vnto the head of any one that is frenzy, wil preſently help him. Againſt the peſtilent diſeaſe of ſheepe: take the belly of a ram and boile it in wine, then being mixed with Water, giue it to the ſheepe to drinke, and it wil bring preſent remedy. The gall of a ram is very good for the healing of thoſe which are troubled with any pains in the eares, comming by the caſualty of cold. The gal of a ram mingled with his owne ſewet, doth eaſe thoſe which are troubled with the gout. The gall of a Weather mingled with the wool and placed vpon the nauell of young children, doth make them looſe in their bellies. The ſtones of an old ram being beaten in halfe a penny waight of water, or in 3. quarters of a pint of Aſſes milk, are reported to be very profitable for thoſe which are troubled with the falling ſickneſſe. The ſtones of a ram being drunke in water to the waight of three halfe pence, cureth the ſame diſeaſe. The duſt of the inward parts of a rams thighs being lapped in rags or clouts, waſhed very exactly before with womens milk, doth heale the vlcers or runnings of old ſores. The duſt of the hoofe of a ram mingled with hony, doth heale the bitings of a Shrew. The dung of Weathers mingled with vineger and faſhioned in the forme of a plaiſter, doth expel black ſpots in the body, and taketh away al hard bunches ariſing in the fleſh. The ſame being applyed in the like manner, cureth S. Anthonies fire, and healeth burned places. *Aeſculapius* *Marcellus* *Pliny*

The filth or ſweat which groweth between the thighs of a ram being mingled with Mirrhe and the Hearbe called Hart-wort, and drunke of each an equal parte, is accounted a very excellent remedy for thoſe which are troubled with the Kings euill. But Pliny commendeth the filth of rams eares mingled with Myrrhe, to be a more effectuall and ſpeedily remedy againſt the ſaid diſeaſe. *Sextus*

The medicines of the Lamb.

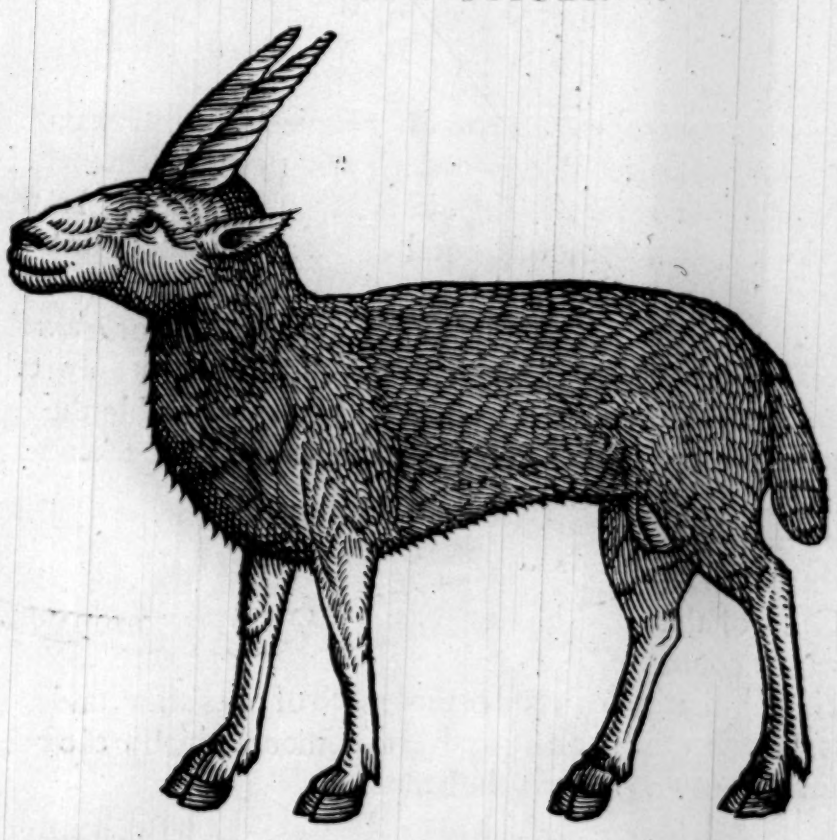
Aetius. The beſt remedy for bitings of Serpents is this, preſently after the wound to applie ſome little creatures to the ſame, being cut in ſmall peeces, and laid hot vnto it, as cocks, Goats, Lambes, and young pigges: for they expell the poiſon and much eaſe the paines thereof. An ounce of Lambes blood being freſh before that it doth congeale mixed with Vineger, and drunke for three daies together, is an excellent remedy againſt the vomitting or ſpetting of blood. The like force in it hath the blood of a Kidde. The bloode of a Lambe mingled with wine, doth heale thoſe which are troubled with the falling ſickneſſe, as alſo thoſe which haue the fowle euill. For the conception of a Woman, take the yarde and gall of a Bucke, a Kid, and a Hare, with the blood and ſewet of a Lamb, and the marrow of a Hart, and mix them altogither with Nard and oyle of Roſes, and after her purgation, let them be laied vnder her, and this without all doubt wil make her apt to conceiue.

Pliny. The skins of Serpents being annointed with water in a bath, and mingled with lime and Lambes ſewet, doth heale the diſeaſe called S. Anthonies fire. The marrow of a Lambe melted by the fire, with the oyle of Nuts and white ſugar, diſtilled vpon a cleane diſh or platter, and ſo drunke, doth diſſolue the ſtone in the bladder, and is very profitable for any that piſſeth blood. It alſo cureth al paines or griefes of the yarde, bladder, or reynes. The skin of a Lambe being dawbed or annointed with liquid-pitch, and applyed hot vnto the belly of any one that is troubled with excoriations of the bowels or the bloody flix wil very ſpeedily cure him, if he haue any ſence or feeling of cold in him. If a Virgins menſtrual fluxes come not forth at the due time, and her belly is moued, it is conuenient to apHippocrates. ply lambs skins being hot vnto her belly and they will in ſhort ſpace cauſe them to come forth. A garment made of lamb skins is accounted very good for the corroborating and ſtrengthning of yong men. The skins of lambes are more hot then kids skins, & are more profitable for the confirming of the backe and the reines. The little bone which is in the right ſide of a Toad being bound in a young lambes skin being hot, doth heal both quartaine and al other feauers being aplied thereunto. The duſt of lambs bones is very much and rightly vſed for Vlcers which haue no chops or ſtars in them. The duſt of ſmal cattels dung being mingled with Nitre, but eſpecially of lambs, hath in them great force to heal cankers: the duſt of lambs bones, is very much commended for the healing and making of greene wounds ſonnd and ſolide, which thing by the Saracens is much verified in regard Marcellus Pliny. that at al times they go to war, they neuer forget to take of the ſame along with them. The lungs of lambs do very effectually cure thoſe whoſe feete are wrung or pinched by theyr ſhoo-ſoles. The lungs of lambs or rams being burned, and the duſt thereof mingled with oile, is very profitable for the curing of kibes or vlcers, being applied thereunto. It hath Marcellus the ſame vertue being raw & bound vpon the ſore. The runnet of a lambe is of very great force againſt al other euil medicines. The runnets of ſmal cattel but eſpecially of a lamb, is very effectual againſt al kinds of poyſon. The runnets of a kid, a lambe, and a hind-calfe are conueniently taken againſt Wolfe-bane drunke in wine. The runnet of a hare, a kid, or a lambe taken in wine to the weight of a dram is very effectuall againſt the forke-fiſh, & cureth the bites or ſtrokes of al Sea-fiſhes. The runnet of a lamb drunk in wine is an excellent cure for the bitings of a ſhrew. The runnet of a lamb drunk in water is accounted for Pliny. a ſafegard to young children who are vexed with thicke and concrete milke: or if the default ſhal happen by curded milke it wil be ſoone remedyed by a lambes runnets giuen in Vineger. A Lambs runnet hid or poured into water, doth ſpeedily cohibit the bleeding of the noſe, when nothing elſe can ſtay it. The gal of ſmal Cattel but eſpecially of a Lamb being mixed with hony, are thoght to be very medicinable for the curing of the falling ſickneſs. The places which are infected by cankers, being anointed ouer with the gal of a lamb are very ſpeedily and effectually healed.

There is alſo by the Magicians deliuered vnto vs a ſpeedy means for the curing of the melt, which is this, to take a Lamb new born, & inſtantly to pluck him in pieces with ones Marcellus. hands, and when the melt is pulled out to put it hot vpon the melt of the party ſo grieued, and bind it on faſt with ſwadling cloathes, and continually to ſay, I make a remedy for the melt: then in the laſt day the ſame being taken from his body to put it to the Wall of the bed

bed wherein the diſeaſed party is wont to lye, it being firſt daubed with durt, that it might the better ſtick, and to ſigne the durt with ſeuen and twenty markes, ſaying at euery mark, I make a remedy for the melt, this remedy being done three times it will heale the diſeaſed party although he be very weake and full of danger. But this is the opinion of the Magicians, which I here ſet downe that they ſhould rather ſee their folly then beleeue, knowing them to be meere fopperies. For making the wool to grow ſlower, the gelders of cattel anoint the bloud which commeth from the ſtones of gelded Lambes, which being anointed, doth profit very much for haires being pulled away, as alſo againſt poiſon. The dung of Lambes before they haue taſted of any graſſe, being dryed in the ſhaddow, and rubbed to powder and applyed in the manner of a plaiſter, doth heale and eaſe al kindes of paines in the chaps or iawes. And thus much for the medicines of the ſheepe. *Plin.*

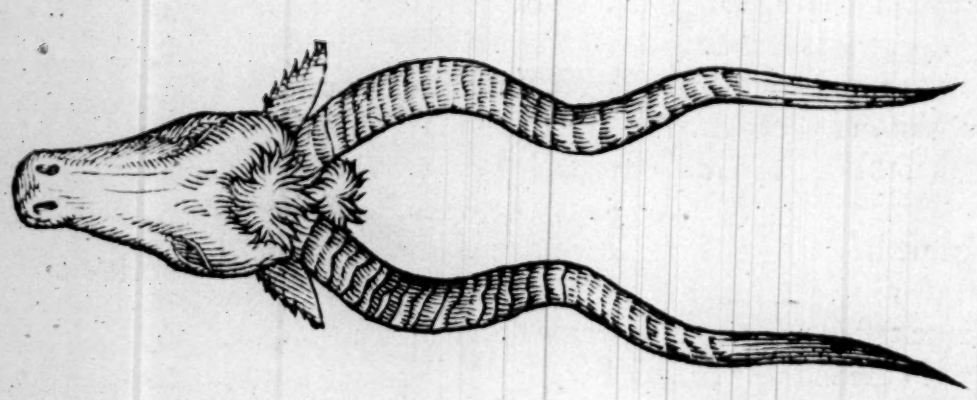
OF THE STREPSICEROS.



THere is in *Creete* neare the Mountaine *Ida*, a kind of ſheep called by the Sheapheardes *Strepſiceros*, which is not different from the vulgar ſheep, except onely in the hornes, for they bend not like other, but ſtand ſtraight and vpright like the *Vnicorne*, and beſide are circled about with certain round ſpeeres like a Goates horne: This liueth in flockes, and we haue here beſide the figure of the beaſt, expreſſed a double form of their hornes, and forepart of their head, the figure of a Harpe being faſtened to one of them as it was preſently drawen. The deſcription whereof was taken by *Docter Cay* of England, in theſe words following. *Bellonius.*

The hornes of this Strepſiceros are ſo liuely expreſſed by Pliny, and ſo fitly fitted to beare Harpes, that they ſeeme not to aske any further narration of words. I will therefore onely adde this, they are hollow within, and long, about two Roman feet and three palmes if you meaſure them, as they are ſtraight; but if you take their ſcantling and length as they crooke a little, then are they about three foot long, they are in breadth where they ioyne to the head, three Roman fingers and a halfe, and their whole compaſſe in that place is about two Roman palmes and a halfe. In the top they are ſmooth and blacke, but at the root they are more dusky and rugged, growing leſſer and leſſer to a ſharp point. They with the dryed face did waigh ſeuen pounds and three ounces, and the face which remaineth is ioyned to the hornes, and likewiſe the haire of the necke and face. It is ſaid that this beaſt is as great as a Hart, hauing a red haire like a Hart.

But



But whether his noſtrils were ſo alſo I could not coniecture, by reaſon that the age and long vſe of the piece had defaced the noſe which was dried vp, and alſo the haire was worne away, ſo as it was bald, but by that which was moſt apparant vnto it. I rather inclined that it reſembled a Hart, from hence it was that the drawer made the noſtrils leſſe then might anſwere the proportion of the face, and that which is ſeene betwixt the hornes it is a piece of the necke, by which relation I cannot beleeue that the *Cretican* or *Idean* ſheep is a Strepſiceros becauſe the hornes thereof do not bend at all, although it anſwreth not the name, but the true hornes of the Strepſiceros do as I haue ſaid reſemble the auncient faſhion of harpes, among our fore-fathers, eſpecially the handle being taken away, and the face of the beaſt placed inſtead thereof.

Vnto this I may adde another horn, which is to be ſeene in the Caſtle of the *L. William Wernhere* count of *Cimbria*, being blacke, hollow, and of the length of ones arme, and as thicke as a great ſtaffe, and it was ſaid that the beaſt beareth two of them, which are to bee ſeene amonge the rare monuments of *Ferdinandus* the Emperor.

OF THE SQVIRRELL.

THe name of this beaſt is by the Græcians called *Sciuros*, & it was giuen them from the faſhion & proportion of theyr taile, which couereth almoſt the whole body, for that which is fabulouſly ſaide of the *Sciapodes* to haue feete that couer their whole body, is more truely verified of a Squirrels taile, for in the day time being out of her neſt, ſhe hideth her ſelfe there vnder both from ſunne and raine.

The firſt Author that euer wrote of this beaſt was *Oppianus*, who liued in the daies of *Antoninus Cæſar*, and the Latines haue no proper or natiue name for it, but borrow from the Græcians, although ſome of the later writers cal it *Pirolus*, and *Spiurus*, I thinke they would ſay *Sciurus*, for ſo it is vulgarly termed in Latine: ſome alſo call it *Sculurus a currendo*, becauſe of his nimble running vppon boughes, But all the nations of the world deriue their ſeuerall denominations from the Græcians, as the Engliſh Squirrell from *Sciurus* is not farre fetched, the French words *Eſcurieu*, and *Eſcureau*, from whom the Germans borrow their words *Eychorn*, or *Eichorn*, or *Eych horn*, or *Eich hermlin*, that a weaſill of the tree, and *Das Eychorn*.

The Italians call it *Schiriuolo*, and the Venetians (as *Maſſarius* teſtifieth *Schiriati*, the Spaniards *Harda*, & *Eſquilo*, and ſome do interpret *Coma dreia* for a Squirrel: The Illyrians

ans *Werweeka*, and ſome of the Polonians *Wÿe Wÿerka*, and ſo they turne the mouſe *Varius* as we haue ſaid elſe-where in that ſtory, and ſome of the Germans call it *Werck*, and *Veeh*, and *Fech*.

Now *Albertus* and *Agricola* ſay, that there is no difference betwixt the mouſe *Varius* and the Squirrel, but onely in the region which altreth the colour, and therefore we haue expreſſed the ſame figure thereof, remitting the Reader to that which is ſaid in that hiſtory, for this (ſay they) in Germany is red after it be a yeare old, but before that time it is blackiſh, that is till it be a yeare old: In *Polonia* it is of a red-aſh-colour, or branded gryſell, in *Ruſsia* of an ordinary aſh colour, and for the quantity, food, and maner, or natural inclination, it hath the ſame in all parts with the mouſe *Varius*.

Varinus and *Heſychius* ſay, that the Græcians call this beaſt alſo *Campſiouros*, and *Hippouros*, and ſome call the *Cappadocian* mouſe *Neexis* a Squirrell; the Iewes at this daye call a Squirrell *Coach*, for it is apparant that in auncient time til they came into theſe parts of the world into *Græcia* and *Europe*, they neuer knew or ſaw this beaſt. And this ſhall ſuffice to haue ſaid of the name.

A Squirrel is greater in compaſſe then a Weaſil, but a Weaſil is longer then a ſquirrel, the backe parts and all the body is red, except the belly which is white. In *Heluetia* they are blacke and branded, and they are hunted in the Autumne at the fal of the leafe, when the Trees growe naked, for they run and leape from bough to bough in a moſt admirable and agile manner, and when the leaues, are on, they cannot bee ſo wel diſcerned. They are of three colours, in the firſt age blacke, in the ſecond of a ruſty yron colour, and laſt of al when they be ſtriken in age, they are ful of white hoare haires. Their teeth are like the teeth of mice, hauing the two vnder teeth very long and ſharpe, their taile is alway as big as their body, and it lyeth continually vpon their backe, when they ſleepe or ſit ſtill: It ſeemeth to be giuen them for a couering as we haue ſaid already. The maw-gut differeth from al other, for it is *Coecum*, that is, as I take it without a paſſage out of it into any other part then the other guts, or like a mans bladder, and it is as great as their ventricle, which in diſſection hath bin found ful ſtuft with excrements. The genital is like a bone, as *Veſalius* writeth.

They vſe their forefeet inſtead of hands, for they ſit vppon their buttockes, and mooue their meat to their mouth with them, in this point reſembling euery little vulgar mouſe, yet being put to the mouth, they hold it in their teeth. They wil eat Nuts and Almondes very greedily, and alſo Apples, Buckmaſts, Acornes, and ſometimes hearbes, eſpecially Lettuce, and al other ſweet fruits. Their feet are clouen like mice, and their hinder parts very fleſhy to ſit vpon. In the ſummer time they build them neſts, (which in our countrey are called *Drayes*) in the tops of the Trees, very artificially of ſtickes and moſſe, and ſuch other things as woods do affoord them.

The mouth of their neſt is variable, ſometimes at the ſides, and ſometimes at the top, but moſt commonly it is ſhut againſt the winde, and therefore I thinke that ſhee maketh many paſſages, ſtopping and opening them as the winde turneth. In ſummer time they gather togither aboundance of fruits and Nuttes for winter, euen ſo much as their little

Dray

Dray will holde and containe, which they carrie in their mouthes, and they lodge manie times two togither, a male and a female (as I ſuppoſe.) They ſleep a great part of the winter like the Alpine mouſe, and very ſoundely, for I haue ſeene when no noiſe of hunters could awake them with al their cries, beating their neſts on the outſide, and ſhootinge boltes & arrowes thorough it, vntil it were pulled aſſunder, wherein many times they are found killed before they be awaked.

They are of incredible agility and motion, neuer ſtanding ſtil as it appeareth by them which are tamed. When they leape from tree to tree, they vſe their taile inſtead of wings, which is moſt apparant, becauſe many times they leap a great diſtance and are ſupported without ſinking to mans appearance.

And againe I haue ſeene them leape from the toppe of very high trees downe to the grounde in ſuch an ordinary pace as Birdes flie from Trees to light on the earth, and receiue no harme at al: for when they are hunted, men muſt goe to it with multitude, for many men cannot take one with bowes and bolts with Dogges, and except they ſtart and rouze them in little and ſmal ſlender woods, ſuch as a man may ſhake with his hands they are ſeldome taken.

Bowes are requiſite to remoue them when they reſt in the twiſtes of trees, for they will not be much terrified with al the hollowiug, except now and then they bee ſtruck by one meanes or other. Wel do they know what harbour a high oake is vnto them, and how ſecure they can lodge therein from men and Dogges, therefore ſeeing it were too troblesome to climbe euerie tree, they muſt ſupply that buſineſſe or labor with bows and bolts, that when the Squirrel reſteth, preſently ſhee may feele the blow of a cunning Archer, he neede not feare doing her much harme except he hit her on the head, for by reaſon of a ſtrong backe-bone and fleſhy parts, ſhe will abide as great a ſtroake as a Dogge; yea, I haue ſeene one remoued from a bough with a ſhot to the ground.

If they be driuen to the ground from the trees to creepe into hedges, it is a token of their wearineſſe, for ſuch is the ſtately mind of this little Beaſt, that while her limbes and ſtrength laſteth, ſhe tarrieth & ſaueth her ſelf in the tops of tal trees, then being diſcended, ſhe falleth into the mouth of euery curre, and this is the vſe of Dogges in their hunting.

The admirable witte of this beaſt appeareth in her ſwimming or paſſing ouer the Waters, for when hunger or ſome conuenient prey of meat conſtraineth her to paſſe ouer a riuer, ſhee ſeeketh out ſome rinde or ſmal barke of a Tree which ſhee ſetteth vpon the Water, and then goeth into it, and holding vppe her taile like a ſaile, letteth the winde driue her to the other ſide, and this is witneſſed by *Olaus Magnus* in his deſcription of *Scandinauia*, where this is ordinary among Squirrelles, by reaſon of many riuers, that otherwiſe they cannot paſſe ouer, alſo they carry meate in their mouth to preuent famine whatſoeuer befall them, and as Peacockes couer themſelues with their tailes in hot Summer from the rage of the ſunne, as vnder a ſhaddow, with the ſame diſpoſition doth the Squirrell couer her body againſt heate and cold.

They growe exceeding tame and familiar to men if they be accuſtomed and taken when they are young, for they runne vp to mens ſhoulders, and they will oftentimes ſit vpon their handes, creepe into their pockets for Nuttes, goe out of doores, and returne home againe, but if they be taken aliue, being olde, when once they get looſe, they will neuer returne home againe, and therefore ſuch may wel bee called *Semiferi* rather then *Cicures*.

They are very harmeful, and wll eat al manner of woollen garments, and if it were not for that diſcommodity, they were ſweete-ſportful-beaſtes, and are very pleaſant playfellowes in a houſe.

It is ſaide, that if once they taſt of Garlicke, they wil neuer after bite any thinge, and this is preſcribd by *Cardan* to tame them, their skins are exceeding warm, & wel regarded by skinners, for their heat is verie agreeable to the bodies of men, and therefore they are mixed alſo with the skins of Foxes. Their fleſh is ſweet but not very wholeſome except the Squirrel were a blacke one: It is tender and comparable to the fleſh of Kids or Conies, and l their tailes are profitable to make bruſhes of.

The

The medicins are the ſame for the moſt part which are before expreſſed in the Dormous ſauing that I may adde that of *Archigenes*, who writeth that the fat of a Squirrell warmed on a rubbing cloath, and ſo inſtilled into the eares, doeth wonderfully cure the paines in the eares. And ſo I conclude this hiſtory of the Squirrell with the Epithets that *Martiall* maketh of a Peacocke, a Phœnix, and a Squirrel, in a compariſon of a bewtifull Virgin *Erotion*.

Cui comparatus indecens erat pauo.
Inamabilis ſciurus & frequens Phœnix.

Of the Getulian Squirrell, deſcribed and figured by Doctor Cay.

THis Getulian or Barbarian Squirrell, is of mixt colour, as it were betwixt black and red, and from the ſhoulders all along to the taile by the ſides, there are white and ruſſet ſtrakes or lines, which in a decent and and ſeemely order ſtand in ranks or orders; and there be ſome of theſe Squirrels which haue ſuch lines of white and blacke, with correſpondent lines in the taile, yet they cannot be ſeene except the taile bee ſtretched out at length, by reaſon there is not much haire vpon it. The belly ſeemeth to be like a blew colour vpon a white ground. It is a little leſſe then the vulgar Squirrel, and hath not any eares extant or ſtanding vp as that, but cloſe preſſed to the skin round, and aryſing a little in length by the vpper face of the skinne. The head is like the head of a Frog, and in other things it is very like the vulgar Squirrell, for both the outward ſhape, the manner, and behauiour, the meat and means of life agree in both, and ſhe alſo couereth her body like other Squirrels. This picture and deſcription was taken by him from one of them aliue, which a Marchant of London brought out of Barbary.

They are very pleaſaunt and tame, and it is very likely that it is a kind of Egyptian or Affrican mouſe, whereof there are three ſorts deſcribed by *Herodotus*, the firſt called *Bipedes*, the ſecond *Zegeries*, and the third *Echines*, of which we haue already ſpoken in the ſtory of diuers kinds of mice, and therefore I will heere end the diſcourſe of this beaſt.

OF A WILDE BEAST IN THE *new-found world called Su.*

THere is a region in the new-found world, called *Gigantes*, and the inhabitants thereof are called *Pantagones*; now becauſ their countrey is cold, being far in the South, they cloath themſelues with the skins of a beaſt called in theyr owne toong *Su*, for by reaſon that this beaſt liueth for the moſt part neere the waters, therefore they cal it by the name of *Su* which ſignifieth water. The true image therof as it was taken by *Theuetus*; I haue heere inſerted, for it is of a very

deformed ſhape, and monſtrous preſence, a great rauener and an vntamable wilde beaſt When the hunters that deſire her skinne ſet vpon her, ſhe flyeth very ſwift, carrying her yong ones vpon her back, and couering them with her broad taile: now forſomuch as no Dogge or man dareth to approach neere vnto her, (becauſe ſuch is the wrath therof, that in the purſuit ſhe killeth all that commeth neare hir:) the hunters digge ſeuerall pittes or great holes in the earth, which they couer with boughes ſticks, and earth, ſo weakly that if the beaſt chance at any time to come vpon it, ſhe and her young ones fall down into the pit and are taken.

This cruell, vntamable, impatient, violent, rauening, and bloody beaſt, perceiuing that her naturall ſtrength cannot deliuer her from the wit and policy of men her hunters, (for being incloſed, ſhee can neuer get out againe,) the hunters being at hande to watch her downfall, and worke her ouerthrow, firſt of all to ſaue her young ones from taking & taming, ſhe deſtroyeth them all with her owne teeth; for there was neuer any of them taken aliue, and when ſhe ſeeth the hunters come about her, ſhe roareth, cryeth, howleth, brayeth, and vttereth ſuch a fearefull, noyſome, and terrible clamor, that the men which watch to kill her, are not thereby a little amazed, but at laſt being animated, becauſe there can be no reſiſtance, they approch, and with their darts and ſpeares wound her to death, and then take off her skin, and leaue the carcaſſe in the earth. And this is all that I finde recorded of this moſt ſauage beaſt.

Of the Subus, a kinde of wilde Water-ſheepe.

THis beaſt is called by *Oppianus Soubos*, and thereof the Latines call it *Subus*. *Bodine* in his interpretation of *Oppianus*, doth make it one beaſt with the *Strepſiceros*, but becauſe he expreſſeth no reaſon thereof, I take it that he was deceiued by his coniecture, for we ſhall manifeſt, that either the colour or ſeate of liuing, cannot agree with the *Strepſiceros*, (for he ſaith) only it is the ſame beaſt which *Pliny* calleth a *Strepſiceros*.

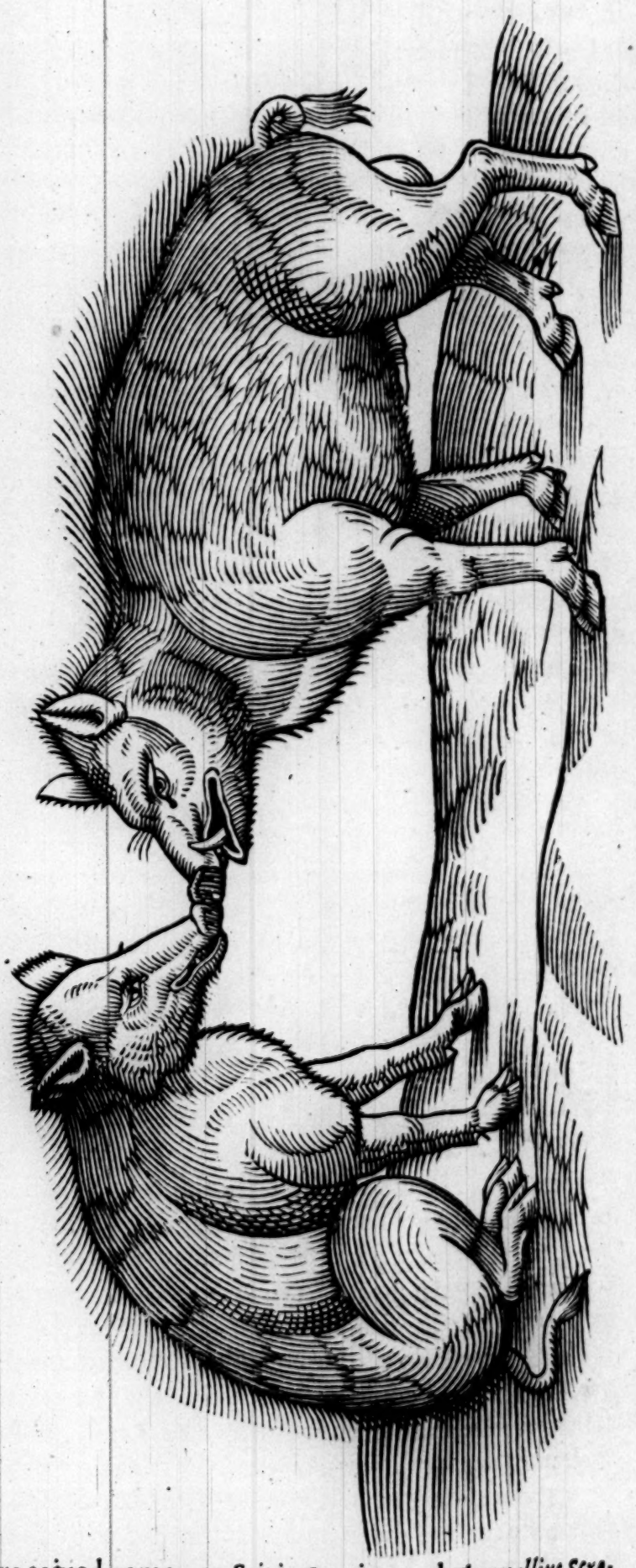
But

But we know by the diſcription of *Oppianus*, that this beaſt is of red-gold-colour, hauing two ſtrong armed hornes on the head, and liueth ſometimes in the Sea, and water, ſometime on the land. Of all kinds of ſheepe this is the worſt and moſt harmefull, rauening after life and blood, for it goeth to the water, and therein ſwimmeth: when the ſilly ſimple Fiſhes ſee this glorious ſhape in the waters, admiring the horns, and eſpecially the Golden colour, they gather about it in great flocks and abundance, eſpecially Shrimps, Lobſters, Mackarell, and Tenches, who follow him with ſingular delight on either ſide, both the right and the left, preſſing who ſhall come neareſt, to touch and haue the fulleſt ſight of him; ſo they accompany him in rankes for loue of his ſo ſtrange proportion. But this vnkinde and rauening beaſt, deſpiſing their amity, ſociety, and fellowſhip, maketh but a bait of his golden outſide and colour, to drawe vnto him his conuenient prey, and beguile the innocent fiſhes, for he ſnatcheth at the neareſt, and deuoureth them, tarying no longer in the Water then his belly is filled, and yet theſe ſimple fooliſh fiſhes ſeeing their fellowes deuoured before their faces haue not the power or wit to auoid his deuourers ſociety, but ſtill accompany him and weary him out of the Waters till he can eate no more, neuer hating him, or leauing him, but as men which delight to be hanged in ſilken halters, or ſtabbed with ſiluer and golden Bodkins, ſo do the fiſhes by this golden-colored-deuouring-monſter. But ſuch impious cruelty is not left vnreuenged in nature, for as ſhe gathreth the fiſhes together to deſtroy them, ſo the fiſher men watching that concourſe, do entrappe both it and them, rendering the ſame meaſure to the rauener, that it had done to his innocent companions. And thus much ſhal ſuffice for the *Subus* or water-ſheepe.

Of the Swine in generall.

BEing to diſcourſe of this beaſt, although the kinds of it be not many as is in others, yet becauſe there are ſome thinges peculiar to the Bore, and therefore he deſerueth a ſpeciall ſtory by himſelfe, I will firſt of all deliuer the common properties in a generall Narration, and afterward diſcend to the ſpeciall. For the names of this beaſte, there are many in all languages, and ſuch as belong to the ſeuerall ſex and age of euery one. For as in Engliſh we call a young ſwine a Pigge, *A weaning Pigge*, *a ſheate*, *a Yealke*, and ſo foorth: likewiſe, a Hogge, a Sow, a Barrow, a Libd-Hog, a libd-Sow, a Splayed Sow, a Gelt Sow, a Baſſe, for the elder ſwine, ſo in other Nations they obſerue ſuch like titles. The Hæbrewes cal a Bore *Chasir*, and a Sow *Chaſerah*, the Chaldees *Deut.* 4. for *Chasir* tranſlate *Chasira*, the Arabians *Kaniſer* the Perſians *Mar-an-buk*, the Septuagints *Hus*, and *S. Hierome*, *Sus*. The Arabians alſo vſe *Hazir*, and *Acanthil*, for a hog, *Achira*, and *Scroſa*. The ſeuerall names.

The Græcians do alſo vſe *Sus* or *Zus*, *Choiros*, and *Suagros*. The wilde hog is called *Kapros*, from hence I coniecture is deriued the Latine word *Apex*. The Italians do vulgarly call it *Porco*, and the Florentines peculiarly *Ciacco*, and alſo the Italians call a ſow with pig *Scroſa* and *Troiata* or *Porco fattrice*. The reaſon why that they cal a Sow that is great with Pigge *Troiata*, or *Troiaria*, is for the ſimilitude with the *Troian* horſe, becauſe as that in the belly thereof did include many armed men, ſo doth a ſow in her belly many young pigs, which afterward come to the table and diſhes of men. A Barrow hog is called *Maialis* in Latine, and the Italians *Porco caſtrato*, and *Lo Maiale*. The French call a ſwine *Porceau*, a ſow *Truye Coche*, a Bore, *Verrat*, a pig *Cochon Porcelet*, and about *Lyons*, *Caion*. The barrow hog they cal *Por-chaſtre*. The Spaniards cal ſwine *Puerco*, the Germans *ſaw*, or *ſuw*, *ſu ſchwin*, *ſchwein*, a ſow they call *Mor* and *looſs*, a Bore *Aeber*, which ſeemeth to be deriued from *Aper*, a barrow hog *Barg*, a ſplaied ſow *Gultz*, a pig *Færle*, and *Seuwle*, and a ſucking pig *ſpanſoerle*. In little Brittaine they call a hog *Houch*, and therof they cal a Dolphin *Merhouch*. The Illyrians call Swine *Swinye*, and *Praſe*. The Latines *Sus Porcus*, and *Porcellus*, & *Scroſa*, and theſe are the common and moſt vulgar tearmes of ſwines: If there be any other they are either deuiſed or new made, or elſe deriued from ſome of theſe. Silnatius. Alexander. Erythraus



The etimology of the Greeke and Latin names.

Concerning the Latine worde *Sus*, *Iſidorus* deriueth it from *Sub*, becauſe theſe beaſts tread vnder foote graſſe and grayne, and indeede for this cauſe the Egyptians kept their Swine in the hilles all the yeare long, till their ſeed time, for when their corne was ſowne, they droue them ouer their newe plowed Landes, to tread in the graine, that the Fowls and Birds might not roote it or ſcrape it forth againe, & for this cauſe alſo they ſpared Swine from ſacrificing. But in mine opinion, it is better deriued from *Hus* the Greeke word: For the Latine *Porcus*, is thought to be fetched from *por rectus*, becauſe his ſnowte is alway ſtretched forth, and ſo hee feedeth, digging with it in the earth, and turning vp the roots of trees: but I better approoue the notation of *Isidorus*, *Porcus quaſi ſpurcus quia cano & limo ſe volutat*. That is, becauſe it rowleth and walloweth in the mire. *Porcetra* or *Porceta* for a ſow that hath hadde but one farrowe, & *Scropha* for a ſowe that hath had many. The Græcians *Hus* is deriued from *Thuein*, which ſignifieth to kil in ſacrifice, for great was the vſe of ſacrificing this beaſt amonge the Paynims, as we ſhall ſhew afterward. The ancient Græcians did alſo tearme ſwine *Sika*, and when the Swine herds did cal the beaſts to their meates, they cryed *Sig*, *Sig*: as in our Countrey their feeders cry *Tig*, *Tig*, *Choiros* of their feeding and nurſing their younge ones. And indeede from Swine we finde that many men haue alſo receiued names, as *Scipio Suarius*, and *Tremellius Scrofa*, whereuppon lieth this hiſtory, as he writeth when *Lucinus Nerua* was Prætor, his great Vncle was left *Queſtor* in his abſence for *Macedonia*, vntill the Prætor returned. The enemies thinking that nowe they had gotten opportunity and aduantage againſt their beſiegers or aſſayliants, cauſed an onſet to be made, and a fight to be offered, then his Vncle exhorting the Romane Souldiors to Armes, tolde them, *Se celeretar hoſtes disiecturum vt ſcroſa porcellas*, That he would as eaſily caſt them off and ſcatter them, as a ſow doth hir pigges ſucking her belly, which he performed accordingly, and ſo obtained a great victory, for which *Nerua* was made Emperour, and hee was alwaies euermore afterwarde called *Scrofa*.

A hiſtory of the family of Scrofa.

Macrobius

Macrobius telleth the occaſion of the name of the family of *Scroſa* ſomewhat otherwiſe yet pertaining to this dicourſe. *Tremellius* (ſaith hee) was with his family and children, dwelling in a certaine village, and his ſeruants ſeeing a ſtray Sow come among them, the owner whereof they did not know, preſently they ſlew her, and brought her home. The Neighbour that did owe the Sow called for witneſſes of the fact or theft, and came with them to *Tremellius*, demaunding his *Scroſa* or Sow againe. *Tremellius* hauing vnderſtood by one of his ſeruants the deed, layed it vp in his Wiues bed, & couering it ouer with the cloaths, cauſed her to lye vpon the Sowes carkaſe, and therefore told his neighbour hee ſhould come in and take the *Scroſa*, and ſo had brought him where his wife lay, and ſwore he had no other Sow of his but that, ſhewing him the bed, and ſo the poore man was deceiued by a diſſembling oth, for which cauſe (he ſaith) the name of *Scroſa* was giuen to that family. There was one *Pope Sergius*, whoſe chriſten and firſt name was *Os porci*, Hogges ſnowt, and therfore he being elected *Pope*, changed his name into *Sergius*, which cuſtome of alteration of names, as that was the beginning, ſo it hath continued euer ſince that time among all his ſucceſſours. Likewiſe we read of *Porcellus* a *Grammarian*, of *Porcellius*, a Poet of *Naples*, who made a Chronicle of the affaires of *Fredericke* Duke of *Vrbine*, *Porcius*, *Suillus*, *Verres* the Prætor of *Sycilia*, *Syadra*, *Sybotas*, *Hyas*, *Hyagnis*, *Gryllus Porcilla*, and many ſuch other giue ſufficient teſtimony of the original of their names, to be drawen from Swine, and not onely men, but people and places; as *Hyatæ*, *Suales Chorreatæ*, three names of the *Dori* in *Greece*: *Hyia* a Citty of *Locris*, *Hyamea* a Citty of *Meſene*, *Hyamaion* a Citty of *Troy*, *Hyampolis* a Citty of *Phocis*; whereby to all poſterity it appeareth, that they were Swineheardes at the beginning; *Exul Hyantæos inuenit regna per agros Hyape*, *Hyops* a Citty in *Iberia*, *Hyſia* a Citty of *Boeotia*, and *Pliny* calleth the tall people of *Ethiop*, which wer 8. cubits in height *Sybotæ*, and the like I might adde of many places, Cities, people, fountaines, Plants, Engins, and deuiſes, plentifull in many Authors, but I will not trouble the Reader any longer with that, which may be but thought to bee vnneceſſary. Onely I cannot containe my ſelfe from the fiction of a Swines name and Teſtament, or laſt will, for the mirth and wit thereof, as it is remembered in *Cælius*, and before in S. *Ierom*, and laſtly by *Alexander Braſſicanus*, and *Geo. Fabritius*, I will expreſſe both in Latine and Engliſh in this place.

Cælius Names of men taken from ſwine.

Alex. ab alex

A fiction of of a hogs wil & teſtament

M. Grunnius Corocotta Porcellus teſtamentum feci, quod quoniam manu mea propria ſcribere non potui, ſcribendum dictaui. Magirus cocus dixit veni huc euerſor domi, ſoliuerſor fugitiue porcelle, ego hodie tibi vitam adimo. Corocotta porcellus dixit ſi qua feci, ſi qua peccaui, ſi qua vaſcula pedibus meis confregi, rogo domine coque, veniam peto, roganti concede. Magirus coquus dixit, tranſi puer adfer mihi de culina cultrum, vt hunc porcellum cruentum faciam. Porcellum comprehenditur à famulis ductus ſub die 16. Cal. lucerninas, vbi abundant cymæ. Clibanato & piperato conſulibus, & vt vidit ſe moriturum eſſe, horæ ſpatium petijt, coquum rogauit, vt teſtamentum facere poſſet. Inclamauit ad ſe ſues parentes, vt de cibarijs ſuis aliquid dimitteret eis, qui ait, patri meo verrino Lardino, do lego, dari glandis modios 30. & matri meæ veturrinæ Scrofæ do, lego, dari laconicæ ſiligines modios 40. & ſorori meæ Quirinæ, in cuius votum intereſſe non potui, do, lego, dari hordei modios, 30. & de meis viſceribus dabo, donabo futoribus ſetas, rixatoribus capitinas ſurdis auriculas, cauſidicis & verboſis linguam, bubularijs inteſtina, eſiciarijs femora, mulieribus lumbulos, pueris veſicã puellis caudam, cinædis muſculos, curſoribus & venatoribus talos, latronibus vngulos, & nec nominando coquo, do, lego, ac dimitto popam & piſtillam, quæ mecum detuleram à quer ceto vſq; ad haram, liget ſibi collũ de reſte. Volo mihi fieri monumentum ex literis aureis ſcriptum. M. Grunnius Corocotta porcellus vixit annos D. CCCC. xc. 9. quod ſi ſemis vixiſſet, mille annos Compleuiſſet. Optimi amatores mei vel conſules vitæ, rogo vos vt corpori meo benefaciatis bene condiatis, de bonis condimentis nuclei, piperis, & mellis, vt nomen meum in ſempiternum nominetur. Mei domini, & conſobrini mei, qui huic teſtamento interfuiſtis iubete ſignari Teſtes.

Lucanicus ſignauit, Tergillus ſignauit, Nuptialicus ſig.
Celſanus ſign. Lardio ſign. Offelicus ſign. Cymatus ſign.

In Engliſh without offence I may tranſlate it thus; I, *M. Grunter Hogg-ſon*, little pig haue made this my laſt will and Teſtament, which becauſe I could not write with my own hand, I haue cauſed it to be endited by other. *Magirus* the Cooke ſaid vnto me, come hither thou vnderminer of houſes, thou rooter vp of land, fearefull, fugitiue little Pig, I muſt this day take away thy life. To whom *Hog-ſon* made this anſwer, If I haue done any harm, if I haue offended, if I haue trod in peeces any veſſels of worth vnder my feet, then I entreat thee good M. Cooke pardon me, and grant me my requeſt. But *Magirus* the Cook ſaid, run (ſir-kitchin-Boy) and bring me a knife out of the Kitchin, that I may let this litle pig bleed: preſently I the little Pig was taken by the ſeruantes, and by them led the xvi. day of the calends of Torch-light into the place of Coole-worts, when Fiery-furnace & Pepper-ſpice were Conſuls, and when I ſaw no remedy but that I muſt die, I entreated the Cooke but an houres ſpace to make my will. Which when I had obtained, I cald my parents and friends about me, and made my wil in manner following, Of all my meat and prouiſion left behind me, firſt I giue vnto Bore-Browne, my father 30 buſhels of Buckmaſt. Item I giue to my mother Town-Sow, forty buſhels of the beſt Weate. Item I giue my Siſter Whine-pig, 30. buſhels of Barly, and for my bowels I beſtow them in manner following. I bequeath my briſtles to the Coblers and ſhoomakers, my brains to Wranglers, my eares to the deafe, my tongue to Lawyers and Pratlers, my intrals to the Tripemakers, my thighes to the Pye-makers, my loines to Women, my bladder to Boies, my taile to young maides, my muſcles to ſhameleſſe Dancers, my Anckle-bones, to Lackyes and hunters, my hooues to Theeues.

Item I giue vnto this (vnworthy to bee named Cook) the Knife and the peſtle, that I brought out of the ſpinny of an Oake, into my ſtye, and ſo let him tye his Necke with a halter. Alſo my wil is, that there be made for me a monument, wherein ſhall be engranen in Golden Letters, this inſcription or title, M. *Grunter Hog-ſon, Little-Pig*, liued nine hundered ninety nine yeares and a halfe, and if he had liued but one halfe yeare longer he he had liued a thouſand yeares. And you my Louers and beſt counſellers of my life, I beſeech you do good to my dead carkaſe, ſalt it well with the beſt ſeaſon of Nutmegs, Pepper, and Honny, that ſo my name and memory may remaine for euermore. And you my Maiſters and kindred which haue beene preſent at the making of my will, I pray you cauſe your markes to be put thereunto.

Witneſſes;

Wood-Hogs marke, Briſtle-backes marke, Towne-Boares marke, Mountaine-Hogs marke, Bacon-Hogs marke, Swill-Hogs marke, Marſh-Hogs marke.

I haue expreſſed this diſcourſe for no other purpoſe but to ſhew the Rea. what proper feigned names haue beene or may be giuen to Swine, and ſo not to hold him any longer in this diſcourſe, I will proceede from the names to the natures of this beaſt. And firſt of all to begin with the common and vulgar epithets, which are as ſo many ſhort definitions as they are words, as that of *Horace*, *Amica ſus luto*, a durt-louer, clouen footed, beaſtly, clamorous, Acron-eater, rough, horrible, fearefull, ſluggiſh, filthy, vncleane, impatient, loud, glad of food, miry, fat, wet, follower, moyſt, greedy, tender, and milke-ſucker, according to the Poets ſayings;

The epithets of Swine.

Lacte mero paſcum pigræ mihi matris alumnum,
Ponat: & Aetolo de ſue diues edat.

Countries wherein Swine do not breede.

Swine are in the moſt countries of the world. Yet *Ariſtotle* and *Aetian* report, that there are none in *Indian*, & *Arabia Scein*: and moreouer there is in the people of thoſe countries ſuch a deteſtation of them, that they cannot endure to eate their fleſh, which this is not wrought in them by any inſtinct or opinion of religion (as it is in the Iewes) but rather by a naturall inclination of the place and region wherein they liue, for it is ſaid alſo that if Swine be brought thither from any other place, they dye within ſhort ſpace.

Pliny affirmeth, that there are Boares among ſome of the Indians which haue horns, and

and the like is affirmed of the *Ethiopians*. The Swine of *Sycily* are accounted the best of all other for food. In *Bauaria* they are leane, but in *Burgundy* or the neather *Germany*, they are fierce, strong, and very fat. Those which are carried into *Hispaniola*, are said to grow to the stature of Mules. *Pet. Martyr*

Now concerning the seuerall partes of Swyne, it is most certaine that inwardly they do more resemble a mans body then an Ape, for as al writers do affirme, that outwardly the proportion of Apes come nearest to men, according to the Poets verse;

Simia quam similis turpissima bestia nobis.

So on the other side a Swynes Anatomy doth more liuely expresse the inward members and seate of life, and therefore our predecessours did first of all dissect a Swyne, and then a man, for the Swine was an example or introduction to the other; and in Swine they chuse a leane Hogge, because that all the vessels and instrumentall partes do better and more clearely appeare to the sight then in a fat Hog. There is not according to *Aristotle*, much marrow in their bones, and their skin is all ouer rough and hairy, and yet the haire not so thicke as an Oxes, yet much longer and stiffer, standing vp vppon the ridge of the backe, the colour of Swine is vncertaine and varieth not only after the diuersity of the Countrey, but in euery Countrey it is diuers in it selfe, some are white, some branded, some sanded, some red, some black, some pyed, some none of these, and some al of these; yet in Germany for the most part red, and in France and Italy blacke. The anathomy and seueral parts

Betwixt the skin and the flesh there lyeth a fat called *Lardo larde* and *Aruina*. Their braine is very fat, and in the waine of the Moone it is lesse then any other beastes. Their eies are hollow, and stand very deepe in their heads, and therefore cannot by Art of man be taken out without danger of death, and if one of them be at any time perished, it is hazzard but the Swine dyeth.

Their eie-browes moue more downeward toward their Noses, and are againe drawne vp toward their temples, and their forehead is very narrow, by which in ancient time they iudged or deemed a foole or foolish vnwise disposition, as by standing vp of the lips about the canine teeth, betokeneth a contumelious and clamorous rayler, and thicke lips, and a round mouth standing forth, the disposition of a Hog.

The snout is long and strong, and yet broad to cast vp the earth for food, hauing on the tippe a rising gristle round, and more piked, at the top betwixt the Nostriles, where-withall it first entereth the earth by digging. Vpon their vnder chap there are teeth which grow out of their head, and the Boares haue some which the females haue not: For euen as the Elephant hath two teeth growing downewarde, so hath the Boare twoe growing vpward. The male as we haue said, hath more then the female, and neither of both do loose or change them by any corse of nature. As the Horse hath his mane, so hath a Swine certaine bristles on his Necke (called therefore by the Græcians *Lophia*,) this necke is broad and thicke, and in it lyeth the strength of the beast, and therefore it is obserued by the *Physiognomers* that a man with such a necke is an angry foole. *Aristotle*

The collop next to the necke called vulgarly *Callasum*, ought to be broad & stiffe. It is said of sore harts that they haue their gall in their eares, and indeede in the eares of Swine there is found a certaine humor not much vnlike to a gall: yet lesse liquid, and therefore by reason of the density or thickenesse thereof, comparable to the humor of the Spleene. The ventricle is large to receiue much meate, and to concoct it perfectly, we call it vulgarly the bucke, and there are in it but few smooth ribs or crestes, and in the liuer partes which are very great, there is a certaine hard thing white like a stone. The females haue twelue vdders or dugs vnder the belly, but neuer lesse then ten, if they want of twelue, and the Boares haue their stones on their seat behind them ioyned together, which being taken off, are called by the Latines *Polimenta*.

But in the female there is a great miracle of nature, for the place of conception is onely open to the vdders or downeward, but when her lust commeth on her, by often tickling and striuing she turneth it about to meete with the Boares instrument in generation. *Aristotle.*

And this bag is called *Apria*, which hangeth in the female inward, as the ſtones of the Boare do outwardly. In ſome places there are Swine which are not clouen-footed, but whole hooued like a Horſe, yet this is very ſeldome or accidentall, for the moſt part al are clouen-footed, *Ariſtotle* affirmeth, that there are Swine whole hooued, in *Illiria*, *Pœonia*, and *Macedonia*, and *Albertus* ſaith, that he hath bin informed of ſome ſuch ſeene in England, and alſo in Flanders.

The Anckles are doubtfull, as it were in proportion betwixt the Anckle of a whole and of a clouen hooſe. Now by this that hath beene ſaid and ſhall be added, we muſt make vp the deſcription of a perfect Swine, for the better knowledge of the Reader, which may be this, of a ſtraight and ſmall head. The beſt forme is to haue large members, except the head and feet, and of one vniforme colour, not parted or variable, not old, but of a good race or breed.

The choyce or outward markes of the beſt Swyne.

There be ſome that for the choice of their Swine do make this obſeruation, they chuſe them by their face, by the race, and by the Region, by the face, when the Boare and Sow are of good and beautifull aſpects; by the race, if they bring forth many and ſafely, not caſting Pigges, by the Region when they are not bred where they bee of a ſmall, ſlender, or vile ſtature, and eſpecially this is obſerued in the Male, by cauſe that in all beaſtes they are oftentimes more like the ſire then the Damme; therefore it is better in Swine to haue a thicke, round, and well ſet Hogge, then a long ſided one, howbeit ſome approue Hogs with long Legs. The buttockes ought to be fleſhy, the belly large and prominent, and the Snowts ſhort and turning vpward, yet the Sowe is beſt, that hath the largeſt ſides, if all the other members be correſpondent.

Likewiſe in cold Countries they muſt chuſe their Swine with rough and thicke haire, but in warmer and more temperate Climats, any haire be it neuer ſo ſmall will ſerue the turne, eſpecially if it be blacke. And thus much ſhall ſerue in this place for their ſeuerall partes and members: Now wee will proceede on to their nouriſhment and copulation.

The food of Swine.

It is moſt certaine that Swine are of a hot temperament, and for that cauſe it commeth to paſſe that they do not looſe their Winter haire, for by reaſon of the fat neere to their skinne, there is aboundance of heate which keepeth faſt the roots of the haire. Their food therfore and nouriſhment is eaſily digeſted in euery part, for that which is ſo ſtrong in the nouriture of the haire, muſt needs be of correſpondent power in other parts. Some haue thought that Swine care not for Graſſe or Hearbes, but onely rootes, and therefore hath a peculiar ſnout to attain them, but I find by experience that they wil eat graſſe aboue the earth, aſwel as rootes beneath, & they loue to feede in heardes together. They loue aboue meaſure Acornes, and yet being giuen to them alone they are hurtfull, and bring no leſſe damage to them then to Sheepe (though not ſo often) eſpecially to Sowes that be with pigge. The beſt time for gathering of Acorns is in Nouember, and it is a worke for Women and Children. The Woodes of Italy are ſo full of Acornes that they nouriſh aboundance of Swine, and that therewith are fed the greateſt part of the Romaine people.

They delight alſo in Bucke-maſt, and that meate maketh the Swines fleſh light, eaſie of digeſtion, and apt for the ſtomacke: In ſome Countries Hawes haue the ſame vertue to fat Hogges, that is in Acornes, for they make them waighty, ſtraight, neate, and ſweete. The next vnto this Holme Berries do fat Hogges, ſauing that they procure looſeneſſe, except they be eaten by little and little. There is a tree which hath ſuch bitter fruite (called *Haliphlœus*) whereof no beaſt will taſt, heereof Hogges wil taſt, but in extreame famine and hunger, when they are without all other food and meate.

Nigidius

Plinius

The fruite or Apples of Palme-trees (eſpecially ſuch as grow in ſalt grounds neare the Sea ſides, as in *Cyrene* of *Affrica*, and *Iudea*, and not in *Egypt*, *Cyprus*, *Syria*, *Helœtia*, and *Aſſiria*) do fatten and feed Hogges: And indeed there is ſcarce any food whereof they do not eate, as alſo no place wherein they picke not out ſome liuing, both in Mountains, and Fens, and plaine fieldes, but beſt of all neare waters, wherein by the bankes ſides they gather many ſweete and nouriſhable morſels.

There are no better abiding places for Hogs then are the woods, wherein abound eyther

ther Oakes, Beeches, Corke-trees, Holme, wilde Oliues, Tamariske, Hasels, Apples, or Crab-trees, white Thorne, the Greeke *Carobs*, Pine-trees, Corne-trees, Lote-trees, Prune-trees, Shrubs, Hawes, or wilde Peares, or Medlers, and such like; for these frutes grow ripe successiuely one after the other, for there is no time of the yeare wherein some of them are not to be gathered soft and norishable, whereby the heards of swine may be maintained. places of their abode.

But if at any time this food cease, and not to be found, then must ther be some other prouision out of the earth, such as is corne, or graines, and turn your Hogs to moist places where they may picke vp worms, and suck vp fat fenny water, which thing is aboue al other things gratefull to this beaste, for which cause it pleased the Holi-ghost in scripture to compare the pleasure that beastely men take in sinning to the wallowing of swine in the mire. *The Dogge* (saith *S. Peter*) *is returned to his vomit, and the Sow that was washed to wallow in the mire.* For this cause also you must suffer them to digge in the water, and to eat Canes and wilde Bul-rushes, likewise the rootes and tops of Water-cresses; and you must prouide to lay vp for them in water Acornes, and not spare corne to giue it them by hand, as Beanes, Pease, Fitches, Barly and such like: And *Columella* (from whome I haue taken these instructions) addeth moreouer, that in the spring time before your Hogs go abroad to bite at the sweet and fresh-growing-hearbes, least they prouoke them to loosenesse, you must giue them some sodden drinke, wash or swill, by vertue whereof that mischiefe must be auoided, for if it be not, such leannesse wil follow, that it will ouerthrowe and kil them. *Varro*

In some Countries they also giue them the scapes or refuse Grapes of Vintage, and moreouer the frutes of yew tree, which is poison to Dogges. *Aristomachus* the Athenian by many and sundry praises aduanceth three-leaued grasse, and among other, for that as when it is greene it is commodious for sheepe, so being dried it is wholesome to swine. They loue greene corn, yet it is reported that if swine eat of it in the Isle of *Salamine*, their teeth by the law of the countrey are beaten out of their mouthes. It is wholesome to giue them crude or rawe barley, especially to a Bore when he is to couple with a sowe, but vnto a sow with pigge sod. *Aelianus.*

There is in *Bauaria* a kinde of Scallion which beareth a red-purple-flower, like to the flower of the Lilly of the vallies, which is greatly sought after and deuoured by swine. They also seeke after wilde Vines, and the hearbe called Hogs-bread, and the roote of wilde rapes, which beareth leaues like vnto violets but sharper, and a white roote without milke: By some it is called *Buchspicke*, bycause it groweth in woodes amonge Beeches. They eat also flesh, and abstain not from fat Bacon, and herein they differ from most of the rauening creatures, for Dogges will not taste of Dogges flesh, and Beares of Beares, yet will Hogges eat of Swines flesh, yea many times the damme eateth hir younge ones: And it is found that swine haue not abstaind from the flesh of men and children, for when they haue beene slaine by theeues, before they could be found, the greatest part of their body was torne in pieces and eaten by wilde swine: And indeed as we see some Hens eat vp the Egges that they themselus haue layd, so shal we obserue some sows to deuoure the frutes of their owne wombes, whereat we ought not to maruel as at a monstrous or prodigious thing, but rather acknowledge a naturall voracity, constrained in them thorough famine and impatience. *Albertus.* *Aelianus.*

They also eat Snailes and Salamanders, especially the Bores of the mountaines in *Cilicia*, and although there be in Salamanders a verye deadly poison, yet doeth it not hurt them at all, but afterward when men or beasts tast of such a swines flesh, the operation of the poison worketh vpon them mortally: neither is this any maruaile, for so it is when a Frog eateth of a Toad: and whereas if a man eat Hemlocke, presently al his blood congealeth in his body and he dieth, but if a Hogge eat thereof, hee not onely not dieth, but thriueth and groweth fat thereby.

Aristotle reported one great wonder of a place about *Thracia* (as he saith) wherein for the compasse of twenty paces there groweth Barley, whereof men eate safely, but Oxen, and sheep, and other creatures auoid it as mortall poyson, and swine wil not vouchsafe to tast of mens excrements that haue eaten thereof, but auoide them carefully.

As

As ſwine delight in meat, ſo alſo they delight more in drinke, and eſpecially in the Summer time, and therefore they which keepe ſucking Sowes, muſt regard to giue them their belliful of drinke twice a day, and generally we muſt not lead them to the waters as we do Goats, and ſheepe, but when the heat of Summer is about the riſing of the Dog-ſtar, we muſt keepe them altogether by water ſides, that ſo they may at their owne pleaſure, both drinke and lie downe to wallow in the mire, and if the coaſts be ſo dry that this cannot bee obtained or permitted, then muſt they haue water ſet in troughes and veſſels, whereof they may taſt at their owne pleaſure, for otherwiſe through want of water they grow liuer and lung ſicke.

Columella. The miery water doth moſt quickly make them fat, and they will drink wine or beere vnto drunkenneſſe, and in thoſe countries where Grapes grow if the ſwine come into the vintage, they grow drunke with eating of grapes. Alſo if the Leeze of wine be mingled with their meat, they grow fat aboue meaſure and ſenceleſſe in their fat, whereby it hath bin ſeene that a mouſe hath eaten into the ſides of a fat Hog without the reſiſtance of the beaſt: and the like is reported by *Pliny* of the ſonne of *L. Apronius* who had bin a Conſul, for his bodie grew ſo fat that it was taken from him his body remaining immouable. And in the ſpring time Swine of their owne accord grow ſo fat, that many times they cannot ſtand on their legs their bodies be ſo heauy, nor go any whit, ſo that if they are to be remoued, they are not to be drouen but to be carried in a cart.

Varro and *Creſcentienſis* do report admirable things of the fatnes of ſwine For firſt *Varro* ſaith, that hee receiued knowledge from a credible honeſt man in *Portugall*, of a Swine that there was killed, the offall wherof with two ribbes was ſent to *Volumnius* a Senatour, which weighed twenty and three pounds, and the fat betwixt the skin and the bone, was a foot and three fingers thicke. Vnto this he addeth the ſtory of the Arcadian Sowe, who ſuffered a mouſe to eat into her fat, and breed young ones therein, after ſhe made a neſt: which thing he likewiſe affirmeth of a Cow. And *Creſcentienſis* reporteth of an other *Luſitenian* Swine, which after the death, weighed fiue hundred ſeuenty and fiue pounds, and the Lard of that Hogge was one foot and three fingers broad. And the like may be ſaid of a Hogge at *Baſill*, nouriſhed by a certaine Oile-man, in whoſe Larde or fatte, after his death were found manie paſſages of mice too and fro, which they had gnawed into his body without the ſence of the beaſt.

The great fatnes of ſwine.

The meat & beſt manner to fatten Hogges.

Hogs growe fat in ſhort time. In auncient daies (as *Pliny* writeth) they put them vp to fatting threeſcore daies, and firſt of all they made them faſt three daies together, after ſix daies they may ſenciblie be perceiued to grow fat. There is not any beaſt that can better or more eaſilie be accuſtomed to al kinds of food, and therefore doeth verie quicklie grow fat, the quantitie and ſtature of their bodie conſidered, for whereas an Oxe or Cowe, or Hart, and ſuch like Beaſts aske long time, yet a Swine which eateth of all ſorts of meate, doth very quickely euen in a moneth or two or three at the moſt, prooue woorthy the knife and alſo his maiſters table, although in ſome places they put them vppe to fatting a whole yeare together, and how much they profit and gather in their feeding, it is verye eaſie for them to obſerue that daily keep and attend them, and haue the charge and ouerſeeing of them.

And there muſt be had great care of their drinke. In *Thracia*, after they put vp a Hog to fatting, they giue him drinke the firſt daie, and then let him faſt from drink two daies, and ſo giue him drinke by that proportion, till the ſeuenth day, afterwarde they obſerue no more dyet for their Swine, but giue them their fill of meat and drinke till the ſlaughter day. In other Countries they diet them in this ſort: After Beanes and Peaſe they giue them drinke aboundantly, becauſe they are ſolide and harde, but after Oats and ſuch like, as meale, they giue them no drinke, leaſt the meale ſwimme vp and down in their belly, and ſo be eiected into the excrements without any great profitte. There is nothinge whereon it liueth, but thereby it will grow fatte except grazing, and therefore all manner of graine, Millet ſeed, Figges, Acornes, Nuttes, Peares, Apples, Cucumbers, Rootes, and ſuch things cauſe them to riſe in fleſh gratefully, and ſo much the ſooner if they bee permitted to roote now and then in the mire.

They muſt not be vſed to one ſimple, or vnmingled, or vncompounded meate, but with

with diuers compounds, for they reioyce in variety and change like other beaſtes, for by this mutation of food, they are not onely kept from inflamation and windineſſe, but part of it alway goeth into fleſh, and part into fat.

Some vſe to make their ſtye wherein they are incloſed to be very darke and cloſe, for their more ſpeedy fatting, and the reaſon is good, becauſe the beaſt is more apt to be quiet. You ſhall haue Bakers that will fat their Hogges with bran, and in *Elſatia* a country of *Germany*, they fat them with Beane-meale, for thereby they grow fat very ſpeedily, and ſome with barley meale wet with flat milke. And in the Alpes they fat them with Whaye, whereby their fat and fleſh groweth more white and ſweete then if they were fatted with Acorns, yet whay is very dangerous: for ſuch is the rauening intemperancy of this beaſt to ſwil in whatſoeuer is pleaſant to his taſte, that many times in drinking of Whaye their bellies growe extended aboue meaſure, euen to death, except that they bee dieted by a wiſe keeper, and driuen vp and downe not ſuffered to reſt till it flow foorth againe backeward. *Aelianus.*

Barly is very nouriſhable to them, whether it be ſod or raw, and eſpecially for Sowes with Pigge, for it preſerueth the young ones til deliuery, and at the farrowing cauſeth an eaſie and ſafe pigging. And to conclude this part, Millers and Bakers fat with meale and bran, brewers with Ale or Barley ſteeped in Ale, Oyle-men with the refuſe of Nuttes and Grapes.

Some again there be that grew fat with the rootes of Ferne. When a Sow is very fat ſhe hath alway but little milke, and therefore is not apte to make any good tidie pigs, and yet as all other beaſts grow leane when they giue ſucke, ſo alſo doth ſwine. All ſwine in hot regions by reaſon of a viſcous humor, groweth more fat then in the cold regions. In that part of *Friſia* neer *Germany*, they fat Oxen and ſwine with the ſame meate, for there you ſhal haue in one ſtable an Oxe, and a Hogge tyed behind him at his taile, for the Oxe being tied to the rack eateth Barly in the ſtraw & chaffe, which he ſwalloweth down without chewing, and ſo the ſofteſt thereof is digeſted in his belly, & the other commeth forth whole in his dung, which the Hogge licketh vp and is therewithal fatned. And it is to bee remembred, that ſwine gelded or ſplaied, doe ſooner fatten then anie other. *Alb. ertus.*

To conclude, they loue the dung of men, and the reaſon thereof is, becauſe the ſeat of their luſt is in their liuer which is very broade and inſatiable, and there is nothinge that hath a duller ſence of ſmelling then this Beaſte, and therefore it is not offended with any carrion or ſtinking ſmel, but with ſweete and pleaſant ointments, as wee ſhall ſhew afterwardes.

Concerning their generation or copulation, it is to be noted that a Bore or male ſwine wil not remaine of validity and good for breed paſt three yeare old, by the opinion of all the auncient, for ſuch as he engendereth after that age, are but weake and not profitable to be kept and nouriſhed. At eight moneths olde he beginneth to leape the female, and it is good to keepe him cloſe from other of his kinde for two moneths before, and to feede him with Barly raw, but the ſow with Barly ſodden. One Bore is ſufficient for ten Sowes, if once he heare the voice of his female, deſiring the Bore he will not eate vntil hee be admitted, and ſo he wil continue pining, and indeed hee wil ſuffer the female to haue al that can bee, and groweth leane to fatten her; for which cauſe *Homer* like a wiſe husbandman preſcribeth, that the male and female Swine be kept aſſunder till the time of their copulation. *Of the copulation and breed of Swine.*

They continue long in the act of copulation, and the reaſon thereof is, becauſe his luſt is not hot, nor yet proceeding from heat, yet is his ſeed verie plentiful. They in the time of their copulation are angry, & outragious, fighting with one another very irefully, and for that purpoſe they vſe to harden their ribs by rubbing them voluntarily vppon Trees. They chooſe for the moſt part the morning for copulation, but if he be fat and young, he can endure it in euery part of the yeare & day, but when he is leane, and weake, or old, he is not able to ſatisfie his females luſt, for which cauſe ſhe many times ſinketh vnderneath him, and yet he filleth her while ſhe lyeth on the ground, both of them on their buttocks together.

They engender oftentimes in one yeare, the reaſon whereof is to be aſcribed to their meat

meat or ſome extraordinary heat, which is a cõmon thing to al that liue familiarly among men, and yet the wilde ſwine couple and bring forth but once in the yeare, becauſe they are ſeldome filled with meat, endure much paine to get and much cold, for *Venus* in men and beaſts, is a companion of ſatiety, and therefore they onely bring forth in the ſpringe time, and warme weather, and it is obſerued that in what night ſoeuer a wilde Hogge or ſow farroweth there will be no ſtorme or raine. There bee many cauſes why the tame domeſticall Hogs bring forth and engender more often then the wilde, firſt becauſe they are fed with eaſe, ſecondly becauſe they liue togither, without fear, & by ſociety are more often prouoked to luſt, on the otherſide the wilde ſwine come ſildome together, and are often hungrey, for which cauſe they are more dull and leſſe venereous, yea many times they haue but one ſtone, for which cauſe they are called by *Ariſtotle* and the ancient Græcians *Chlunes*, and *Monorcheis*.

The times of a ſows boring.

But concerning the ſow, ſhe beginneth to ſuffer the Bore at eight moneths of age, although according to the diuerſity of regions and aire, they differ in this time of their copulation, for ſome begin at foure moneths, and other againe tary till they be a yeare old, and this is no maruell, for euen the male which engendereth before he be a yeare olde, begetteth but weake, tender, and vnprofitable Pigges. The beſt time of their admiſſion is from the Calends of February vnto the Vernall Equinoctiall, for ſo it hapneth that they bring forth the young in the ſummer time, for foure months ſhe goeth with young, and it is good that the pigges be farrowed before harueſt, which you purpoſe to keepe al the yeare for ſtore.

After that you perceiue that the ſowes haue conceiued, then ſeperate them from the bores, leaſt by the raging luſt of their prouoking, they be troubled and endangered to abortment. There be ſome that ſay, a ſow may beare young till ſhe be ſeauen yeare olde, but I will not ſtriue about that whereof euery poore ſwineheard may giue ful ſatisfaction. At a yeare olde a ſow may do well, if ſhee be couered by the bore in the month of February.

But if they begin not to beare til they be twenty moneths old, or two yeares, they wil not onely bring foorth the ſtronger, but alſo beare the longer time euen to the ſeauenth yeare, and at that time it is good to let them go to riuers, fennes, or miery places, for euen as a man is delighred in waſhing or bathing, ſo doth ſwine in filthy wallowing in the mire; therein is their reſt, ioy, and repoſe. *Albertus* reporteth, that in ſome places of *Germany* a ſow hath bin found to beare young eight years, and in other till they were fifteen years old, but after fifteene yeare it was neuer ſeene that a ſow brought foorth younge pigges. If the ſowe bee fatte, ſhe is alwaies the leſſe prone to conceiue with young, whether ſhee be young or old.

When firſt of all they beginne to ſeeke the Bore, they leape vpon other ſwine, and in proceſſe caſt foorthe a certaine purgation called *Apria*, which is the ſame in a ſow which *Hippomanes* is in a mare, then they alſo leaue their heard-fellowes, which kind of behauior or action, the Latines call by a peculiar Verb *Subare*, and that is applied to Harlottes and wanton Women, by *Horace:*

Iamq́, ſubando,
Tecta cubilia tectaq́, rumpit.

We in Engliſh call it Boaring, becauſe ſhe neuer reſteth to ſhew her deſire till ſhe come to a bore, and therefore when an olde Woman luſteth after a man, being paſt luſt by all natural poſsibility, ſhe is cald *Anus ſubans*. And the beaſt is ſo delighted with this pleaſure of carnal copulation, that many times ſhe falleth aſleepe in that action, and if the male be young or dull, then wil the female leap vpon him and prouoketh him, yea in her rage ſhe ſeeketh manie times vpon men and Women, eſpecially if that they doe weare any white Garments, but this rage of luſt is abated, if their *Apria* and priuy place be wet and moiſtned with Vineger. They haue their proper voices and cries for this time of their boaring, which the bore or male vnderſtandeth preſently. *Plinius.*

They are filled at one copulation, and yet for their better ſafegarde, and to preſerue them from abortment, it is good to ſuffer the bore to couer hir twice or thrice, and more

ouer

ouer, if ſhe conceiue not at the firſt, then may ſhe ſafly be permitted three or foure times together, and it is obſerued that except her eares hang downe flagging, and careleſſely, ſhe is not filled but reiecteth the ſeed, but if her eares fall downeward, and ſo hang all the time that the Boare is vpon her, then is it a moſt certaine token that ſhe is filled, and hath conceiued with young.

After foure monthes (as we haue ſaide) the Sow farroweth her Pigs, that is to ſay, in the fifth month, as it were in the ſeuenteenth weeke: For ſo is this beaſt enabled by nature to beare twice in the yeare, and yet to ſucke her young ones two monthes together. And there is no clouen-footed-beaſt that beareth many at a time except the Sow, except in her age, for then ſhe beginneth to looſe her *Apria* or purgation, and ſo many times miſcarrieth, and many times beare but one. Yet this is maruailous that as ſhe beareth many, ſo ſhe engendereth them perfect without blindneſſe, lameneſſe, or any ſuch other diſtreſſe, although as wee haue ſaide before, that in ſome places you ſhall ſee Swine whole hooued like a Horſſe, yet moſt commonly and naturally their feete are clouen, and therefore is the wonder accounted the greater of their manifolde multiplycation, and the reaſon thereof may ariſe from the multitude and great quantity of their foode, for the humour cannot be ſo well auoyded and diſperſed in ſo little a bodye as Swine haue, as in Mares and Cowes, and therefore that humour turneth to multiply nature and naturall kind, and ſo it commeth to paſſe, that by ouermuch humour turned into a naturall ſeede, it breedeth much young, and for little humour it bringeth forth a few Pigges, and thoſe alſo are not only perfect, but alſo ſhe is ſufficiently furniſhed with Milk to nouriſh them, till they be able to feed themſelues. For as a fat ground or ſoyle is to the plants that groweth on it, euen ſo is a fruitefull Sow to the pigs which ſhe hath brought forth. *Niphus.* *Ariſtotle*

Their ordinary number which they bring forth and can nouriſhe is twelue, or ſixteene at the moſt, and very rare it is to ſee ſixteene brought vp by one Sow. Howbeit it hath beene ſeene that a Sow hath brought forth twenty, but far more often ſeuen, eyght or ten. There is a ſtory in *Feſtus* of a Sow that brought forth thirty at a time, his words be theſe; The number which a Sow beareth.

The Sow of *Aeneas Lauinius* did bring forth thirty white Pigges at one time, wherefore the *Lauinians* were much troubled about the ſignification of ſuch a monſtrous farrow, at laſt they receiued anſwer, that their Citty ſhould be thirty years in building, and being ſo they called it *Alba*, in remembrance of the thirty white Pigges. And Pliny affirmeth, that the Images of thoſe pigges and the Sow their damme, were to be ſeene in his daies in publique places, and the body of the Damme or Sowe preſerued in Salt by the prieſtes of *Alba*, to be ſhewed to all ſuch as deſired to bee certified of the truth of that Story.

But to returne to the number of young pigges which are ordinary and without miracle bred in their dammes belly, which I find to be ſo many as the Sow hath dugges for, ſo many ſhe may well nouriſh and giue ſucke vnto, and not more, and it ſeemeth a ſpeciall worke of God which hath made this tame beaſt ſo fruitefull, for the better recompence to man for her meate and cuſtody. By the firſt farrow it may be gathered how fruitfull ſhe will be, but the ſecond and third do moſt commonly exceede the firſt, and the laſt in old age is inferior in number to the firſt.

Iuuenal hath a compariſon betwixt a white ſow and an Heighfar. *Scropha foecundior alba*, more fruitefull then a white Sow, but belike the white Sowes do bring more then any other colour. Now the reaſon of the Poets ſpeech was becauſe that there was an Heighfar in the daies of *Ptolomy* the younger, which at one time brought forth ſixe Calues; Whereuppon came the prouerbe of *Regia Vaccula*, for a fruitefull Cow, for *Helenus* telleth this to *Aeneas*. Vpon the Sow and thirty pigges there is this aunſwer of the Oracle to the *Lauiniens* concerning *Alba*:

Cum tibi ſollicito ſecreti ad fluminis vndam,
Littoreis ingens, inuenta ſub ilicibus ſus,
Triginta capitum fœtus enixa iacebit,
Alba ſolo recubans, albi circum vbera nati,
Is locus vrbis erit, requies ea certe laborum.

And

And *Iuuenal* ſaith thus of it;

Conſpicitur ſublimis aper cui candida nomen,
Scropha dedit lætis phrygibus mirabile ſumen,
Et nunquam viſis triginta clara mamillis.

When the young one commeth forth of the Dammes belly wounded or imperfect, by reaſon of any harme therein receiued, (it is called *Metacherum*) and many times ſwine engender Monſters, which commeth to paſſe oftner in little beaſtes then in the greateſt, becauſe of the multitude of cels appointed for the receipt of the ſeede, by reaſon wherof, ſometimes there are two heades to one body, ſometimes two bodies and one head, ſometime three Legges, ſometime two before and none behind, ſuch were the Pigges without eares, which were farrowed at that time that *Dioniſius* the Tyrant went to War againſt *Dion*, for all their partes was perfect but their eares, as it were to teach how inconſiderately againſt all good counſell, the Tyrant vndertooke that voyage; Such are commonly found to bee bred amonge them, alſo now and then of an vnſpeakeable ſmaleneſſe like Dwarfes, which cannot liue, hauing no mouth nor eares, called by the Latines *Aporcelli*: If a Sow great with Pigge do eate aboundantly of Acornes, it cauſeth her to caſt her farrow and to ſuffer abortement, and if ſhe grow fat, then is ſne leſſe fruitfull in Milke.

Now for the choyce of a Pigge to keepe for ſtore, it muſt be choſen from a luſty and ſtrong damme bred in the Winter time, (as ſome ſay) for ſuch as are bred in the heate of Summer are of leſſe value, becauſe they prooue tender, ſmall, and ouermoyſt, and yet alſo if they be bred in the cold of winter they are ſmal, by reaſon of extream cold, and their Dammes forſake them through want of Milke: and moreouer by cauſe they through hunger pinch and bite their dugges, ſo as they are very vnprofitable to be nouriſhed and preſerued in the Winter time, rather they are fit to be killed and eaten young.

But this is to bee obſerued for reconciliation of both opinions, namely, that in hot Countries ſuch Hogges are preferred that bee bred in the Winter, but in colde ſuch as are bred in March or Aprill: within tenne daies after their farrowing they grow to haue teeth, and the Sowe euer offereth her foremoſt Dugge to the pigge, that commeth firſt out of her belly, and the reſidue take their fortune as it falleth, one to one, and another to another, for it ſeemeth ſhee regardeth the firſt by a naturall inſtinct, not ſo much to prefer it, as that by the example thereof the reſidue may be inuited to the like ſucking by imitation, yet euery one (as *Tzetzes* ſaith) keepeth him to his firſt choice. And if any of them be taken away from his Dugge that is killed or ſold, that dugge preſently dryeth and the Milke turneth backewarde, and ſo vntill all bee gone, one excepted, and then it is nouriſhed with no more then was ordained at the beginning for it. If the olde Sow want Milke at any time, the ſupply muſt be made by giuing the young ones fryed or parched Corne, for raw Corne or drinke procureth looſeneſſe, and it is beſt for them to be ſuckled in the place where their Damme vſually abideth.

For weaning of them it is not good to let more then fiue or ſixe ſucke of her at one time, for although every one ſucke but his owne Dug, yet by the multitude, the Milke is dryed vp: After two months old they may ſafely be diſioyned from their Dame and weaned, ſo as euery yeare the Sow may breede eight monthes, and giue ſucke foure: it is beſt to let them feed aſunder from their dams till they haue vrterly forgotten to ſucke. And thus much for the procreation and nouriſhment of old and young Swine.

The office & firſt inſtitution of Swine-heardes.

This beaſt loueth ſociety and to liue in heardes or flockes together, and therefore the auncients haue inuented Hogge-keepers, whom they call Swyne-heardes, wherein there was wont to be conſidered theſe inſtructions, firſt he accuſtomed them to the ſound of his horne, for by that he called them abroad out of their foldes to their feedings, for they neuer ſuffered aboue twelue together at the trough or parcell of meate. It becommeth a Swyne-heard (ſaith *Collumella*) to be vigilent, diligent, induſtrious, and wiſe, for hee muſt carry in his head the ſtate of all that he nouriſheth, both old and young, barren and fruitfull, and conſider the time of their farrowing, wheather they be neare at hand or far off, that ſo none may bee loſt through the want of his obſeruation, being farrowed, hee muſt conſider and looke vppon them to ſee which are fit for ſtore, and which are not, what are

their

their natures and probabilities, how much milk their dam is able to afford them, and how many she is to bring vp, especially to regard that euery Sow bring vp no more then her own pigs, for swine being out of the sty do mingle one with another, and loose their owne young ones, and when she lyeth downe to giue them sucke, she lendeth her paps as well to strangers as to her owne, and therefore herein must the care and wit of the heardsmen appeare, for if there be many he must shut vp euery Sow with her young, and if that cannot be, then with a little Pitch or Tar let him giue seueral markes to the seuerall farrowes, that so his memory may not be confounded. Another remedy to auoyd the confusion of young Pigs one among another, is so to frame the threshold of the stye, that the pigs may not be able to go in and out, for the Sow can more easily goe ouer, and so she may bee eased of their company, and they safely included at home, and so shall no stranger breake into them; but euery one in their own nest expect the returne of their dam, which ought not to exceede the number of eight, for although the fœcundity of Swine bee great, yet it is better to kil off two or three if their number bee aboue eight, then to permit them to sucke their dam, for this multitude of suckers do quickly draw away all nourishment from the dam: and when they are but eight at the most, regard must bee had that the Sow be welfed with sod barly or such like, least through a couetous pinching of the beast, leanenesse follow to her ouerthrow & destruction. Another point of a good swineheard, is to sweepe oftentimes the sty, for although such be the nature of the beast that it defileth all things, and will be wallowing in the mire, yet will she also be very desirous of a cleane lodging, and delight much in the same; and when they be shut vp they must not be enclosed like other beastes altogether, for one of them will throng and lye vpon another, but there must be seueral porches and hatches to seauer & distinguish their lodgings so as the great with pig may lye in one place, and the other ready to be deliuered by themselues, free from al incursion & violence. These deuisions or separations ought to be some 3. or 4. foot high, so as they may not be able to leape ouer to one another, & not couered, to the intent that euery swineheard both man & Boy may freely look ouer to them, and tel them if any chance to be missing, or else help a poore pig when it is ouer laid by his dam. *Columella Palladius*

Whensoeuer the Swineheard clenseth the sty, then let him cast in sand or some other drying thing into it, that all the moysture and wetnesse may be drunke vp. The damme ought not to be permitted for the first ten daies to go forth of the stable, except to drinke, and afterward let her go abroad into some adiacent pasture, not far off, that so by her often return she may the better giue suck to her young ones. When the litle ones are a fortnight or three weekes old, they desire to follow their parent, wherfore they must be shut vp from their mother, and feed alone in her absence, that they may better endure it, afterward when they shalbe weaned. They must be fed in the summer time in the morning, before the heat bee strong, and in the heate of the day led into some watry or shadowy place, that so they may be freed frō extreamity til the coole of the day return again, where in they must be suffered to feed. In the winter time, they are not to bee led abroad till the frost and yce be thawed and dissolued. Ten Boares are sufficient for an hundred Sows, & although some keepe fiue or six hundred in a heard, as we may read in scripture of the great heards of Swine, into which our sauiour Christ permitted the Diuels to enter, yet is it not safe or wholsome to keepe aboue an hundred together, for a lesse flock or heard requireth lesse cost, charge, and attendance. There is a speech of *Tremellius Scrofa*, tending to the commendation of the custody or nourishing of Swine, for thus he writeth: *Agricul turæ ab initio sui studiosus, nec de pecore suillo mihi minor cura est, quam vobis magnis pecuarijs. Cui enim cares non est communis? quis enim nostrum fundum colit quin sues habent, & qui non audierit putras nostros dicere ignauum & sumptus sum esse, qui succidiam in carnario suspendit potius ab laniario quam ex domestico fundo?* That is to say, I haue beene long giuen to follow husbandry, and I have alway had as great care of my Swyne, as other men of greater cattell. For what is there, whereunto swine are not profitable? who tilleth land and keepeth not hogs, and who hath not heard our fathers say, that he is an idle ill husband which hangs vp all his prouision in the shambles, and liueth rather vpon the Butchers, then vpon his owne ground? Thus far *Tremellius*.

Another part of a good Swyneherd is, to looke to the gelding of his Swyne, and splaying of the females, for if all bee suffered to procreate and engender it is more

danger that Swine would in ſhort time eate vp men, rather then men Swine. The Latins call ſuch a Hogge gelded *Maçalis*, and *Porcaſtrus*, that is *Porcus caſtratus*, the Germans *ein barg*, or *Bætz*, from whence ſeemeth to be deriued our Engliſh Barrow-hog (for ſo
Pliny wee call a gelded-male-hog) and a female Baſſe. The beſt time therefore to geld them is in the old Moone, or as we ſay in the waine of the Moone, but *Heſiod* preſcribeth, that an Oxe and a Boare ſhould be gelded in the ſecond quarter and firſt day thereof, and *Ariſtotle* is of opinion that it skilleth not what age a Boare be when hee is libbed; but it is cleare by the beſt experienced among theſe beaſts, there are two times of gelding them; one in the ſpring, and the other in the Autumne, and this is to be done after a double manner; Firſt, by making two inciſions or wounds vpon his ſtones, out of which holes the ſtones are to be preſſed forth.

The ſecond way is more perillous, yet more cleanely; for firſt of all at one wounde or inciſion they take out one ſtone, then that being forth, with their knyfe they cut the ſmall skin which parteth the ſtones in the cod, and ſo preſſe foorth the ſecond ſtone at the firſt wound, afterward applyeng to it ordinary medicines, ſuch as we will deſcribe in the treatiſe of their diſeaſes.

And the opinion of *Varo* is, that it is good to lib them at halfe a yeare old, or at a yeare old, or at three or foure yeare old, for their better fatting; but beſt at a yeare, and not vnder halfe a yeare. When the ſtones are taken forth of an old Bore, ſuppoſe two, or three or foure yeare old, they are called by the Latins *Polimenta*, becauſe with them they poliſhed and ſmoothed garments.

The female alſo is gelt or ſplayed, (although ſhe often bore pigs) whereof they open
Feſtus the ſide (neere her loines) and take away from her *Apria*, and receptacles of the Boares ſeede, which being ſewed vp againe, in ſhort time is encloſed in fat; this they do by hanging them vp by their forelegs, and firſt of all they which do it moſt commodiouſly, muſt cauſe them to faſt two daies before; and then hauing cut it, they ſew vp and cloſe faſt againe the wound or inciſion, and this is doone in the ſame place of the female, that the ſtones are to be taken out in the male (as *Ariſtotle* writeth) but rather it appeareth by good examination and proofe, that it is to be cut out on the right, againſt the bone (called *os ſacrum.*) And the onely cauſe of this Sow-gelding is, for their better growth and fatning;
Abenzoor which in ſome Countries they vſe, being forced thereunto through their penury & want of food; but whereas is plenty of food, there they neuer know it: and the inuenters hereof were the Græcians, whoſe cuſtome was to cut out the whole matrix. And thus much for the libbing, gelding, and ſplaying of Swine.

The nature of this beaſt. *Adamantius* *Pliny* This beaſt is a moſt vnpure and vncleane beaſt, and rauening; and therefore we vſe (not improperly) to cal *Obſcæne* and filthy men or women, by the name of Swyne or Sowes. They which haue foreheads, eyelids, lips, mouth, or Necke, like Swyne, are accounted fooliſh, wicked, and wrathful: al their ſences (their ſmelling excepted) are dull, becauſe they haue no articles in their hearts, but haue thicke blood, and ſome ſay, that the acuteneſſe and ripeneſſe of the ſoule, ſtandeth not in the thickneſſe of the blood, but in the couer and skin of the body, and that thoſe beaſts which haue the thickeſt skins, are accounted the moſt blockiſh & fartheſt from reaſon but thoſe which haue the thinneſt & ſofteſt, are the quickeſt of vnderſtanding: an example whereof is apparant in the Oyſter, Oxe, and Ape. They haue a maruaylous vnderſtanding of the voyce of their feeder, and a ardent deſire to come at his call, through often cuſtome of meat, whereupon lyeth this ex-
Aelianus cellent ſtory. When certaine pyrates in the *Tirrhene ſea*, had entred a Hauen, and went on land, they came to a Swines ſtye and drew out thereof diuers Swine, and ſo carried them on ſhipboard, and looſing their Anckers and tacklings, doe depart and ſaile away. The Swineheardes ſeeing the pirats commit this robbery, and not being able to deliuer and reſcue their cattel becauſe they wanted both company & ſtrength, ſufferd the theeues in ſilence to ſhip & carry away their cattel: at laſt, when they ſaw the Theeues rowing out of the port, and lanching into the deepe, then they lift vp their voyces and with their accuſtomed cries or cals, called vpō their Swine to come to their meat; aſſoone as the ſwine heard the ſame, they preſently gat to the right ſide of the veſſell or barke, and there flocking togither, the ſhip being vnequally ballanced or loden, ouerturned al into the ſea, and ſo the

pirats

pirats were iuſtly drowned in reward of the theft, and the ſtolne Swine ſwam ſafely backe again to their maiſters and keepers. The nature of this beaſt is to delight in the moſt filthy and noyſome places, for no other cauſe, (as I think) but becauſe of their dul ſences. Their voice is cald *Grunnitus* grumtling, *Sordida ſus paſcens ruris gramina grunnit*, which is a terri ble voice to one that is not accuſtomed therunto, (for euen the Elephants are afraid there-of) eſpecially when one of them is hurt or hanged faſt, or bitten, then all the reſidue as it were in compaſſion condoling his miſery, run to him and cry with him, and this voice is very common in ſwine at all hands to cry, except he be carried with his head vpwards, to-wards heauen, & then (it is affirmed) he neuer cryeth, the reaſon wherof is giuen by *Aphro-diſien*: becauſe it is alwaie acuſtomed to looke downward, and therefore when it is forced to look vpward it is ſuddenly appaled and afraid, held with admiration of the goodly ſpace aboue him in the heauens, like one aſtoniſhed, holdeth his peace (ſome ſay that then the artery of his voice is preſſed) and ſo he cannot cry alowd. There is a fiſh in the riuer *Achelous* which gruntleth like a hog, whereof *Iuuenal* ſpeaketh, ſaying: *Et quam remigibus grunniſſe Elpenor a porcis*. And this voice of ſwine is by *Cæcilius* attributed to drunken men. The milke of Swine is very thicke, and therefore cannot make whay like a ſheepes, howbeit it ſuddenly coagulateth and congealeth togither. Among diuers males or Boares when one of them is conqueror, the reſidue giue obedience and yeald vnto him, and the chiefe time of their fight or diſcord is in their luſt, or other occaſions of food, or ſtrangneſſe, at which time it is not ſafe for any man to come neare them, for feare of danger from both parties, and eſpecially thoſe which weare white garments. And *Strabo* reporteth in generall of al the *Belgian* Swine, that they were ſo fierce, ſtrong, and wrathfull, that it was as much daun-ger to com ner them as to angry wolfes. Nature hath made a great league betwixt Swyne and Crocodiles, for there is no beaſt that may ſo freely feed by the banks ſides of *Nilus*, as the ſwine may, without all hurt by the Crocodil. Other Serpents, eſpecially the ſmaller Serpentes which are oftentimes deuoured by Swine, *Ariſtotle* ſaith, that when many of them are together they feare not the wolfe, & yet they neuer deuoure any wolfe, but on-ly with their ſcarring and gruntling noiſe feare them away. When a wolfe getteth a ſwine, he deuoureth him, and before he can eate him, draggeth him by the eares to ſome water to coole his teeth in his fleſh (which aboue meaſure burne in deuouring his fleſh.) It hath bin ſeene that a Lyon was afraid of a Sow, for at the ſetting vp of his briſtles he ran away. It is reported that ſwine will follow a man all the day long which hath eaten the braine of a Crow in his pottage: and *Nigidius* affirmeth, that Dogs will run away from him that hath pulled off a ticke from a ſwines backe. The people of *Moſſynæcum* did engender man with Woman publike like ſwine, and *Stobæus* writing againſt women ſaith, that ſome of them are deriued from one beaſt, and ſome from another, and namely a woman diſcended of a Sow ſitteth at home, and doth neither good nor harme: but *Simonides* writeth otherwiſe, and namely that a woman borne of a Sow ſitteth at home ſuffering all things to be impure, vncleane, and out of order, without decking, dreſſing, or ornament, and ſo ſhe groweth fat in her vnwaſhed garments. And there are many fictions of the tranſforming into ſwine. *Homer* faineth that the companions of *Vliſſes* were all by *Circes* turned into ſwine, which is interpreted in this manner; *Circe* to ſignifie vnreaſonable pleaſure, *Vliſſes* to ſignifie the ſoule, and his companions the inferior affections thereof, and ſo were the companions of *Vliſſes* turned into ſwine by *Circe*, When vnreaſonable pleaſures do ouercome our affecti-ons and make vs like ſwine in following our appetites: and therefore it was the counſell of *Socrates*, that no man ſhould at banquet eate more then ſufficient, and thoſe which could not abſtaine from them, ſhould forbeare their company that perſwaded them to eat when they were not hungry, & to drinke when they were not thirſty, and therefore he ſuppoſed that it was ſaid in ieſt that *Circe* turned men into ſwine. When as *Vliſſes* by his owne abſti-nence and *Mercury* his counſell, was deliuered and ſaued from that moſt ſauage tranſfor-mation, which cauſed *Horace* thus to write; *Vliſſes ſi bibiſſet pocula Circes —Cum ſocijs*
Vixiſſet canis immundus vel amica luto ſus.

Herus

Calcagninus
Varro
Plinius
Sextus

Xenophon

And from this came the originall prouerbe of *Porcellus Acarnanius* for a tender and deli-cate perſon, vſed ſo to fulnes, that al penury is death vnto him. Sweet ſauours as we haue ſhewed already, are very hurtfull to ſwine, eſpecially the ſweet oyle of Marioram. Wher-upon came the prouerb *Nil cum amaracino ſui*, and *Lucretius* ſpeaketh hereof in this ſort;

Deniq́, amaracinum fugitat ſus & timet omne,
Vnguentum: nam ſetigeris ſubus acre venenum eſt:

And for this cauſe *Tullius Cicero* ſaith, *Illi alablaſtrus putaet vnguenti plena.* That is, A box of Alablaſter full of oyntment is diſpleaſing to this beaſt, for as the *Scarabee* or Horſe fly forſaketh ſweet places to light and ſit vpon horſe dung, euen ſo doth Swine. There be many of the aunci-
Cœlius ents that haue deliuered merrily *Anima ſuis proſate,* that the Swines ſoule is in their body but in ſtead of ſalt to keepe the fleſh from ſtinking, euen as for no other purpoſe many a-mong men ſeem to liue and retaine ſoule in body. They are very clamorous, and there-fore are vſed for talking and pratling fellowes, whereupon the Greeke Poet *Lucilius* tran-ſlated by *Eraſmus* alludeth, when he ſaith in this manner, vnder *Alia Menecles alia porcellus loquitur*;

Sucula, bos, & capra mihi, perière Menecles,
Ac merces horum nomine penſa tibi eſt.
Nec mihi cum Othryade quicquam eſtue fuit-ne negoci,
Nec fures vllos huc cito Thermopylis.
Sed contra Eutychidem nobis lis: proinde quid hic mi
Aut Xerxes facit, aut quid Lacedæmonij?
Ob pactum & de me loquere, aut clamauero clare,
Multò aliud dicit ſus, aliud Menecles.

And to conclude, in Latin they ſay *Sus mineruam*, when an vnlearned dunce goeth about to teach his better or a more learned man, then doth the Hog teach *Pallas*, or as we ſay in Engliſh, the foule Sow teach the faire Lady to ſpin.

There are in Swine many preſages and foretokens of foule weather, as Swine-heardes haue obſerued: as firſt if they lye long wallowing in the mire, or if they feed more greedi-ly then they were accuſtomed, or gather together in their mouths, hay, ſtubble, or ſtraw, as *Aratus* writeth; or if they leap and dance, or friſk in any vnwonted ſort: and for their co-pulation in yeares that will proue moyſt, they will euer be boring, but in dryer years they are leſſe libidinous.

The greateſt harm that commeth by Swine is in rooting and turning vp of the earth, and this they do in corn fields, for which we haue ſhewed that the *Ciprians* made a law to beat out the teeth of ſuch Swine, for this cauſe *Homer* writeth that *Irus* threatneth *Villiſſes*, be-cauſe his companions eate vp all his corne, to knocke out their teeth: yet ſometimes the husbandmen admit them of purpoſe, both into their land before it bee plowed, and alſo into their vineyards. It is ſaid that the Egyptians forbeare to ſacrifice them, becauſe they tread in their corne in their fields after it is ſwelled out of the earth, ſo as the Birds cannot gather it vp againe, as we haue ſhewed before. The Iewes and the Egyptians accounted this beaſt moſt vncleane. The Iewes not as the vaine gentiles imagined becauſe they wor-ſhipped it, for that it taught men to plow the earth, but for the law of God. And the E-gyptians hold it a profaigne thing, and therefore they had an ancient law, that no Swyne-heard ſhould come into their temple, or that any man ſhould giue him his Daughter in marriage. It is very certaine that they were wont to be vſed in ſacrifice. The ſaid Egyp-tians neuer ſacrificed them but to the Moone and to *Bacchus*, and at other times it was vn-lawfull, either to offer them, or to eate them: but it ſeemeth by many Authors that their firſt ſacrifices were of Swyne, for we read of ancient cuſtoms in *Hetruria*, that at their mar-riage feaſtes they offered and ſacrificed a Sow to *Venus*, and at other times, eſpecially in harueſt they did ſo to *Ceres*. The Latines do hold a Swine very gratefull and ſacred to *Iupi-ter*, becauſe as they beleeued that a Sow did firſt of all lend her paps to him, and therefore all of them worſhip a Sow, and abſtaine from her fleſh. Likewiſe in *Myſia* and *Phœnicia*, there were temples of *Iupiter*, wherein it was forbidden to ſacrifice or kill Swyne by a pub-like law, like as it was among the Iewes. When the Kings of *Sparta* were firſt of all choſen into that royall place, they were permitted to execute the prieſts office, and to the intent that they might neuer want ſacrifices, there was a preuiledge graunted them to take a pig of euery Sow, and when they ſacrificed to *Iupiter* a Swine, it muſt be after or at a tryumph: they were alſo ſacrificed to *Neptune*, becauſe they were impetuous and ranging beaſts; & a Boare was holy to *Mars*, according to this ſaying of *Pomponius* in *Attellana*. *Mars tibi fac-turum*

turũ, si vnquã redireo, bidente verre. And there was a cuſtome among the *Athenians* when a man had ſlaine an hundred enimies, he was permitted to offer vp to *Mars*, ſome part of a man at *Lemnos*, and afterward they grew out of liking of this vaine cuſtome, and in ſtead therof ſacrificed a barrow or gelded hog, & when they houſled their army, they did it with hogs, ſheep, or Buls, and nothing elſe, and they compaſſed it about 3. times with pomp & ſtately proceſſion, and at laſt ſlew and offered them to *Mars*. They were wont to ſacrifice a hog for a man that had recouerd his wits after he had bin mad, and alſo they ſacred Swyne to *Siluanus*, according to theſe verſes; *Cædere Siluano porcum quadrante lauari*: And againe: *Tellurem porco Siluanum lacte piabant.* Their pagan God *Terminus*, had an Ewe and a young Sow offered to him (as *Ouid* writeth) although by the lawes of *Numa*, al ſacrifice of liuing things were forbidden vnto him. To *Ceres* and *Bacchus*, we haue ſhewed already, how they were offered, and the reaſon of their ſacrificing was, becauſe they were hurtfull to all greene corne and vines; *Ceres auida gauiſa eſt de ſanguine porci,*

Vlta ſuas merita cæde nocentes opes,
Nam ſata vere nouo teneris lactentia ſuccis,
Eruta ſetigera comperit ore ſuis,

And againe in another place he writeth thus:

Prima putatur hoſtia Sus meruiſſe mori,
——quia ſemina pando,
Everit roſtro, ſpemq; interceperit anni.

The time of their ſacrificing to *Ceres* was in Aprill, wherein the prieſtes with Lamps and Torches, and apparelled in white garments, did firſt of all kill a female Swine, and then offer her, and ſometime this was a Sow with farrow, becauſe thereby in a miſtery they prayed the fruitefulneſſe and fecundity of the earth, and for theſe and ſuch like cauſes we read of titles put vpon them, as *Porca præcidanea*, for the ſow that was ſlaine before the reaping, and *Porca præſa*, for the ſow that was offered at a funerall for the ſafety of all the family, wherein the dead man liued. They alſo ſacrificed a barren ſow to *Proſerpina*, becauſe ſhee neuer bore children, and to *Iuno* in the calends of euery month: And thus much for their ſacrificing. Now we are to come to the vſe of ſwine and their ſeuerall parts, firſt of all it is certaine that there is no beaſt leſſe profitable being aliue then a hog, and yet at his latter end he payeth his maiſter for his keeping. *Cicero* ſaid well *Sus quid habet præter eſcam, cui quidem ne putreſceret, animam ipſam pro ſale datam eſſe dicit Chryſippus.* A hog hath nothing in him beſide his meate, and that therefore the ſoule thereof was giuen to it in ſtead of ſalt to keepe it from ſtinking: for indeed in Lions, Dogs, Beares, Horſſes, and Elephants, all their vertue lyeth in their minds, and their fleſh is vnprofitable and good for nothing, but the Swine hath no gifts at all in the mind, but in the body, the life therof keeping the fleſh and body from putrifaction. And there is no beaſt that God hath ordained for domeſticall prouiſion of food and meat to man, except Hares & conies, that is ſo fruitful as Swin are, God (as we haue touched already) Leuit. 11. Deut. 14. forbad his people of Iſraell to eate heereof, becauſe it was an vncleane beaſt not chewing the cud; and furthermore the obſeruation of *Procopius* is memorable, that whereas the Egyptians did worſhip with diuine worſhip, both Oxen, Kyne, and ſheep, and would not eat of their fleſh or kill them in ſacrifice, yet did eat, and kil, and ſacrifice Swine. The Iewes were permitted and commaunded to eat Oxen & ſheep, and abſtain from the fleſh of Swine; thus manifeſting how different his waies and thoughts are from the waies and thoughts of men. The Lord doth not this for pollicy, but to try the obedience of his people, placeth therin one part of his worſhip, and therefore by his prophets. Eſa. 65. & 66. calleth the eating of Swines fleſh abomination, and threatneth therunto a certaine vnauoydable iudgment and damnation. The woman and her ſeuen ſons which were apprehended by King *Antiochus*, and by him tempted to eat ſwines fleſh which they refuſed to do, (being againſt the law of their God) are remembred as moſt worthy Martyres of his Church, that endured, cutting off their hands and feete, pulling out their toong, and ſeething in a boyling caldron with other exquiſite torments incident to ſuch death, as is recorded by *Iaſon* 2. *Macab.* 6. We read that *Heliogabalus* did abſtaine from ſwines fleſh, becauſe he was a *Phoenician*, and they forbore to eate it. The women of *Bracea* in *Affricke*, do neuer taſt of Cowes fleſh or Swines fleſh.

Gillius

The *Arabian Scenites* neuer eate hereof, and Swine cannot liue in their Countries. (*Teſias* and *Aelianus* affirme) that in *India* there are no Swine, either tame or wilde, and that the *Indians* do as much forbeare to eate of Swines fleſh, in deteſtation thereof, as they do of mans fleſh.

Now concerning the fleſh of Swine, diuers opinions are held about the goodneſſe and euill thereof, yet *Hippocrates* writeth, that *Porcinæ carnes praua ſunt quum fuerint crudiores & ambuſtæ, magis autem choleram generant, & turbationem faciunt, Suillæ carnes optimæ ſunt omnium carnium.* That is, The fleſh of a Boare being raw or roaſted is worſt of all other, becauſe it engendereth Cholor and wilde windy matter in the ſtomacke; but the fleſh of a Sow is the beſt of al fleſh, with this prouiſo, that it neither exceed in fatneſſe, leanneſſe, or age.

There is a merry and a witty anſwer of a memorable Noble Man to an old Gentlewoman (if not a Lady) who diſpraiſed Bacon at the Noble Mans table, and ſaid it was a churliſh, vnpleaſant meate. The Lord vnderſtanding a priuy Emphaſis in that ſpeech againſt himſelfe, (for his name was written with thoſe Letters and ſillables) aunſwered her; you ſay truth, if the Bacon be a piece of an old Sow, (as peraduenture ſhe ſeemed to be at that time.) The beſt opinion about the concoctiue quality of this fleſh is, that then it is beſt, when it is in middle age, neither a pig, nor an old Hogge, for a pigge is ouer moyſt, like the Damme which is the moyſteſt of all other earthly Beaſtes: and therefore cannot but engender much flegme: and for this cauſe the fatteſt are reprooued for a good diet, for that it cannot digeſt well through ouer much humidity.

And the olde Swine are moſt hard of concoction, (yea though they bee ſcorched or ſenged at the fire) becauſe therby is increaſed in their fleſh much acrimony and ſharpneſſe, which in the ſtomacke of man turneth into Choler: for they bite all the veſſels reaching to the ſtomacke, making a deriuation of all thoſe ill humours into the belly and other parts.

I do not like their opinion, which thinke that it is better cold then hot, for feare of inflammation, this rule is good in the fleſh of Goates (which are exceeding whot) but in Swyne where is no predominancy but of moyſture, it is better to eate them hot then cold, euen as hot Milke is more wholeſome then cold. *Hippocrates* doth preſcribe the eating of Swynes fleſh in the ſickneſſe of the Spleene; and *Cœlius Aurelianus*, forbiddeth the ſame in the palſie or falling ſickneſſe.

Galen is of opinion that *Caro porcina potentiſſime nutrit*: nouriſheth moſt ſtrongly, and potently; whereof hee giueth an inſtance for a reaſon taken from Champions, Combatants, or Wreſtlers, if the day before they Wreſtle or fight, they feed on an equall quantity of any other fleſh, they feel themſelues weak and feeble, in compariſon of that is gathered from Swyns fleſh: and this (he ſaith) may be tryed in labourers, Myoners, Diggers, and Husbandmen; which retaine their ſtrength aſwell (if not better) by eating of Swynes fleſh or Bacon as any other meate: For as Beefe in thickneſſe and ſolidity of ſubſtance to the eyes appearance, excelleth Porke or Bacon, ſo Porke and Bacon excelleth and is preferred before Beefe, for a clammy nouriſhing humour. And this compariſon betwixt Pork and Beefe, Galen amplyfieth farther in theſe wordes: Of Swines fleſh, thoſe are beſt for men in their middle and ripe age, which are of Hogges of aunſwerable age, and to other which are but growing to a ripeneſſe and perfection, piggs, Sheates, and young growing Swyne, are moſt nouriſhable. And on the contrary, young growing Oxen are moſt nouriſhable to men of perfect yeares and ſtrength, becauſe an Oxe is of a far more dry temperament then a Hog.

A Goate is leſſe dry then an Oxe, and yet compared to a man or a Swyne, it excelleth both of them; for there is a great reſemblance or ſimilitude betwixt a mans fleſh and Swines fleſh, which ſome haue proued in taſt, for they haue eaten of both at one Table, and could find no difference in one from the other: for ſome euill Inn-kepers and hoaſts haue ſo deceiued men, which continued a greate while, not deſcryed or puniſhed, vntill at laſt the finger of a man was mixed therewith, and being found the Authours receiued their reward. Swines fleſh alſo is leſſe excrementall then pigges fleſh, and therefore more nutrible; for the moyſter that the fleſh is, the ſooner it is diſperſed, and the vertue

of

of it auoided, and olde ſwine notwithſtanding their primitiue and naturall moiſture, yet grow very dry, and their fleſh is worſt of al, becauſe in nature, humidity helpeth the concoction thereof.

All ſwines fleſh being concocted engendereth many good humors, yet withal they containe a kind of glutinous humor, which ſtoppeth the liuer and reins, eſpecially in thoſe which by nature are apt to this infirmity: And althogh ſome are of opinion, that the wilde Bore is more noriſhable then the tame ſwine, becauſe of his laborous courſe of life, and getting his prey; yet it appeareth that the tame ſwine by their reſty life, and eaſie gathering of their meate, are made more fit for nouriſhment of man, for they are more moiſt: and ſwines fleſh without conuenient moiſture (which is many times wanting in wilde Bores) is poiſon to the ſtomacke, and yet for a man that hath propounded to himſelfe a thin extenuating diet, I would wiſh him to forbeare both the one and the other, except he vſe exerciſe, and then he may eat the eares, or the cheekes, or the feet, or the haſlet, if they be well ſod or dreſſed: prouided they be not freſh, but ſauced or powdred; And it is no maruell that ſwines fleſh ſhoulde ſo well agree with ours, for it is apparant that they liue in dirt, and loue to muddle in the ſame.

And if any man aske how it commeth to paſſe, that ſwine which both feed and liue ſo filthily, ſhould be ſo noriſnable to the nature of man; ſome make anſwere, that by reaſon of their good conſtitution of body, they turne ill nutriment to a good fleſh: for as men which be of a ſounde, perfect, and healthy diſpoſition or temperature, are not hurt by a little euill meat, which is hard of digeſtion; euen ſo is it with well conſtituted and tempered ſwine, by continuall feeding vpon euill things, they grow not onely to no harme, but alſo to a good eſtate, becauſe nature in proceſſe of time draweth good out of euill: But if men which haue moiſt ſtomackes, do eat of ſwines fleſh, then do they ſuffer thereby great harme, for as water powred vpon wet ground, increaſeth the dirt, ſo moiſtnes put vpon a moiſt ſtomacke, increaſeth more feebleneſſe: but if a man of a dry and moiſt ſtomack, do eate heereof, it is like rain falling into a dry ground, which begetteth and engendreth many wholeſome frutes and hearbes. And if a ſwine be fatted with dried figges or Nuts, it is much more wholeſome. With wine all ſwines fleſh is moſt nouriſhable, and therefore the vniuerſity of *Salernum*, preſcribed that in their verſes to the king of England, and alſo they commended their loynes and guts:

Ilia porcorum bona ſunt, mala ſunt refequorum.

And *Fiera* deſcribeth the eating of Hogs-fleſh in this manner:

Sus tibi cœnoſo coena domeſticus ore,
Grata ferat nobis menſa hyemalis aprum.
Ille licet currat de vertice montis, aquoſæ
Carnis erit, pluri ſed tamen apta cibo eſt.
Hinc feritas ſiluæq́; domant, & inania ſaxa,
Poſt melius poſita ruſticitate ſapit.

And whereas *Hippocrates* commended ſwines fleſh for Champions or Combatants, it is certaine, that *Bilis* the Champion thorough eating of ſwines fleſh, fell to ſuch a heighth of choller, that he caſt it vpwards and downwards.

When the wombe of a woman is vlcerated, let her abſtaine from all ſwines fleſh, eſpecially the eldeſt and the youngeſt. It is not good for any man to taſte or eat this fleſh in the Summer time, or any hot weather, for then onely it is allowed when extreame froſtes haue tempered it for mans ſtomacke, and the ſtomacke for it: the fleſh of wilde ſwine is moſt of all hurtfull to them that liue at eaſe, without exerciſe, becauſe that they are immoderately giuen to ſleepe. Some are of opinion that a ſow which is killed immediatly after the Boare hath couered hir, is not ſo wholeſome as other: *Heliogabalus* obſerued this cuſtome, to eat one day nothing but Pheſant Hens, another day nothing but Pullen, and the third day nothing but porke.

There was in auncient time a diſh of meat called *Troianus*, the *Troyan* Hog, in imitation of the *Troyan* horſe, for as that was ſtuffed within with many armed men, ſo was this with many ſeuerall meats, and whole beaſts, as Lambes, Birds, Capons, and ſuch like, to ſerue the appetites of the moſt ſtrange belly-Goddes, and Architects of gluttonary: and there- *Eraſmus Macrobius*

therefore *Cincius* in his oration, wherein he perſwaded the ſenators and people to the law *Fannia*, reprooueth this immoderate riot in banquets, *In apponendo menſis porcum Troianum*, and indeed it wanted not effect, for they forbad both *Porcum Troianum*, and *Callum aprugnum*.

There was another (Rauen-monſter-diſh, (called *Pinax*) wherein were included many Beaſts, Fowles, Egges, and other things which were diſtributed whole to the gueſts, and no maruell, for this Beaſt was as great as a Hog, and yet gilded ouer with ſiluer. And *Hippolochus* in his Epiſtle to *Lynceus*, ſpeaking of the banquet of *Caramis*, ſaith thus, *Allatus eſt nobis etiam porcus dimidia parte diligenter aſſus ſiue toſtus, & dimidia altera parte tanquam ex aqua molliter èlixus, mira etiam coqui induſtria ita paratus, vt qua parte iugulatus eſſet, & quomodo varijs delicijs refertus eius venter non appareat.* There was brought to vs a Hog, whereof the one halfe was wel roſted, and the other halfe or ſide wel ſod, and this was ſo induſtriouſly prepared by the Cook, that it did not apeare where the hog was ſlain or receiued his deadly wounde, nor yet how his belly came to be ſtuffed with diuers and ſundry excellent and delicate things. The *Romans* had a faſhion to deuide and diſtribute a Hogge, which appeareth in theſe verſes of *Martiall*: *Vobiſcus*

Iſte tibi faciet bona ſaturnalia porcus,
Inter ſpumantes ilice paſtus apros.

And of the eating of a ſucking pigge, *Martiall* alſo writeth in this manner:

Lacte mero paſtum pigræ mihi matris alumnum
Ponat, & Aetolo de ſue dines edat.

I might adde many other thinges concerning the eating and dreſsing of Swines fleſh, both young and olde, but I will paſſe it ouer, leauing that learning to euery Cooke, and Kitchin-boy.

Concerning Bacon, that which is cald by the Latins *Perna*, I might adde many things, neither improper, nor impertinent, & I cannot tell whether it ſhould be a fault to omit it in this place. The word *Perna* after *Varro*, ſeemeth to be deriued from *Pede*, but in my opinion, it is more conſonant to reaſon, that it is deriued from the Greek word *Pterna*, which is the ribs and hips of the hogge, hanged vp and ſalted, called by *Martiall Petaſo*, and by *Plautus Ophthalmia*, *Horæum*, *Scombrum*, and *Laridus*:

Quanta pecus peſtis veniet, quanta labes larido. *Palladius.*

The time of the making of Bacon, is in the winter ſeaſon, and all the cold weather, and of this *Martiall* writeth very much in one place:

Muſteus eſt, propera, charos ne differ amicos
Nam mihi cum vetulo ſit peſa tone nihil. And againe.
Et pulpam dubio de petaſone voras
Cretana mihi fiet, vel maſſa licebit
De menapis lauti, de petaſone vorant.

Strabo in his time commended the Bacon of the *Gaules*, or of *France*, affirming that it was not inferior to the *Aſian* or *Lycian*, an old citty of *Spaine* (called *Pompelon*) nere *Aquitania*, was alſo famous for Bacon. They firſt of all killed their hogs, and then burned or ſcalded of al their haire, & after a little ſeaſon did ſlit them aſſunder in the middle, laying them vpon ſalt in ſome tub or deep trough, and there couering them al ouer with ſalt, with the skin vppermoſt, and ſo heap flitch vpon flitch, til al be ſalted, and then againe they often turnd the ſame, that euery part and ſide, might receiue his ſeaſon; that is, after 5. daies, laying them vndermoſt which were vpermoſt, and thoſe vpermoſt which were vndermoſt. Then after 12. daies ſalting, they tooke al out of the tub or trough, rubbing off from it al the ſalt, and ſo hanged it vp two daies in the winde, and the third day they all to anoint it with oile, and did hange it vp two daies more in the ſmoke, and afterward take it downe againe, and hange it or lay it vppe in the larder, where all the meat is preſerued, ſtill looking warily vn to it, to preſerue it from mice and Wormes: And thus much ſhall ſuffice at this time for the fleſh of Hogges, both Porke and Bacon.

The milk of a ſow is fat and thick, very apt to congeal, & needeth not any runnet to turne it; it breedeth little whay, and therefore it is not fit for the ſtomacke, except to procure vomiting, & becauſe it hath bin often proued, that they which drink or eat ſow milk fal into ſcurffes

ſcurffes and Leproſies, (which diſeaſes the *Aſians* hate aboue all other) therefore the Egyptians added this to all the reſidue of their reaſons, to condemne a ſow for an vnclean and filthy beaſt: And this was peculiarly the ſaying of *Manethon*.

With the skinnes of ſwine which the Græcians did call *Phorine*, they made ſhoo-leather, but now a daies by reaſon of the tenderneſſe and looſeneſſe thereof, they vſe it not, but leaue it to the ſadlers & to them that couer bookes, for which cauſe it is much better then eyther ſheepe or Goates skinnes, for it hath a deeper graine, and doeth not ſo eaſily fall off. Out of the parings of their skinnes they make a kind of glew, which is preferred before *Taurocollum*, and which for ſimilitude they call *Choerocollum*. The fat of ſwine is very precious to lickor ſhooes and bootes therewithall. The amber that is in common vſe groweth rough, rude, impoliſhed, and without cleareneſſe, but after that it is ſod in the greace of a ſow that giueth ſucke, it getteth that nitour and ſhining beauty, which we find to be in it. The vſe of their skins

Some mixe the blood of Hogges with thoſe medicines that they caſt into Waters to take fiſhes, and the hunters in ſome Countries when they would take Wolues and Foxes do make a traine with a Hogges liuer ſodde, cut in pieces and annointed ouer with hony, and ſo annointing their ſhoos with ſwines greaſe, draw after them a dead catte, which will cauſe the beaſts to follow after very ſpeedily. The haires of ſwine, are vſed by Cobblers and Shoomakers, and alſo with them euery Boy knoweth how to make their noſe bleede. The dung is very ſharpe, and yet is it iuſtly condemned hy *Columella* for no vſe, no not to fatten the earth, and Vines alſo are burned therewithal, except they be diligently watred, or reſt fiue yeares without ſtiring.

In *Plinies* time they ſtudied to enlarge and make their Luttuce grow broad, and not cloſe together, which they did by ſlitting a little the ſtalke, and thruſting gently into it ſome Hogs dung. But for trees there is more eſpecial vſe of it, for it is vſed to ripen fruit and make the trees more plentifull. The Pomegranats and Almondes are ſweetned hereby, and the Nuts eaſily cauſed to fall out of the ſhell: Likewiſe, if Fennel be vnſauourie, by laying to the root thereof eyther Hogs-dung, or Pigeons dung, it may be cured; and when any Apple tree is affected and razed with wormes, by taking of Swines dung, mixed and made ſoft like morter with the vrine of a man layed vnto the root, it is recouered, and the wormes driuen away: and if there bee any rentes or ſtripes viſible vppon trees, ſo as they are endangered to be loſt thereby, they are cured by applying vnto the ſtripes and wounds this dung of Swine. *Theophraſt.*

When the Apple trees are looſe, poure vpon their roots the ſtale of Swine, and it ſhall eſtabliſh and ſettle them, and whereſoeuer there are ſwine kept, there it is not good to keepe or lodge horſes, for their ſmell, breath, and voice, is hateful to all magnanimious and perfect ſpirited horſſes. And thus much in this place concerning the vſe of the ſeuerall parts of ſwine, whereunto I may adde our Engliſh experiments, that if ſwine be ſuffered to come into Orchards, and digge vp and about the roots of the Apple trees, keeping the ground bare vnder them, and open with their noſes, the benifit that will ariſe thereby to your increaſe of frute will be verie ineſtimable. And heere to ſaue my ſelfe of a labor about our Engliſh Hogges, I will deſcribe their vſage out of Maiſter *Tuſſers* husbandry, in his own words, as followeth: and firſt of al for their breeding in the ſpring of the yeare he writeth in generall: *Tus. husb.*

Let Lent well kept offend not thee,
For March and Aprill breeders be.

And of September he writeth thus:

To gather ſome maſt it ſhall ſtand thee vpon,
With ſeruant and children yer maſt be all gone.
Some left among buſhes ſhall pleaſure thy Swine,
For feare of a miſchiefe keepe Acornes fro kine.
For rooting of paſture ring hog ye haue neede,
Which being well ringled, the better doth feed.
Though young with their elders will lightly keepe beſt,
Yet ſpare not to ringle both great and the reſt.

Yoake

Yoke sildome thy swine, while shacke time doth last,
For diuers misfortunes that happen too fast.
Or if you do fancy, whole eare of the Hogge,
Giue eare to ill neighbor, and eare to his Dogge.
Keepe hog I aduise thee from meddow and Corne,
For out a lowd crying, that ere he was borne.
Such lawlesse so haunting both often and long,
If Dog set him chaunting, he doth thee no wrong.

And againe in Octobers husbandry he writeth:

Though plenty of Acornes, the Porkelings to fat,
Not taken in season may perish by that.
If ratling or swelling get once in the throat,
Thou loosest thy porkling a Crowne to a groat.
What euer thing fat is, againe if it fall,
Thou ventherest the thing and the fatnesse withall.
The fatter, the better, to sell or to kill,
But not to continue, make proofe if you wil. In Nouem. he writeth again
Let hog once fat, loose none of that,
When mast is gone, Hogge falleth anon,
Still fat vp some, till Shroue-tide come,
Now Porke and sowce beares tacke in a house.

Thus farre of our English husbandry about swine: Now followeth their diseases in particular.

Of the diseases of swine.

HEmlocke is the bane of Panthers, Swine, wolues, and all other beasts that liue vpon deuouring of flesh, for the hunters mix it with flesh, and so spreading or casting the flesh so poysoned abroad in bits or morsels to be deuoured by them. The roote of the white Chamælion mixed with fryed Barly-floure. Water and oyle is also poison to swine. The blacke Ellebor worketh the same effect vppon horses, Oxen, and swine, and therefore when the beasts do eat the white, they forbeare the blacke with all wearisomenesse. Likewise Hen-bane worketh many strange and painfull conuulsions in their bellies; therefore when they perceiue that they haue eaten thereof, they run to the waters & gather snailes or sea-crabs, by vertue whereof they escape death, and are againe restored to their health. The hearb Goose foot is venemous to swine, and also to Bees, and therefore they will neuer light vpon it, or touch it. The blacke night-shade is present destruction vnto them, and they abstaine from Harts tongue, and the great bur, by some certaine instinct of nature, if they be bitten by any Serpents, Sea-crabs, or Snailes, & the most present remedy that nature hath taught them. The swine of *Scythia* by the relation of *Pliny* & *Aristotle*, are not hurt with any poison except Scorpions, and therefore so soone as euer they are stung by a scorpion, they die if they drink: and thus much for the poison of swine. Against the cold (of which these beastes are most impatient:) the best remedy is to make them warm sties, for if it be once taken, it will cleaue faster to them, then any good thing, and the nature of this beast is, neuer to eate if once he feele himselfe sicke, and therefore the diligent maister or keeper of swine, must vigilantly regard the beginnings of their diseases, which cannot be more euidently demonstrated, then by forbearing of their meat.

Pliny. *Aelianus.*

Of the Measils.

The Measilles are called in Greeke *Chalaza*, in Latine *Grandines*, for that they are like haile-stones spred in the flesh, and especialy in the leaner part of the hog, and this disease as *Aristotle* writeth, is proper to this beast, for no other in the world is troubled herwith: for this cause the Græcians call a Measily hog *Chaluros*, and it maketh theyr flesh verye loose and soft. The Germaines call this disease *Finnen*, and *Pfinnen*, the Italians *Gremme*, the French *Surfame*, because the spots appeare at the root of the tongue like white seeds, and therefore it is vsuall in the buying of hogges in all Nations to pull out their tongue and

and looke for the Meaſils, for if there appeare but one vpon his tongue, it is certaine that all the whole body is infected. And yet the Butchers do all affirme, that the cleaneſt hog of al, hath three of theſe, but they neuer hurt the ſwine or his fleſh, and the ſwine may be full of them, and yet none appeare vpon his tongue, but then his voice will be altered and not be as it was wont.

Theſe abound moſt of all in ſuch Hogs as haue fleſhy legs and ſhoulders very moyſt, and they be not ouer plentifull, they make the fleſh the ſweeter, but if they abound, it taſteth like ſtocke-fiſh or meat ouer watered. If there be no appearance of theſe vpon their tongue, then the chap-man or buyer pulleth of a briſtle from the backe, and if blood follow, it is certaine that the Beaſt is infected, and alſo ſuch cannot well ſtand vppon theyr hinder legs. Their taile is very round. For remedy hereof diuers daies before their killing they put into their waſh or ſwill ſome aſhes, eſpecially of Haſell trees. But in France and Germany it is not lawfull to ſel ſuch a Hogge, and therefore the poore people do onely eat them. Howbeit they cannot but engender euill humours and naughty blood in the body.

The rootes of the bramble called *Ramme*, beaten to powder and caſt into the holes, where ſwine vſe to bath themſelues, do keepe them cleare from many of theſe diſeaſes, and for this cauſe alſo in ancient time they gaue them Horſe-fleſh ſodden, and Toads ſodden in water, to drinke the broath of them. The Burre pulled out of the earth without yron, is good alſo for them, if it be ſtamped and put into milk, and ſo giuen them in their waſh. They giue their Hogges heere in Englande red-lead, red-Oker, and in ſome places red-loame or earth. And *Pliny* ſaith, that he or ſhe which gathereth the aforeſaid Burre, muſt ſay this charme:

Hæc eſt herba argemon
Quam minerua reperit
Suibas his remedium
Qui de illa guſtauerint.

At this daie there is great-praiſe of Maiden-haire for the recouery of ſwine, alſo holy Thiſtle, and the root of *Gunhan* and Harts tongue.

Of leanneſſe or pyning.

Sometime the whole heard of ſwine falleth into leannes, and ſo forſake their meat, yea although they be brought forth into the fielde to feede, yet as if they were drunke or weary they lie downe and ſleepe all the day long. For cure whereof, they muſt be cloſely ſhutte vp into a warme place, and made to faſt one whole day from meat and water, and then giue them the roots of wilde Cucumber beaten to powder, and mixed with Water, let them drinke it, and afterward giue them beanes pulſe, or any drie meat to eat, and laſtlie warme water to procure vomit, as in men, whereby their ſtomackes are emptyed of al thinges both good and bad, and this remedy is preſcribed againſt all incertaine diſeaſes, the cauſe whereof cannot be diſcerned, and ſome in ſuch caſes doe cut off the tops of the tailes, or their eares, for there is no other vſe of letting theſe beaſtes bloode in theyr vaines.

Of the Peſtilence.

Theſe beaſts are alſo ſubiect to the Peſtilence by reaſon of earth-quakes & ſudden infections in the aire, and in ſuch affection the beaſt hath ſometime certaine bunches or ſwellings about the necke, then let them be ſeperated, and giue them to drinke in water the roots of Daffadill:

Quatit ægros tuſsis anhela ſues
Ac faucibus angit obeſis tempore peſtis.

Some giue them night ſhade of the wood, which hath great ſtalkes like cherry twiggs, the leaues to be eaten by them againſt all their hot diſeaſes, and alſo burned ſnailes or Pepperwoort of the Garden, or *Lactuca foetida* cut in peeces, ſodden in water, and put into their meate.

Of

Of the Ague.

IN auncient time (*Varro* ſaith) that when a man bought a Hogge, he couenaunted with the ſeller, that it was free from ſicknes, from danger, that he might buy it lawfully, that it had no maunge or Ague.

The ſignes of an Ague in this beaſt are theſe.

WHen they ſtop ſuddenly, ſtanding ſtil, and turning their heads about, fal downe as it were by a Megrim, then you muſt diligently marke their heads which way they turne them, that you may let them bloode on the contrary eare, and likewiſe vnder their taile, ſome two fingers from their buttockes, where you ſhall finde a large veine fitted for that purpoſe, which firſt of all we muſt beat with a rodde or peeee of wood, that by the often ſtriking it may be made to ſwell, and afterwardes open the ſaide veine with a knife: the blood being taken away, their taile muſt be bound vp with Oſier or Elme twigges, and then the ſwine muſt be kept in the houſe a day or two, being fed with Barly meale, and receiuing warme water to drinke as much as they will.

Of the Crampe.

WHen ſwine fall from a great heat into a ſudden colde, which hapneth when in their trauel they ſuddenly lie downe through wearineſſe, they fall to haue the Crampe, by a painefull conuulſion of their members, and the beſt remedye thereof, is for to driue them vp and downe, till they wax warme againe, and as hot as they were before, and then let them bee kept warme ſtil, and coole at great leiſure, as a horſſe doth by walking, otherwiſe they periſh vnrecouerably, like Calues which neuer liue after they once haue the crampe.

Of Lice.

THey are many times ſo infeſted and annoied with lice, that their skinne is eaten and gnawne through thereby; for remedy whereof, ſome annoint them with a confection made of Cream, Butter, and a great deale of ſalt: Others again, annoint them after they haue waſhed them all ouer with the Leeze of wine, and in England commonly the country people vſe ſtauel-aker, red-Oaker, and greaſe.

Of the Lefragey.

BY reaſon that they are giuen much to ſleepe in the ſummer time, they fall into Lethargies, and die of the ſame: the remedy whereof is, to keepe them from ſleepe, and to Wake them whenſoeuer you finde them aſleepe.

Of the head-aches.

THis diſeaſe is cald by the Græcians (*Scotomia*) and *Kraura*, and by *Albertus*, *Fraretis*, herewith all ſwine are many times infected, and their eares fall downe, their eies are alſo deiected, by reaſon of many cold humors gathered together in their head, whereof they die in multitudes, as they do of the peſtilence, and this ſickeneſſe is fatal vnto them, if they be not holpen within three or foure daies. The remedie whereof (if their be anie at al) is to hold Wine to their Noſtrils, firſt making them to ſmel thereof, and then rubbing it hard with it, and ſome giue them alſo the roots of white Thiſtle, cut ſmal and beaten into their meat, but if it fall out that in this paine they looſe one of their eies, it is a ſigne that the beaſt wil die by and by after (as *Pliny* and *Ariſtotle* write.)

Of the gargariſme.

This diſeaſe is called by the Latins *Raucelo*, and by the Græcians *Brancos*, which is a ſwelling about their chaps, ioyned with Feauer and Head-ach, ſpredding it ſelfe all ouer the throat, like as the ſquinancy doth in a man, and many times it begetteth that alſo in the ſwine, which may be knowne by the often mooving of their feet, and then they dy within three daies, for the beaſt cannot eat being ſo affected, and the diſeaſe creepeth by little and little to the liuer, which when it hath touched it, the beaſt dieth, becauſe it putrifieth as it paſſeth. For remedy hereof, giue vnto the beaſt thoſe things which a man receiueth againſt the ſquinancy, and alſo let him blood in the root of his tongue, (I mean in the veine vnder the tongue) bathing his throate with a great deale of hot Water mixed with Brimſtone and ſalt.

This diſeaſe in hogges, is not knowne from that which is called *Struma*, or the Kinges euill

euill at the firſt appearance, as *Ariſtotle* and *Pliny* write: the beginning of this diſeaſe is in the Almonds, or kernels of the throate, and it is cauſed through the corruption of water which they drinke, for the cure wherof they let them bloud, as in the former diſeaſe, and they giue them the yarrow with the broadeſt leaues. There is a hearbe called *Herba impia*, all hoary, and outwardly it looketh like Roſemary, ſome ſay it is ſo called becauſe no beaſt will touch it, this being beaten in peeces betwixt two tiles or ſtones, groweth marueilous hot, the iuyce thereof being mixed in milke and Wine, and ſo giuen vnto the Swyne to drink, cureth them of this diſeaſe, and if they drinke it before they be affected therewith, they neuer fal into it, and the like is attributed to the hearb *Trinity*, and *Viola Martia*, likewiſe the blew flowers of Violets are commended for this purpoſe by *Dioſcorides*.

Of the kernels.

THeſe are little bunches riſing in the throate, which are to bee cured by letting bloud in the ſhoulder, and vnto this diſeaſe belongeth that which the Germans cal *Rangen*, and the Italians *Sidor*, which is not contagious, but very dangerous, for within two daies the beaſt doth dye thereof, if it bee not preuented: this euill groweth in the lower part or chap of the ſwines mouth, where it doth not ſwel, but waxing white, hardeneth like a peece of horne, through paine whereof the beaſt cannot eate, for it is in the ſpace betwixt the fore and hinder teeth, the remedy is to open the Swines mouth as wide as one can, by thruſting into it a round bat, then thruſt a ſharp needle through the ſame ſore, and lifting it vp from the gum, they cut it off with a ſharp knife, and this remedy helpeth many if it be taken in time, ſome giue vnto them the roots of a kind of Gention to drinke, as a ſpeciall medicine, which the Germans for that cauſe cal *Rangen crute*, but the moſt ſure way is the cutting it off, and like vnto this there is ſuch another growing in the vpper chappe of the mouth, and to be cured by the ſame remedy; the cauſe of both doth ariſe from eating of their meate ouer hot, and therefore the good Swineheard muſt labour to auoid that miſchiefe, the miſchiefe of this is deſcribed by *Virgill*:

Hinc canibus blandis rabies venit, & quatit ægros,
Tuſsis anhela ſues, ac faucibus angit abeſis.

Of the paine in their lunges.

FOr all maner of pain in their lungs, which come by the moſt part from want of drink, are to haue lung-wort ſtamped, and giuen them to drinke in water, or elſe to haue it tyed vnder their tongues two or three daies together, or that which is more probable, becauſe it is dangerous to take it inwardly, to make a hole in the eare, and to thruſt it into the ſame, tying it faſt for falling out, and the ſame vertue hath the roote of the white Hellibor, but the diſeaſes of the lunges are not very dangerous, and therefore the Butchers ſaith, that you ſhall ſildome find a Swyne with ſound lungs or Liuers: ſometime it falleth out that in the lightes of this beaſt there wil be apparant certain white ſpots as big as halfe a Wallnut, but without danger to the beaſt, ſometimes the lightes cleaue to the ribs and and ſides of the beaſt, for remedy whereof you muſt giue them the ſame medicines, that you giue vnto Oxen in the ſame diſeaſe. Sometimes there appeare certaine blathers in the liuer of water, which are called water-gals, ſometimes this is troubled with vomiting, and then it is good to giue them in the morning, fryed peaſe mingled with duſt of Iuory, and bruſed ſalt faſting, before they go to their paſtures.

Of the diſeaſes in the Spleene.

BY reaſon that this is a deuouring beaſt, and through want of Water, it is many times ſicke of the Spleene, for the cure whereof you muſt giue them Prewnes of *Tameriske* preſſed into water, to be drunke by them when they are a thirſt, this diſeaſe commeth for the moſt part in the ſummer, when they eat of ſweet and greene fruites, according to this verſe; *Strata iacent paſſim, ſeuia quæq; ſub arbore poma.*

The vertue of theſe Prewnes of *Tameriske* is alſo very profitable agaynſt the diſeaſes of the Melte, and therefore it is to be giuen to men as well as to Beaſtes,

for if they do but drinke out of pots and cups made out of the wood of the tree *Tameriſke*, they are eaſily cleared from all diſeaſes of the Spleene: and therefore in ſome Countries of this great tree they make hog-troughes and mangers, for the ſafegard of their beaſtes, and where they grow not great, they make pots and cups. And if a Hog do eat of this *Tameriske* but nine daies together, at his death hee ſhall be found to bee without a Spleene, (as *Marcellus* writeth.) When they become looſe in their bellies, which happeneth to them in the ſpring time by eating of greene Hearbes, they either fall to bee leane, or elſe to dye, when they cannot eaſily make water, by reaſon of ſome ſtoppage, or ſharpneſſe of Vrin, they may be eaſed by giuing vnto them ſpurge-ſeed. And thus much for the diſeaſes of Swine. For concluſion whereof I will adde heereunto the length of a Swynes life, according to *Ariſtotle* and *Pliny*, if it be not cut off by ſickneſſe or violent death; for in their daies they obſerued that Swyne did liue ordinarily to fifteene yeares, and ſome of them to twenty: And thus much for the natvre of Swyne in generall.

The medicines of the Hogge.

Actius The beſt remedy for the bitings of venomous Serpents is certainly beleeued to be this, to take ſome little creatures, as pigs, Cocks, Kyds, or Lambes, and teare them in pieces, applying them whiles they are hot to the wound as ſoone as it is made, for they will not only expell away the poyſon, but alſo make the wound both whole and ſound. For the curing of Horſſes which are troubled with the inflammation of the lungs. Take a ſucking pig and kill him neare vnto the ſicke horſe, that you may inſtantly poure the blood thereof into his iawes, and it wil proue a very quick and ſpeedy remedy. The panch of a ſucking pig *Marcellus* being taken out and mingled with the yolke which ſticketh to the inner parts of the skin, and moyſtned both together, doth very much eaſe the paine of the teeth being poured into that eare, on which ſide the griefe ſhall lye.

The liquor of ſwines fleſh being boiled, doth very much help againſt the *Bupreſtis*. The ſame is alſo a very good antidote againſt poyſon, and very much helpeth thoſe which are troubled with the gout. Cheeſe made of Cowes milke being very old, ſo that it can ſcarce be eaten for tartneſſe, being in the liquor or decoction of Swines fleſh which is old and ſalt, and afterwardes throughly tempered, doth very much mollifie the ſtifneſſe of the ioynts, being well applyed thereunto.

Aelianus The Indians vſe to waſh the wounds of the Elephantes which they haue taken firſt with hot water, afterwards if they ſee them to be ſomewhat deepe, they annointed them with butter: then do they aſſwage the inflammation thereof, by rubbing of Swynes fleſh vpon them, being whot and moyſt with the freſh blood iſſuing from the ſame. For the healing of the wounds of Elephants, butter is chiefely commended, for it doth eaſily expell the iron lyrage hid therein, but for the curing of the vlcers, there is nothing comparable to the fleſh of ſwine. The blood of ſwine is moyſt, and not very hot, being in temper moſt like vnto mans blood, therefore whoſoeuer ſaith that the blood of men is profitable for any diſeaſe, he may firſt approue the ſame in ſwines blood: but if it ſhew not the ſame, it may in a manner ſhew the like action.

Galen For although it be ſomewhat inferior vnto mans blood, yet at the leaſt it is like vnto it; by knowledge whereof, wee hope wee ſhall bring by the vſe thereof, more full and ample profit vnto men. For although it do not fully anſwer to our expectation, notwithſtanding there is no ſuch great neede that we ſhould proue mens blood. For the encouraging of a feeble or diminiſhed Horſſe, *Eumelus* reporteth, the fleſh of ſwine being hot, mingled in wine, and giuen in drinke, to be exceeding good and profitable. There alſo ariſeth by Swyne another excellent medicine againſt diuers perillous diſeaſes, which is this; to kill a young gelded Boare-pig, hauing red haires, and being of a very good ſtrength, receiuing the freſh blood in a pot, and to ſtir it vppe and downe a great while together with a ſticke made of red Iuniper, caſting out the clots of the blood, being gathered while it is ſtirring.

Then to caſt in the ſcrapings of the ſame Iuniper, and ſtir the berries of the Iuniper in the

the ſame to the quantity of ſeuen and twenty, but in the ſtirring of the ſame, let the clotes be ſtil caſt out. Afterwards mingle with the ſame theſe hearbs following, Agrimony, Rue, Phu, Scabious, Betony, Pimpernell, Succory, Parſly, of each a handfull. But if the meaſure of the bloud exceed three pintes, put vnto it two ounces of Treacle: but if it ſhall be bigger, for the quantity of the bloud you ſnall diminiſh the meaſure of the Treacle(. But all things ought to be ſo prepared that they may be put to the bloud comming hot from the Bore.) Theſe being mixed altogether, you muſt draw forth a dropping liquor, which you muſt dry in the ſun, being diligently kept in a glaſſe-veſſell for eight daies together, which you muſt do once euery yeare for it will laſt twenty yeares. This medicine is manifeſtly known to be a great preſeruatiue againſt theſe diſeaſes following, namely the plague, impoſtumes in the head, ſides, or ribs, as alſo all diſeaſes whatſoeuer in the lungs, the inflammation of the melt, corrupt or putrifi ed bloud, the ague, ſwellings in the body, ſhaking of the heart, the dropſie, heate in the body aboue nature, euill humors, but the principalleſt and chiefeſt vertue thereof is in curing all poiſons, and ſuch as are troubled with a noyſome or peſtilent feauer.

Let him therefore who is troubled with any of the aforeſaid diſeaſes, drinke euery morning a ſpoonefull, or foure or fiue drops of the ſame liquor, and ſweate vppon the ſame, and it will in very ſhort time perfectly cure him of his paine. Some alſo do vſe Almonds pounded or beaten in the bloud againſt the plague, the liquor being extracted forth by the force of fire. A young pig being killed with a knife, hauing his bloud put vpon that part of the body of any one which is troubled with warts, being as yet hot come from him, will preſently dry them, and being after waſhed, wil quite expel them away. The blood of a Sow which hath once pigged being annoynted vpon Women, cureth many diſeaſes in them. *Marcellus*

The braines of a Boare or Sow being annointed vppon the ſores or Carbuncles of the priuy members, doth very effectually cure them, the ſame effect alſo hath the blood of a hog. The dugs of of a woman anointed round about with the bloud of a ſow, will decreaſe leſſe and leſſe. A young pig being cut in pieces, and the bloud thereof anointed vppon a Womans dugs, will make them that they ſhall not encreaſe. *Pliny*

Concerning the greaſe of ſwine, it is tearmed diuerſly of all the Authors, for the Græcians call it *Stear Coirion*, and *Oxungion*, for the imitation of the Latine word *Axungia:* but *Marcellus* alſo applyeth *Axungia* to the fat of other creatures, which among the auncient Authors I do not find: for in our time thoſe which in Latine, do call that fat *Axungia*, which encreaſeth more ſolide betweene the skinne and the fleſh, in a hog, a man, a Brocke or Badger, a Dor-mouſe, a Mountain-mouſe, and ſuch like. The fat of ſwine they commonly cal Lard which groweth betwixt the skin and the fleſh, in expreſſing the vertues of this, we will firſt of al ſnew how it is to be applied to ſewers outwardly, and then how it is to be receiued inwardly, next vnto butter, it hath the chiefeſt commendations among the ancients, and therefore they inuented to keepe it long, which they did by caſting ſome ſalt among it, neither is the reaſon of the force of it obſcure or vncertaine, for as it feedeth vpon many wholeſome hearbes which are medicinable, ſo doth it yeald from them many vertuous opperations, and beſides the phyſick of it, it was a cuſtome for new married wiues when they firſt of all entered into their husbands houſe, to anoint the poſtes thereof with ſwines greace in token of their fruitfulneſſe while they were aliue, and remainder of their good workes when they ſhould be dead.

The Apothecaries for preparation of certaine ointments, do geld a male ſucking pig, eſpecially ſuch a one as is red, and take from his raines or belly certain fat, whith the Germans call *Schmær*, and the French *Oing*, that is, *Vnguentum*, the husbandmen vſe Swynes greaſe to annoint the axe trees of their carts and carriages, and for want thereof they take putryfied Butter, and in ſome countries the gum that runneth out of pine trees, and Fer trees, with the ſcum of Butter mingled together, and this compoſition taketh away ſcabs and tetters in men, but it is to be remembred that this greace muſt bee freſh, and not ſalted, for of ſalt greaſe there is no vſe, but to skovver thoſe thinges that are not exulcerated.

The auncientes deemed that this is the beſt Greace vvhich vvas taken from the

raines of the Hog waſhed in raine water, the vaines being pulled out of it, and afterwards boyled in a new earthen pot, and ſo preſerued. The fat of Swine is not ſo hot and dry as the fat of other beaſtes, the cheefe vſe of it is to moyſten, to faſten, to purge, and to ſcatter, and heerein it is moſt excellent when it hath beene waſhed in Wine, for the ſtale ſalt Greaſe ſo mixed with wine, is profitable to annoint thoſe that haue the pleuriſie, and mingled with aſhes and Pitch, eaſeth inflammations, fiſtulaies, and tumours, and the ſame vertue is aſcribed to the fat of Foxes, except that their fat is hotter then the Swynes, and leſſe moyſt: likewiſe aſhes of Vines mingled with ſtale greaſe of Hogs, cureth the wounds of Scorpions and Dogs, and with the ſpume of Nitre, it hath the ſame vertue againſt the biting of Dogges. It is vſed alſo againſt the French diſeaſe, (called the French Poxe,) for they ſay if the kneeſe of a man bee annointed therewith, and he ſtand gaping ouer it, it will draw a filthy matter out of his ſtomacke, and make him vomit.

By *Serenus* it is preſcribed, to be annointed vpon the kneeſe, againſt the ſtifneſſe of the Necke. Mingled with Quickſiluer and Brimſtone, it is ſufferant againſt the itch and ſcabs. This Lard being ſod with the fat, and applyed to the body, doth mightily expell corruptions that cleaue to the skin. The fat of Swyne with Butter and Oyle of Roſes, is inſtilled into the broken skinnes of the braine for the cure of them.

Likewiſe Bugloſſe plucked vp by the roote, and the rootes cut off, and curioſly waſhed, beaten and pounded into a ball, and mixed with Swynes greace, is good to be layed to any incurable wound. It is alſo profitable for the wounded Nerues of the body, beaten together with Wormes of the earth, according to theſe verſes of *Serenus*:

Terræ lumbricos inretritos,
Queis vetus & ranis ſociari exungia debet.

When bones are broken, if they be annointed with the ſod greace of Swine, and ſo bound vp faſt together, after they be well ſet and cloſed, grow wonderfull faſt, ſure, and ſolide againe. *Serenus* writeth thus of it;

Si cui forte lapis teneros violauerit artus,
Nec te adipes vetulos, & tritam chamæciſſon.

By this fat, (he meaneth the fat of Swyne) becauſe preſently after he maketh mention of the dung of Swyne to be good for the ſame cure. Being mingled with pitch, it ſcattereth all bunches and fellons. The hardneſſe of the breaſts, ruptures, conuulſions, & Cramps, and with whit Helſibor, it cloſeth vp clifts and chinks, in the fleſh, & maketh the hard skin to be ſoft againe. It is very profitable againſt inflamations of vlcers, eſpecially the fat of the boare pig, mixed with liquid gum.

Women do alſo vſe the fat of a Sow that neuer bore pig to cleare their skinne, and to mixe it with pitch, and one third part of Aſſe-greaſe againſt the ſcabs. The ſame mixed with white Lead, and the ſpume of ſiluer maketh the ſcares of the body to be of the ſame colour with the reſidue; and with Sulphur, it taketh away the ſpots in the Nailes, mingled with the powder of Acornes: if the greace bee ſalt, it ſoftneth the hardneſſe of the fleſh. Rue mixed with Swines ſewet or Buls-greace, taketh away ſpottes and freckles out of the face, and it is alſo profitable againſt the Kings euell, being mixed with the powder of a ſea Oyſter-ſnell, and being annointed in a bath, it taketh away the itch and bliſters. Feather-few and ſtale ſwines greace, is alſo preſcribed againſt the Kings euill. This ſame alone or with ſnow, eaſeth the paine of burnings in the fleſh, and when there is an vlcer, by reaſon of the burning, mixe it with toſted barly and the white of an Egge, according to theſe verſes;

Combuſtis igni,
Hordea vel friges at q̃, oui candida iunges,
Ad ſit adeps porcæ mira eſt nam forma medelæ,
Iunge chelidonias ac ſic line vulnera ſuccis,
Quod q̃ recens vſſit glacies axungia ſimplex,
Mulcet & ex facili grata eſt medicamina cura.

Freſh

Freſh greaſe is very profitable for thoſe members that are ſurboted or riuen of their skin, and likewiſe to anoint them that are weary with long iournies. The aſhes of womens haire burned in a ſhell, and mingled with the fat of Swine, are ſaid to eaſe the paine of S. Anthonies fire, and to ſtanch bloud, and to cure ring-wormes. The gall of a Swine, or of a Bore, and the lights with the fat, filleth vp the kibes, and the ſtalkes of Cabiges with the rootes burned, and mingled with Swines greaſe being applyed to the ſides, doe cure the daily paines thereof: And thus far of the vſe of this greaſe for the bodies of men. Now alſo it followeth in a word to touch the vſe thereof for the bodies of beaſts. When the hornes of Oxen or Kine are broken, they take a little Lint, Salt, Vineger, and Oyle, and lay them vpon the broken horne, pouring in the liquid, and binding the reſt cloſe on the outſide, and this they renew three daies together. The fourth day they take the like quantity of ſwines greaſe, and liquid pitch, and with a ſmooth rind or barke of pine they binde it too cloſe, and ſo it is faſtened againe. When the hooſe or ancles of an Oxe are hurt with the plough ſhare, then take hard pitch, ſwines greaſe, and Sulphur, roul them vp altogether in vnwaſhed wooll, and with a hot burning Iron melt them vpon the wound or horne.

The eares of Dogges in the ſummer time are exulcerated by flyes, into the which ſores it is good to inſtill liquid pitch ſod with ſwines greace, and this medicine alſo is good to deliuer beaſtes from the tickes, for they fall off as many as touch it. When Lambes or Kyds are troubled with the Sheepe pox, ſome vſe to annoint them with Swines greaſe and the ruſt of Iron, that is two partes of Swynes greace, and one part of ruſt, and ſo warme them together. Alſo for the ſcabs vppon Horſſes heeles, that are called the ſcratches, which come for the moſt part in the Winter time, they cure them on this manner. They take the fat of Swyne, and melt it on the fire, and poure it into cold Water, which afterwardes they take it out and beate it well together, at laſt they mingle it with Brimſtone beaten ſmall, and ſo annoint the place therewith three dayes together, and the third day they open the ſcabs, and ſo continue annoynting till it be cured.

When a Horſſe cannot hold his Neck right, it is good to anoynt him with Oyle, wine, Honny, and Hogges-greace, the manner of ſome Leeches is, when they haue made a ſuppuration by Oxen in burning, they firſt of all waſh it with ſtale Vrine, and afterwardes mingle an equall quantity of pitch and Hogs greace together, wherewithall they annoint and cure the ſore.

Sometine the blood of Oxen falleth downe into theit feete, wherein it congealeth and breaketh forth into ſcabbes, then muſt the place firſt of all be ſcraped with a knife, and the ſcabs cut away, afterwardes with cloathes wet in Vineger, Salt, and Oyle, moyſtened and preſſed hard, and laſt of all by an equall quantity of Hogs-Greace, & Goats ſewet ſod both together, it will be cured by laying it vnto it. And thus much for the remedies of Swines greace towards beaſtes. The huskes of Beanes being beaten ſmall to powder, and mixed with ſwines greace, is very profitable againſt the paine of the hippes, and the Nerues.

Some Phyſitians take the greace of Swine, the fat of Geeſe, the ſewet of Bulles, and the *Oeſypus* or ſweat of ſheepe, and annoint therewithall gouty Legges, but if the paine remoue not, then doe they adde vnto it Waxe, Mirtle, Gum, and Pitch, and ſome vſe it mixed with old Oyle, with the ſtone *Sarcophagys*, ſinck-foyle beaten in wine with lime or aſhes. This ſwines greace beaten in water with cumin, is preſcribed by *Simeon Sethi* againſt the gout. It remedieth the falling of the haire, and the paine in the heads of women, mingled with one forth part of gals, and the like vertue it hath with wilde Roſes, *Lingulaca* and *Hippocampinus* with Nitre and vineger. When the corners of ones eies are troubled with wormes, by annoynting them with the fat of a Sow with pig, beating them together both within and without, you ſhall draw all the Wormes out of his eyes.

When one hath paine in his eares whereby matter yſſueth forth, let him beate the oldeſt Lard he can in a Morter, and rake the iuyce thereof in fine wooll, then let him put that wooll into his eare, making it to worke through warme water, and then infuſe a little more of the iuyce of that Lard, and ſo ſhall he worke a great cure in ſhort time. And generally the fatte of Geeſe, Hennes, Swine, and Foxes, are prepared for all the paynes in the eares.

If there ariſe any bunch in the Necke or throate, ſeeth Lard and Wine together, and ſo by gargariſing that Lyquor, it ſhall bee diſperſed, according to the verſes of *Serenus*:

Inrigore ceruicis geminus mulcebitur vnguine poples,
Hinc longam paritur neruos medicina ſequetur.

And it is no maruaile that the vertue of this ſhould go from the knees to the Nerues, ſeeing that Pliny affirmeth, that from the anointing of the knees the ſauour goeth into the ſtomack, ther is ſo great affinity or operation of Rue vpon the ſtones, that in ancient time they were wont to cure burſtneſſe by annoynting the cods with wilde Rue and Swynes Greace.

Alſo this Greace with ruſt of Iron, is good againſt all the imperfections in the ſeate. Butter, Gooſe-greace, and Hogges-greace, are indifferently vſed for this infirmity. Alſo this is vſed to keepe Women from abortementes that are ſubiect thereunto, being applyed like an eye-ſalue. In the diſeaſes of the matrix, eſpecially Vlcers, they firſt of all dip Spuugesor Wooll in warme Water, and ſo clenſe the places infected, and afterwards cure it with Rozen and Swynes Greaſe, mingled together, and often vſing it in the day and night by way of an oyntmnet: but if the exulceration be vehement, after the waſhing they put Honny vnto the former confection, and ſome make a perfume with Goats Horne, Galles, Swynes Greace, and Gumme of Cedars. *And. Fernerius* ſaith, that Lard cut ſmall and beate in a Morter of ſtone like paaſt, in a Limbecke of Glaſſe, rendereth a white Water, which maketh the haire yellow, and alſo the face comely. If a man be poyſoned with Hemlocke hee cannot auoyde it better, then by drinking ſalt, Wine, and freſh Greace. A decoction heereof is good againſt the poyſon of *Beupreſtis*, and againſt Quickeſiluer. The ſewet of a Sowe fed with greene Hearbes, is profitable to them that are ſicke of a conſumption of the lunges, according to this verſe of *Serenus*;

Porderit & veteris ſeui pila ſumpta ſuilli.

This may alſo be giuen them in Wine, either raw or decocted, or elſe in pilles to be ſwallowed downe whole if it be not ſalted, and the fift day after they preſcribe them to drinke out of an Egge-ſhell Liquid Pitch, binding their ſides, breaſts, and ſhoulder bones very hard. It is alſo vſed for an old Cough after it is decocted, the waight of a groat being put into three cuppes of Wine with ſome Hony. It is giuen alſo to them that haue the flixe, eſpecially olde Lard, Honny, & Wine, being beaten together till they bee all as thicke as Hony, whereof the quantity of a Haſell-Nut, is to be drunke out of Water. Alſo morſels of Swynes-Greaſe, Butter, and Hony, being put downe into a Horſſe throate, cureth him of an old Cough, and finally a peece of this Greace being old, moyſtened in olde Wine, is profitable to a Horſe that hath beene ouerheated in his iourney. When Calues bee troubled with belly Wormes, take one part of Swynes-Greace, and mingle it with three partes of Iſope, afterwardes thruſt it downe into the throates of the Calues, and it ſhall expell the wormes.

When the tongue and Chappes waxe blacke by a peculiar ſickneſſe of the mouth, which the Phyſitians call *Morbus epidemius*, it is moſt wholeſome to rub the tongue with the inner ſide of the rines of Bacon, and ſo draw out an extreame heate: and it is ſaid if a man be deepely infected, whoſe tongue is thus rubbed, the ſaid Bacon rine being eaten by any Dog, will procure his death. The fat of Wolues and the marrow of Swyne is good to anoint bleare-eyes withall. By ſwallowing downe the marrow of Svvine, the appetite to carnall copulation is encreaſed.

The aſhes or powder of Hogs briſtles vvhich are taken out of plaiſterers penſils, wherwithall they rub Walles, and mixed with Swynes Greaſe, doth eaſe the paine of burnings, and alſo ſtayeth the bleeding of vvoundes, and the falling dovvne of the ſeate being firſt of all vvaſhed in Wine and dryed Pitch mingled therevvithall. The powder of the cheek-bones of Svvyne, is a moſt preſent remedy for broken bones, and alſo for vlcers in the legges and ſhinnes. The fat of a Boare is commended againſt Serpentes, and ſo alſo is the

the liuer of a Bore pigge when the Fibres are taken from it, if the weight of two pence be drunke in wine.

The braine of a Sow tosted at the fire, and laide to a Carbuncle, either disperseth or emptieth it. Likewise the blood and braines of a Bore or a sow, or Bore-pig being mixed with honey, doeth cure the Carbuncles in the yard, and the braines alone, openeth the gums of children, to let out their teeth, as *Serenus* writeth,

Auctener is cerebris gingivis illine porci.

There are naturally in the head of a Hogge two little bones that haue holes in them, one in the right part, and another in the left. Now if it happen that a man find these bones by chaunce, either one or both of them, let him lay them vp safe, and whensoeuer he is troubled with the Head-ach, let him vse them, hanging them about his necke by a silken thrid, that is to say, if his head ake on the right side, let him hange the right bone, and if on the left, the left bone: These things I report vpon the credit of *Marcellus*. *Galen* also writeth, that if the pole of the swines eare be hanged about ones necke, it will preserue him from all cough afterwards.

They were wont as *Dioscorides* writeth, to seeth a Gudgen in a swines belly, by the eating whereof, they staied the falling downe of the seat. If a man eat the lunges of a Boare, and a sow sodden and fasting, they will preserue him from drunkennesse all that daye, and likewise the sayed lunges doth keepe the soles of the feete from inflammation which are caused by streight shooes. It also healeth the piles, clifts, and breaking of the skinne, and kibes of the feet, by laying to it a Bores gall, and a swines lungs. If a man drinke the liuer of a sow in wine, it saueth his life from the biting of venemous beastes. Also the liuer of a Bore burned with Iuniper-wood, cureth all the faults in the secrets, and drunke in Wine without salt after it is sod, stayeth the loosenesse of the belly. The gall of swine is not verye vehement, for as the whole body is waterish, so also is that, neither is there any beast heerin comparable vnto it, (except the wild) & that is enimy to Vlcers, ripening the sore, scattering the euill humors, and resisting the bitinges of venemous Beastes. Also the gall of Bores layed to bruised Articles, doth procure vnto them wonderfull ease. One shall take away an old scurffe very easily by the gall of a sow, which farrow if it be mingled with the iuyce of the hearbe *Siclamine*, and therewithall to rub the heade wel in a Bath. To keepe haire from growing vpon the browes when it is once plucked off. Take the gall and fatte of a Bore, and put them into a smooth-thicke-earthen-pot, and of the sharpest Vineger and oyle of Almonds, foure ounces a peece, poure that into it, and then bind the mouth of the pot close with a thicke linnen cloath, so letting them stand seuen daies together, afterwards open them againe, and you shall finde vpon the top a certaine scum like Gold, wherewithal annoint those places, which you woulde haue remaine balde, after that you haue beaten it togither in a morter: likewise the gall of a Barrow hogge or Bore pigge, doeth scatter Apostumes and bunches in any part of the body. The gall of a Hog dryed in an Ouen, and layed vpon a Carbuncle, as much as will couer it, it cleaueth fast to the sore, and draweth out the root and core thereof.

It is likewise good against the vlcers of the eares, exeept the Vlcer be of long continuance, and then it is good to vse a sharper gall, such as is a sheepes, an Oxes, a Beares, or a Goats, they mingle herewithall sometimes oyle of roses, but for olde wounds in the ears, It is good to take one part of the best hony, and two parts of the sharpest Vineger, and so let them boile on the fire three walmes, afterwards set them farre off from the fire, vntill it leaue seething or boiling, and then put Nitre vnto it, so long til you know by the Vapor that the Niter is settled, then seeth it againe vppon a gentle fire, so as it boyleth not ouer, and lastlye put into the eares of this gal of a Bore, or of a Goate, and then seeth it the third time, taking it from the fire, when it is Luke-warme, infuse it into the eares, and this gall must not be the gall of a sow, except of such as neuer bare pig. Also this gall being dried doth cure the Hæmorhods and kibes.

There are also certaine slifters or clifts in the hooues of horsses, which are cured in one nights space, by applying vnto them the gal of a Barrow-hog, mingled with the yolkes of Egges. The blather of swine will prouoke vrine, and of a Boare pig sod, rosted or boyled,

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and ſo eaten and drunke, cauſeth a man to containe his vrine, which neuer could before. When the head of a man is exulcerated and runneth, take the bladder of a Barrow-hog, with the Vrine, and caſt the ſame into the fat cut ſmall, afterwards mingle it ſo with ſalt, that it may appeare all white, then binde it vp faſt, and digge a hole in the Garden about a cubit deepe, wherein bury and couer the ſayde gall, and ſo let it reſt forty or fifty daies in the earth, till the matter therein contained be putrified, then take it out and melt it in a diſh, and keepe the ointment that ariſeth of it. Then waſh the head all ouer with lye, vnto the intent that it may not be offended thorough the Acrimony thereof, mingle it with new wine or with water, and then when it is dry after ſuch waſhing, annoint it with the ſayde ointment, and ſo will the noxious and vncleane haires fall euery one off, and new pure ones ariſe in their place, and you muſt be very carefull to keepe the head from colde.

They were wont to giue the ſtones of ſwine againſt the fauling ſickneſſe, but then they were firſt dryed, and afterwards beaten to pouder, and giuen to the ſicke party in ſwines milke, ſo he was commaunded to abſtaine from wine many daies before, and after he receiued it for many daies togither. In *Savoye* they take the ſtones out of a yong hog when they geld him, and ſcorch them at the fire ſo long, till they may bee cruſhed to peeces, and this they preſcribe to be drunke in wine againſt the Collicke.

Some giue the powder of Bores ſtones to men and women, to increaſe copulation and conception. The *Magicians* or wiſe men of the Eaſt, preſcribed to be drunke for the incontinency of vrine, the pouder of a Bore pigs ſtones out of ſweete Wine, and then to make water in a Dogs kennell, which while he is doing, to ſpeake to himſelfe theſe words: *Ne ipſe vrinam faciam vt canis in ſuo cubile*, but I will leaue this ſuperſtition, as not worthy to be Engliſhed. Some take the bladder of a Sovv burned to pouder, and drunke for this infirmity, and ſome a certaine liquoriſh poiſon, which droppeth from the Nauell of a Bore pig, immediately after it is farrowed.

Bacon beaten together, and made like meale, is good againſt a continuall cough, or ſtaieth bleeding at the mouth. Bacon broath is alſo mingled with other medicines againſt the gout, and they make an implaiſter of Bacon to ſcatter grauelly matter in the bladder. The bones of Bacon about the hippes, are kept to clenſe and rubbe teeth, and by burning of them, not onely the looſe teeth in men are faſtened, but alſo the wormes in the teeth of beaſts are killed. If a horſe bee troubled with the Glaunders or any ſuch liquid matter running out at his mouth and noſe, then let the broath wherein Bacon and ſwines feete hath bin ſod, be mixed with hony, and ſo ſtrained afterward, let it be beaten well togither with Egges, and ſo infuſed into the left Noſthrill of the horſſe. *Gagnerius* preſcribeth an emplaiſter to be made of cheeſe, and the feet of ſwine againſt the ſhrinking vp of the ſinnewes.

The ancle bone of a ſow being burned vntil it be white, and bruſed and taken in drink, doeth cure the ſwellings of the necke, and paines of long continuance. The Ancle bone of a Sow burned and bruſed, and giuen to drinke onely in Water, is a remedy againſt the collicke and ſtone. The anckle bone of a ſow doth driue away thoſe ſwellinges which ariſe in the ſtomacke, and doth eaſe the paines of the head.

The aſhes of the ancle bone of a ſow or Bore, doeth cure Cornes, cleftse, or other rifts in the skin, and the hardneſſe of the skin that is in the bottome of the feet. It is alſo ſhewed, that if the bone ſhall be hung about the necke of thoſe that are trobled with quarterne agues, that then they ſhall be farre better, but of what bone he ſpeaketh, it is vncertaine, but as he remembreth it is the next bone before the fat of the anckle bone.

The bones that are taken from the hoofes of ſowes, burned and beaten to pouder are very good to rub and clenſe the teeth: Alſo the bones next to the ribbes of Bacon, being burned, are very good to faſten the teeth. The bones that are taken from the hooues of hogs, and burned to pouder, are vſed to clenſe the teeth, and it is very good alſo to faſten the teeth. The aſhes which are made of a Harts horne, or of the hoofe of a hog, are verie good to clenſe or rub the teeth. The bones which are taken from the hoof of a hog burnd and beaten to pouder and ſifted, and a little ſpicknard added thereto, doth make the teeth very white, by often rubbing them therewith. The aſhes of the hoofs of a Bore or ſow, put

in

in drinke, doth ſtay the incontinency of vrine, and alſo the bloody flixe. Take as much Mercurial ſodden, as ones hand can hold, ſod in two pintes of water vnto one pinte, and drinke the ſame with hony and ſalt, and the pouder of a Hogges hooſe, and it ſhall looſe the belly. The milke of a Sow drunke with ſweet wine, helpeth women in trauell, and the ſame being drunke alone, reſtoreth milke in Womens breaſts, It is alſo good againſt the blody flix and Tiſſick. The ſtones of ſwine beaten to powder, and drunke in ſwines milke, are good againſt the fauling ſickneſſe. The wiſe men were wont to preſcribe the left foote or legge of a Camælion to be bound vnto the feet againſt the gowt.

There are alſo many vſes of the dung of ſwine, and firſt of al it being mixed with Vineger, is good againſt the bittinges of venemous beaſtes, and *Aetius* maketh an emplaiſter thereof, againſt the biting of a Crocodile. It is to be applyed ſingle againſt the ſtinging of Scorpions and alſo the biting of any other reptile creature If a Serpent bite an Oxe or a Horſe, or any other Foure-footed-Beaſt, take the ſtalke of *Nigella*, and beat into a pinte of olde wine, ſo as all the iuice may goe out thereof, then infuſe it into the Noſtril of the beaſt, and lay ſwines dunge to the ſore, ſo alſo it may bee applied vnto men, whereunto ſome do ad Hony Atticke, and the vrine of a man, and ſo it is to be applyed warme, it being alſo warmed in a ſhell, and dried to pouder, mixed with oyle, and layed to the bodie, eaſeth outward paines. It is likewiſe profitable againſt burnings, itch, ſcabs, and bliſters, and trembling of the body, according to theſe verſes of *Serenus*:

Stercoris ex porco cinerem confundit olimphis
Sic pauidum corpus, dextra paſcente foueto.

This is alſo commended againſt hard bunches in the body, hardnes of the skinne, cliſtes and chinkes in the fleſh, freckles, lice, and nits, and alſo the breaking of the ſinnewes:

Si cui forti lapis teneros violauerit artus
Non pudeat luteæ, ſtercus perducere poſſæ.

It is alſo good to ſtay bleedinges at the noſe, if it be layed to the Noſthrils warme, and to ſtaie the bleedings of beaſts, if it be giuen them in wine, the ſame being mixed and couered with hony, is annointed vpon horſes for the Quinſey or ſwellings of the throat. If the breaſtes of a woman do ſwel after her deliuery of childe, it is good to annoint them with water, and the dung of Hogges, alſo the powder thereof mixed with oile, is profitable for the ſecrets of men and women. If a man haue receiued any hurt by bruſes, ſo as his blood ſtaieth in his body, or ſuffer convulſion of the Nerues through Crampes, thoſe euils are cured by the dung of a Bore gathered in the ſpring time, dried and ſod in Viniger, and ſome of the later Phyſitians preſcribe it to de drunke in water, and they ſay that *Nero* the Emperor was woont to vſe that medicine, when he would try the ſtrength of his body, in a running Chariot: alſo the powder of the ſame being drunk in Vineger, is profitable for the rupture and inwarde bruſes, and warmed in Wine againſt al manner of flixes and Tizickes For the paines of the loines and al other thinges which need mollyfieng rub them firſt of all with Deeres greace, and then ſprinkle them with old Wine mixed with the pouder of Swines dung.

The vrine of a Swine is alſo good againſt al bunches and apoſtemation being layed to in wool. The vrine of a Bore pig dryed in the ſmoke, and drunke with ſweet Wine, the quantity of a beane, is profitable againſt the fauling euil. Againſt the whitenes of the eyes, and the ſtone in the reynes and bladder.

And thus much for the ſtory of ſwine in generall.

Of

THis beaſt is tearmed by no other name then the common ſwine among the Hæbrewes, namely, *Chaſir*, as you may ſee in Pſal. 80. wher the prophet ſpeaketh of *Chaſir de ſylva*, That is; the Bore out of the wood. The Græcians call him *Capros* and *Syagros*, and *Clunis*, although ſome take *Clunis* for a Bore of an exceeding great ſtature. *Ariſtophone* ſaith, that there are ſome of this kind which are cald *Monÿ*, which worde by S. *Cyril* vppon the prophet *Oſey* is interpreted a wilde Aſſe, but I rather incline to their opinion which ſaie, that *Chlunis Monyos*, and *Chauliodon* are poeticall words for cruell Bores. *Ariſtotle* is of opinion, theſe bores being gelt when they are young, growe greater and more fierce, whereunto *Homer* alſo yeeldeth as he is thus tranſlated:

Nutrijt exetum, ſylvis horrentibus aprum
Inſtar non bruti ſed dorſi montis opaci.

But this is to be vnderſtoode of ſuch Bores, as by accident geld themſelues by rubbing vpon any tree. The French call this Beaſt, *Sanglier* and *Porc Sanglier*; the Italians *Cinghiale* and *Cinghiare*, and *Porco*. The Spaniards *Puerco Sylueſtre*, and *Puerco montes*, and *I'auali*, the Germans *Wild Schuuein*. The Illyrians *Worpes*, and the Latines *Aper*, for *Porcus* ſignifieth the tame ſwine, and *Aper* the wilde. The reaſon of this Latine name *Aper*, is deriued from *Aſper*, becauſe he liueth among the ſharp thorns and woods, but I rather think that *Aper* is deriued from *Capros* the Greeke word, or elſe *Aper à feritate*, from his fierceneſſe and wildenes, by chaunging one letter into another.

The epithets

The Epithites of this beaſt are many, both in Greeke and Latine, ſuch as theſe are; ſharpe, wilde, *Arcadian*, *Attalantean*, troubler, bloody, toothed, hard, *Erymanthean*, cruell, outragious, fierce, ſtrong gnaſhing, lightning, yellowe, raging, Acorne-gatherer, quicke, rough, rough-haired, horrible, *Mænalian*, *Mercean*, *Meleagron*, threatning, wood-wanderer, cruell, *Sabelican*, briſtle-bearer, foaming, ſtrict, filthy, *Tegean*, *Thuſcan*, fearfull, wry-faced, truculent, deuourer, violent, *Vmbrian*, wound-maker, impetuous, mountaine-liuer, armed on both ſides, and ſuch like.

But of all theſe Epithites there are onely three, *Erimanthean*, *Calidonean*, and *Myſſean*, which do offer vnto vs peculiar ſtories, according as we find them in the poets, which wee will prefix by way of morral diſcourſe before we enter into the natural ſtory of this beaſt. Firſt of all, *Erymanthus* was a hill of *Arcadia*, wherein was a wilde bore, that continually did deſcend down & depopulate their Corn fields, *Hercules* comming that way, and hearing of that miſchiefe did kill the ſaid Bore, and carryed him vpon his backe to *Euryſtheus*, whereat *Euryſtheus* was ſo much affraid, that he went and hid himſelfe in a brazen veſſell, whereof *Virgill* ſpeaketh thus:

Erymanthi

Erymanthi placaret ſyluam, & lernam tremefecerit arcu

And of this *Erymanthean* bore *Martiall* ſpeaketh:

Quantus erat calidon, & Erymanthe tuus.

Of the *Calidonian* Bore there is this ſtory in *Homer*. When *Oeneus* the Prince of *Aetolia* ſacrificed the firſt fruits of his country to the Goddes, he forgot *Diana*, wherewithall ſhe was very angry, and ſo ſent among the people a ſauage Boare, which deſtroyed both the Countrey and Inhabitants: againſt whom the *Calidonians* and *Pleuronians* went foorth in hunting: and the firſt of al that wounded the wilde Beaſt was *Meleager* the ſonne of *Oeneus*, for reward wherof, he receiued his head and his skin, which he beſtowd on *Atalanta* a virgin of *Arcadia*, with whome hee was in loue, and which did accompany him in hunting: wherewithall the ſonnes of *Thyeſtius*, which were the Vncles of *Meleager*, were greatly offended (for they were the brothers to his mother *Althea*,) thoſe men lay in waite to deſtroy him, whereof when hee was aduertiſed, he killed ſome of them, and putte the reſidue to flight; For which cauſe the *Pleuronians* made warre againſt the *Calidonians*: in the beginning of which warre *Meleager* fell out with his mother, becauſe ſhe did not help hir country: At laſt when the Citty was almoſt taken, by the perſwaſion of his wife *Cleopatra*, hee went out to fight with his enemies, where, in valiant maner he ſlew many of them, others he put to flight, who in their chaſe running away, fell downe vpon ſteepe rockes and periſhed. Then *Althea* the mother of *Meleager*, began to rage againſt her ſonne, and flunge into the fire the torch which the fates had giuen vnto her to lengthen his daies, ſo when ſhe ſaw her ſonne was dead, ſhe repented and ſlue her ſelfe, and afterwardes was caſt into the very ſelfe-ſame burning fire with him. In the hunting of this Bore *Ancæus* the companion of *Iaſon* to *Colchis* was ſlaine. This Bore is alſo called a *Meliagran* and *Attalantean* Bore, of whom *Martiall* writeth thus:

Qui diomedeis metuendus Setiger agris
Aetola cecidit cuſpide talis erat.

And againe in another place:

Lacte mero paſtum pigre mihi mortis alumnum
Ponat & Aetolo de ſue diues edat.

It is ſaid that this Bore had teeth of a cubit long, & the maner of his hūting was expreſſed in the pinnicle of the Temple of *Tegea*, for which cauſe he is called the *Tegean* Bore. Vpon the one ſide of the Bore againſt his middle, were painted *Atalanta*, *Meleager*, *Theſeus*, *Telamon*, *Peleus*, *Pollux*, and *Iolaus* the companion of al *Hercules* trauels. *Prothus* and *Cometes*, the ſonnes of *Thieſtius* and brethren of *Althea*, on the other ſide of the Bore ſtood *Anceus* wounded, and *Epeeus* ſuſtaining his hunting ſpeare; next vnto him ſtood *Caſtor* and *Amphiaraus*, the ſonne of *Oicleus*. After them *Hippothus*, the ſonne of *Cercion*, *Agamedes*, the ſonne of *Stymphelus*, and laſtly *Pirithous*. The teeth of this Bore were taken away by *Auguſtus* after the time that he had ouercome *Anthoney*, which he hung vp in the Temple of *Bacchus*, ſtanding in the Gardens of the Emperour. And thus much for the *Calidonian* Bore.

Now concerning the *Myſſean* bore, I find this ſtory recorded of him. When *Adraſtus* the *Phrygian*, who was of the kings blood, had vnawares killed his brother, he fled to *Sardis*, and after his expiation dwelt with *Creſus*. It hapned at that time that there was a wilde Bore came out of *Olimpus*, and waſted a great part of the countrey of *Myſſea*: the people oppreſſed with many loſſes, and terrifyed with the preſence of ſuch a beaſt, beſought the king to ſend his owne ſonne *Attys* with much company to hunt and kil the Bore. The king was affraide thereof, becauſe in his dreame he ſaw a viſion, his ſonne periſhing by an iron ſpeare; yet at laſt he vvas perſwaded, & committed the ſafegard of his body to *Adraſtus*. When they came to the wilde beaſt, *Adraſtus* bent his ſpeare at the Bore, and while hee caſt it to kill him, the ſonne of *Creſus* came betwixt them, and ſo was ſlaine with the ſpear, according to the dreame of his Father. *Adraſtus* ſeeing this misfortune, (that his handes which ſhould haue defended the young prince, had taken away his life) fell into extreame paſſion and ſorrow for the ſame, and although the king, knovving his innocency, forgaue him the fact, yet hee ſlue himſelfe at the Funerall of *Attys*, and ſo vvas burned vvith him in the ſame fire. And thus much for the *Myſſean* Bore.

Novv

Now we will proceede to the particular ſtory of the wilde Bore, and firſt of all of the countries breeding Bores. The Spaniards ſay, that in the new found world, there are wilde Bores much leſſe then ours, which haue tailes ſo ſhort, that one would think they had bin cut off, they differ alſo in their feet, for their hinder feet are not clouen, but ſtand vppon one claw, and their forefeet are clouen like common ſwines.

Of the wilde bores parts & other accidents.

Their fleſh alſo is more ſweet and wholeſome then common ſwines fleſh, whereof *Peter Martir* giueth reaſon in his *Ocean* Decads, becauſe they feed vnder palme Trees, neer the Sea-ſhore, and in Marſhes. *Olaus Magnus* writeth, that in diuers places of *Scandinavia*, they hunt wilde Bores which are twelue foot long. The wilde Bores of *India* according to *Pliny* haue teeth, which in their compaſſe contain a cubit, and beſides their teeth growing out of their chaps, they haue two hornes on their head like Calues hornes. In the Iſlands *Medera*, there are abundance of wilde Bores, likewiſe in *Heluetia*; and eſpecially in thoſe parts that ioyne vppon the *Alpes*, where they would much more abound, but that the Magiſtrates giue liberty to euery man to kill and deſtroy them. There are no Bores in *Affricke*, except in *Aethiopia*, where their Bores haue all hornes, and of thoſe it was that *Lycotas* the Countriman ſaw in a publicke ſpectacle at *Rome*:

Niueos lepores & non ſue cornibus apros.

That is, Hares white like ſwine, and Bores that haue hornes. It is a wonderfull thinge that there are no Boares in *Creet*, and no leſſe admirable that the Bores of *Macidonia* are dum and haue no voice: And thus much concerning the Countries of Bores.

Now concerning their colour, it is obſerued, that wilde Bores for the moſt part are of a blacke and browne colour, eſpecially at the top of their haire, and ſomewhat yellow vnderneath, and yet *Pauſanias* writeth, that he hath ſeene Boares all white; howbeit that is not ordinary. Their blood is ſharpe and blacke like blacke wine, and ſuch as wil neuer bee thicke, their eies like to the eies of wrathfull beaſts, as Wolues, and Lyons. Their tuskes are moſt admirable, for with them while they are aliue, they cut like ſharpe kniues, but when they are dead, they haue loſt that cutting property, the reaſon of it is in the heat of the tooth, for it is certainely affirmed by hunters of wilde Bores, that when the Beaſt falleth firſt on the earth downe before the Dogges and hunters, if one pull off a briſtle from his backe, and lay it vpon the tuske, the heat thereof wil make it ſhrinke vp and turne together like a hot yron, and if Dogges doe chaunce to touch them, they burne their haires from their backe, whereby the ardent and fiery nature of this beaſt is manifeſt, as an euerlaſting monument of the work of God, and yet notwithſtanding all their wrath they haue no gall, (as *Pliny* writeth) their head and face are their ſtrongeſt parts, and therefore vpon them they receiue the hunters blowes as vpon a bucket.

Oppianus
Gillius

Their teares which they ſend forth of their eies are verie ſweet, and of all other thinges they cannot abide their owne vrine, for it is thought to be ſo hotte, that it burneth them, and they can neuer runne away in flight, till they haue emptied their bellies thereof. The place of their abode is for the moſt part in the marſhes and woods, for the Scythians did hunt Harts and wilde Bores in the Marſhes, but Roes and wilde Aſſes in the plaine fields. Sometimes they hide themſelues among Fern, which they haue gathered together in the fields, and they dig holes and ditches for themſelues, wherein they reſt, and this is obſerued, that they loue not ſo much to wallow in the mire, as the tame and Domeſtical ſwine, although they be of a hotte and fiery nature. Their voice is like to the voice of common ſwine, but the females is ſomewhat more ſhril. They liue for the moſt part ſolitary and alone, and not in heards as the other do, and feede vppon ſuch meates as the vulgar ſwine. *Tragus* ſaieth, that there is a kind of greene corne in Germany, which is armed with verye ſharpe ſtalkes and pointes at both ends like Barley, this the people do ſeeth and eate like peaſe.

ares of abode.

Now foraſmuch as wilde Bores are deſtroyers of their Corne, they ſowe that graine neer the woods ſides where the Bores abide, whereby they defend and ſafegard their better corne. Bores do alſo eat the wormes of the earth, which they dig out with their noſes, and in *Pamphilia* and the mountaines of *Cylicia*, they do eat Salamanders without hurte or danger,

danger to themſelues, and yet if men chance to eat of their fleſh which haue ſo deuoured them, they die afterwards through the poiſon: wherby it manifeſtly appeareth, that there is danger in eating wilde hogs fleſh. Hemlock and Henbane is alſo poiſon to ſwine, which they neuer eat but vnawars, and hauing eaten it preſently they looſe their ſtrength in their hinder parts, whereby they are faine to draw them after them, and in that maner they craul to the water ſides, where they gather together Snailes & ſea-crabs, by eating wherof they are reſtored to their former health. Iuy is alſo a medicine for the diſeaſes of Boares, and old age maketh them altogether vnfit to be preſerued. Therefore in auncient time when they kept Bores in parks, whereof *Fuluius Hirpinus* was the firſt beginner, *Lucius Lucullus*, and *Quintus Hortentius*, the immediate followers, I ſay they neuer kept bores paſt 4. year old, becauſe after that time they waxed leane and pined away. Now concerning their generation or copulation to engender, it is certaine that they do not couple often in the year as the tame ſwine, but only once, and that in the beginning of Winter, or the middle, ſo that they may bring forth in the ſpring time of the yeare, and they chuſe the moſt vnuſed, narrowe, hollowe, and ſteepe places to couple in. The male abideth with the female thirty daies together, and the female beareth her young ones, both for the number and the time anſwerable to the vulger ſwine. When the Boare is in copulation before hand, while he worketh the ſow, he carrieth a mouth as white as any horſe, which as in the horſe it riſeth through vehement ſtirring, ſo in the bore it riſeth through vehement heate and fearuer. In the time of their luſt they are very ſharpe, eager, and cruell, fighting with all males that come in their preſence, and therefore they arme their bodies by rowling in the durt, and alſo by rubbing them againſt trees, that ſo they may be hard to withſtand one another. This fight of bores is thus deſcribed of *Virgill*:

The generation of wilde Swine.

Per ſyluas tum ſæuus aper, tum peſſima Tigris,
Ipſe furit dente ſæuus, ſabelicus exacuit ſus,
Et pedibus ſubegit terram, fricat arbore coſtas,
At q̃, hinc at q̃, illinc humeros ad vulnera durat.

Being inflamed with veneriall rage, he ſo ſetteth vpright the briſtles of his neck, that you would take them to be the ſharp fins of Dolphins; then champeth he with his mouth, gratheth and gnaſheth his teeth one againſt another, and breathing forth his boyling ſpirit, not only at his eies, but at his foaming white mouth, he deſireth nothing but copulation, and if his female endure him quietly, then doth ſhee ſatisfie his luſt, and kill all his anger; but if ſhe refuſe, then doth he either conſtraine her againſt her will, or elſe layeth hir dead vpon the earth. Somtime they force a tame Sow, and then the pigs ſo begotten, are cald *Hybridæ*, that is, by way of contumely, baſtards: And it is to bee obſerued, that neuer any wilde beaſt being tamed doth engender copulation, except they bee tamed very young, onely wilde Bores do quickly mingle with vulgar ſwine. The female of this kinde hath no teeth ſtanding out of her mouth like the male, except very ſhort ones, and therefore the reſidue are more like a ſaw then the teeth of a Boare, for it is a generall rule;

The fight of Boares.

Nulli dentes exerti quibus ſerrati.

Concerning the diſpoſition of Bores in generall, it is brutiſh, ſtubborne, and yet couragious; wrathfull, and furious, becauſe their bloud is full of fibres, and miniſtreth vnto them ſudden matter of anger, neither are ther any beaſts ſo clothed with haire, as Lyons and Bores; wherefore both of them are of like fierce and angry nature, yet we haue ſhewed in the ſtory of the Hart, how they were drawne from their meat and dens by the voice of muſick. It is ſaid that they are not capable of any diſcipline or inſtruction, and yet *Scaliger* affirmeth, that he ſaw a Bore that belonged to the Lord of *Saluimont*, of an exceeding great ſtature, tamed by his maiſter, who at the ſounding of the hornes, would come running like a dog to hunting, and go abroad with his maiſter among the Dogs, contending with the moſt ſwift in race to attaine the prey.

They naturally deſire to bury their owne footſteps in wet miry places, that they may not bee found out by the hunters; and as the rage of the Boares is greateſt in the time of their luſt, ſo is it in the Sowes after their farrowing. and therfore it was an excellent ſpeech of *Cyaxares* vnto *Syrus*, that Swyne when they ſee the Hunter, although they be many, yet run away with their pigs; but if the Hunter follow one of the young ones, then doth the

dam turne againe, and withall her force endeuoure to deſtroy him that would depriue hir of her yong ones. Before the Bores do fight they go and whet their teeth, but while they are in contention, if it happen that a Wolfe commeth in ſight, then they forſake their mutuall combats, and all of them ioyne together to driue away the Wolfe. The Beare dareth not to enter vpon the wilde Bore, except behind him and vnawares. *Heſiod* ſaith, that *Vulcan* pictured vppon the ſhield of *Hercules*, the images and ſhapes of many wilde beaſtes fighting one with another, neither of both yealding to other, till both of them fell downe dead, which cauſed *Alciatus* to make this Emblem of a vulture ſtāding by to ſee their contention, and ſuffered them to kill one another without parting, whereby afterwardes ſhe enioyed their dead carkaſes,

Dum ſæuis ruerent in mutua vulnera telis,
Vngue leænæ ſerox dente timendus aper,
Accurrit vultur ſpectatum, & prandia captat,
Gloria victoris præda futura ſua eſt.

Swimming of Boares.

It is reported that Bores will ſwim ſingle and alone like fiſhes, and ſome of them two togither like Wolues, and many times in flocks and heards like Roes, for ſuch is their ardent nature and deſire of meat, that they feare not the higheſt Mountains, nor the deepeſt waters. Now concerning the fleſh of wilde Bores, although we haue ſpoken abundantly in the former diſcourſe of Swyne, yet muſt we adde ſomething in this place; for although generally the fleſh of tame ſwine is viſcous and colde, yet the fleſh of the wilde is more temperate and nouriſhable, and therefore of lighter concoction and ſtronger nouriſhment. Therefore thoſe which had a Timpany were preſcribed to eate Bores fleſh and wilde Sowes, for it dryeth, ſtrengtheneth, and moueth; and men that are vexed with Saint Anthonies fire, are forbidden to eate all ſalt meates and leauened bread, yet permitted to eate of Bores fleſh. It is reported that *Publius Seruillius Rullus*, was the verye firſt among all the Romans that did ſet at his table a whole Boare, moſt delicately dreſſed and ſtuffed with variety of diuers coſtly diſhes, which Bore by *Varro* is cald *Aper Millianius*, that is, *Millilibrarum*, of a thouſand pound worth; againſt which intollerable gluttony and coſt, *Iuuenall* made theſe verſes;

Quanta eſt gula quæ ſibi totos,
Ponit Apros animal propter conuiuia natum.

Apitius in the beginning of his eight booke, preſcribeth the maner how to dreſſe the fleſh of wilde Bores, wherewithall if any be delighted let him reade that booke, for it is not my purpoſe in this Treatiſe, to blot any paper with any long inſtruction for Cooks and Belligods, neither were it any part of this naturall Hiſtory, nor yet agreeable to my calling or enterpriſe, and therefore I will onely adde this obſeruation of *Miſaldus*, that Bores fleſh ſalted in poudring tubs, doth change both colour and taſt, at that time of yeare, wherin the liuing Bores do rage vpon their females: And thus much ſhall ſuffice to haue ſpoken of Bores fleſh.

Of the hunting of wilde Boares.

Now in the next place wee will proceede to talke, concerning the hunting of Boares which is not onely a paſtime for Lords and Princes, but alſo a neceſſary labour for meaner men; for as the harme that commeth by bores is exceeding great, and ſo much the greater by how much he is poorer that doth ſuſtaine it, ſo the vtility to learne the meanes of deſtroying this beaſt is more commodious, becauſe the common prouerb is more true in this then in the vulgar ſwine, that they neuer do good till they are dead.

It is reported of *Diocleſian* when he was agent for the Romans in France, there came an olde Woman called *Dryas* vnto him, and reproued him for his couetouſneſſe, telling him that he was ouer-ſparing, and perſimonious; to whom he anſwered in ieſt, when I am Empe. I wil be more liberal: *Dryas* replyed vnto him, *Noli Ioeare Diocleſiane, nã imperator eris cum aprũ occideris*. That is, Ieſt not O *Diocleſian*, for thou ſhalt be Emp. when thou haſt killed *Aper*, (that was a Bore as he thought,) and therefore he gaue himſelfe to the hunting of Bores, neuer ſparing any time that was offred vnto him, alwaies expecting the euent of that ſpeech,

ſpeech, whereof he vvas fruſtrated vntill he killed *Arius Aper*, the gouernor of the iudgement hall, and then afterwards being Emperor he knew that the women did not meane a Boare, but a man. Now therefore the hunting of Boares, and the manner of their taking is many waies, either by violence in chaſe, or by pollicie in ditches and traps, or elſe by impoyſoned baites. The beſt time of their hunting is in the middeſt of winter as ſome ſay, but I thinke the Winter is the worſt time, becauſe then they are ſtrongeſt, and ſeeing all Swine are impacient of heate, the Summer will quickly end their life, if then they bee chaſed. It behoueth therefore the hunter of Boares to be very wary, and therefore the auncientes ordayned that ſuch a one ſhould weare a rough garment of a broune colour, and likewiſe that his Horſe ſhould be of a yellow and firy colour, and that the Boare ſpeare ſhold be ſtrong and ſharp, for this beaſt is armed with a very ſtrong head and skin, and beſides they couer themſelues with dryed durt, as it were with a coate of male to blunt the Weapon, and therefore he runneth willingly either without dread or feare vpon the hunters. In which encounter if he receiueth not a deadly wound, hee ouerthrovveth his aduerſary, except he fall flat on the ground, for the Boares teeth cannot cut vpward, but downevvard; therefore if the Hunter be a foote-man, he muſt ſeate himſelfe neere ſome tree, and then alſo prouide that if he miſſe the Boare, he may eaſily climbe into the boughes, and ſo ſaue himſelfe; but if the Swyne that is raiſed be a female, ſhe will all to teare and bite the Hunter with her teeth if ſhe get him within hir clutches: wherfore for the more ſpeedy ending of the hunting, it is good to raiſe the beaſt earely in the morning before he hath made water, for the burning of his bladder doth quickly make him weary.

But if the boare haue either made water before, or got liberty and reſt in the chaſe to eaſe himſelfe, then will his taking be very difficulte and tedious, ſuch is the nature of this couragious beaſt, that he neuer ceaſeth running till he bee weary, and being wearied deſembleth the ſame by ſitting vpon his buttocks, and offereth combat to his Hunter, and yet he is not wont to ſtrike a man vntill he be wounded firſt by him. When the Boare is firſt raiſed out of the Wood, he ſnuffeth in the winde, lifting vp his Noſe to ſmell what is with him, and what is againſt him.

The hunting ſpeare muſt be very ſharp and broad, branching forth into certain forkes or hornes, ſo as by no meanes the Boare ſhall breake through them vppon the Hunter, and when he bendeth the ſame before the beaſt, hee muſt ſtand with one leg before another like a wreſtler, holding his left hand vpon the middle of the ſpeare to direct the ſame, and the right hand behind, to thruſt it forward with violence, hauing his eye intent vpon the beaſt, and if it be a boare to wound him in the middle of his forehead betwixt his eyelids, or elſe vppon the ſhoulder, for in both thoſe places the wound is deadly; but if hee chance to hit him on the cheeke, the greateſt harme that hee doth him, is that he maketh him vnfit to vſe his tuskes: of this he muſt be very careful that if the boare leap vpon him, he likewiſe muſt giue backe and draw out his ſword; and if he chaunce to bee ouerturned, then to lye downe in ſome hollow place where the boare cannot come at him vvith his teeth.

Now concerning the inſtruction of dogs, and the choyce of ſuch hounds as are appointed for the hunting of boares, you muſt note, that euery Dog is not fit for the ſame, but great maſtiues, ſuch as are vſed for the baiting of beares. For the boare firſt of all terrifyeth the Dog with his voice, and if he bee not ready to fight but to run away, then are the Hunters in worſe caſe then at the beginning. Therefore they muſt be ſure to haue them well inſtructed before they giue the onſet, and bee likewiſe at hand to encourage them. When they come fyrſt of all to the place wherin they coniecture the boare is lodged, if there be no appearance either by his footſteps, or by the woundes of his teeth vpon the trees and boughes, then let them let looſe one of the beſt houndes, and caſting about the wood follow with the reſidue weather the cry goeth.

The Dogge preſſeth into the thickeſt buſhes where commonly the boare lodgeth, and when he hath found the beaſt he ſtandeth ſtill and bayeth, then muſt the Hunter come and take vp that Dogge, for the Boare will not ſtir very eaſie out of his lodging, and goe and ſet vp his nets and toyles in all the by places, whereby it is likely the beaſt will paſſe, and theſe muſt he hang to ſome trees, for poſtes in the earth will not ſuffice, alwaies make

king the inſide of them very light, that the beaſt may ſuſpect no harme. The nets being thus ſet vp, let him returne againe to his dogs, looſing them all; and euery hunter arming himſelfe with dartes and a boares ſpeare, ſo let the moſt ſkilfull followe the dogs cloſe to exhort them & ſet them on, the reſidewfollowe one after another a good diſtance, ſcattering themſelues into ſundry angles, for their better ſafegard and end of their ſport: for if they ſhould come all together, the Boare might light vppon them and wound ſome of them, for vppon whoſoeuer he falleth in his rage hee hurteth them: furthermore when the dogs beginne to come neere to his lodging, then muſt they bee ſet on more eagerly, and ſo hartened that they be no waies appalled at the raſing of the Boare, for his manner is to make force at the formoſt dogge that is neareſt to him, ſo muſt hee bee followed in chaſe euen vnto the nets, but if the nets ſtand vppon a ſide hill, or a ſteepe Rocke, then when he is inſnared he will get out with no difficulty; but if it ſtand vppon plaine ground, the toiles will hold him till the hunters come, who muſt preſently take care, to wound him with darts and ſpeares before they meddle with him, compaſſing him round about very warily, ſo that he nor they hurt any of the dogges, and eſpecially they muſt wound him in the face or ſhoulders, where the wounds are mortall as I haue ſayd before: but if it happen that the beaſt getteth looſe when hee feeleth the blowes, the hunters muſt not ſtart avvay, but the ſtrongeſt of them to meete him vvith his ſpeare, ſetttng his body as vve haue formerly expreſſed, hauing an eſpeciall eye to the beaſts head, which way ſoeuer he windeth and turneth the ſame, for ſuch is the nature of the Bore, ſometimes he ſnatcheth the ſpeare out of the Hunters hands, or elſe recoyleth the force backe againe vpon the ſmiter, for by both theſe meanes the hunter is ouercome and ouerthrowne: whenſoeuer this happneth, then is there but one meanes to ſaue the hunters life, which is this, another of his companions muſt come and charge the Boare, making as though hee would wound him with his dart, but not caſting it for feare of hurting the hunter vnder his feete.

When the Boare ſeeth this, he forſaketh the firſt man and ruſheth vpon the ſecond, who muſt looke to defend himſelfe with all dexterity, compoſing his body, and ordering his weapons according to artificiall Bore-hunting, & in the meane ſeaſon the vanquiſhed hunter muſt ariſe againe, taking freſh hold on his ſpeare, and with all courage ſetting vppon the aduerſarie beaſt, to wound him either in the ſhoulders or in the head, for it is no credit to eſcape with life, except he kill and ouercome the Boare.

When hee feeleth himſelfe thus wounded that hee cannot liue, if it vvere not for the croſſes and forkes vppon the Boare-ſpeare, hee vvould preſſe in vppon the vanquiſher to take reuenge for his death; For ſo great is the feruent wrath of this beaſt, that he ſpareth not to kill and wound, although he feel vpon him the pangs of death: and what place ſoeuer he biteth either vpon dog or man, the heate of his teeth inflicteth a dangerous inflaming wound: and for this cauſe if he doth but touch the haire of dogs, he burneth it off, but if it be a female that is raiſed, (for there is as great a rage in females as in males though not ſo great power) then muſt the hunter take heede he neuer fall to the ground, for as the male hurteth not but when a man ſtandeth or lyeth high, ſo the female hurteth not but when a man falleth or lyeth low: therefore if the hunter chance to fall, he muſt rayſe himſelfe withall ſpeede, vſing no leſſe dexterity and courage againſt the female, then hee doth againſt the male.

There is alſo another manner of hunting wilde Swyne, which is this: firſt of all they ſet vp their nets in all paſſages, through which it is likely the beaſt will goe, then do the men and dogs with a gallant cry, filling the woods and fieldes, raiſe them out of their lodgings. In the meane ſeaſon, ſetting ſome valiant hunters to keepe the nets. When the beaſt perceiueth that he is ſought after, vp he ſtarteth, looking about him like an euill ſpirit where he may deuoure, but being terrified with the cry of men, and purſued by a multitude of greedy Dogs, forth he runneth in ſome of his vſuall waies, carefully looking behind him to auoide the traine that followeth, vntill he fall faſt encloſed into the Hunters nets, then commeth the keeper of the nets, and woundeth him with his Boare-Speare, as I ſayde before: but if it fortune that hee fall out of the Nettes, or neuer commeth to them, then muſt they proſecute him, both Men and Dogges, vntill they haue wearied him, for ſuch is the heate of his body, that he cannot long ſtand, and although he ſhall lodge himſelfe in ſome mariſh or woodes where the hunters can haue no vſe of their nets, yet muſt

they not be afraid to approch vnto him, and with ſuch hunting inſtruments as they haue, ſhew the magnitude and courage of their mind, by attaining their game by the ſtrength of hand, when they are depriued from the help of Art: And to couclude, the ſame deuiſes, diligence, labour, proſecution, and obſeruations, are to bee vſed in the hunting of the Boare, which are preſcribed for the hunting of the Hart. It ſildome falleth out that the pigs of wilde ſwine are taken, for they run and hide themſelues among the leaues, and in the woods, ſildome parting from their parents vntill their death, and as we haue ſaid already, the dams fight for their young ones moſt irefully. For it is not with theſe as with the vulgar Swine, that they beate away their young ones for following them, but becauſe they conceiue but ſildome, they ſuffer their piggs to accompany them a whole yeare: And thus much for the violent and forceable hunting of Boares. Now followeth the artificiall deuiſes and pollicyes which haue bin inuented for the ſame purpoſe, whereby to take them without purſute of Dogs, and firſt of all the ſame engins which we haue preſcribed for taking of the Hart, are alſo in vſe for taking of the Boare, and *Petrus Creſcentienſis* ſheweth how a multitude of Boares may be taken together in one ditch; and firſt of all (he ſaith) neere to the place where Boares make their abode, they ſow in ſome plain fields a kind of fatting corne which hogs loue, and about that field they make a high and ſtrong hedg of the boughs of trees in the one part, whereof they leaue a great gap, yet not altogither down to the ground At the time of the yeare when the graine waxeth ripe, the Boars gather thereinto in great number: now right ouer againſt the ſaid gap on the other ſide, there is another little low place of the hedge left, ouer which the ſwine may eaſily leape. When the watch-man-hunter ſeeth the field full, he commeth alone and vnarmed to the firſt gap, and therein he ſtandeth lewring and making a terrible noiſe to affright the ſwine; now on the other ſide where the hedg is left low, there is alſo made a vaſt and deepe ditch, the hogs being terrified with the preſence and noiſe of the hunter, and ſeeing him ſtand in the place of their entrance, run too and fro to ſeeke another eſcape, and finding none, but that low place of the hedge before the ditch, ouer they preſſe headlong as faſt as they can, and ſo fal into the trench one vpon another. Again, neere Rome there be diuers that watch in the woods, and in the night time when the Moone ſhineth, ſet vp certaine Iron inſtruments through which there gliſtereth fire, vnto which the Boares and wilde ſwine will approch, or at the leaſt wiſe ſtand ſtill and gaze vpon them, and in the meane ſeaſon the hunters which ſtand in ſecret come and kil them with their darts: and to conclude, in *Armenia*, there are certaine black venemous fiſhes, which the inhabitants take and mixe with meale and caſt them abroad where bores and wild Swine did haut, by eating wherof as alſo Hemlock and Henbane, they are quickly poiſoned and dye: And thus much we haue ſhewed out of *Xenophon* and other Authors, the ſeueralwaies of hunting and taking of wild Swyne.

Politique meanes to take Boares.

Now foraſmuch as the hunting thereof hath bin often ſhewed to be dangerous both to men and dogs, I wil a little adde ſome hiſtories concerning the death of them, which haue bin killed by Boares. For if that commeth not to paſſe which *Martiall* writeth;

Men that haue periſhed by Boares in hunting.

Thuſcæ glandis aper populator, & ilice multa,
Impiger Aetolæ fama ſecunda fere,
Quem meus intrauit ſplendenti cuſpide culter,
Præda iaces noſtris inuidioſa focis.

I ſay if the Boare be not killed by men, the hunter is conſtrained many times to ſay with the *Lydia* in the ſame Poet; *Fulminio ſpumantis apri ſum dente peremptа.*

Apulaius reporteth, of one *Leopolemus*, that he loued the wife of *Thraſillus*; now to the intent that he might poſſeſſe hir, he tooke hir husband abroad with him to the hunting of a boare, that vnder colour therof he might kil him, and ſay the bore ſlew him: Being abroad, the nets raiſed, & the dogs looſed, there appeard vnto thē a bore of a monſtrous ſhape, wonderfull fat, with horrible haire, a skin ſet with ſtanding briſtles, rough vpon the back, & his mouth continually foaming out aboundance of froath, & the ſound of his gnaſhing teeth ringing like the ratling of armor; hauing fire-burning eies, a deſpiteful looke, a violent force, and enery way feruent: he ſlew the nobleſt Dogs which fyrſt ſet vpon him, not ſtaying till they came to him, but he ſought out for them, breaking their cheeks & legs aſunder, euen as a dog vvill do ſome ſmall bones; then he trod dovvne the nets in diſdaine, paſſing by them

that offered him the firſt encounter, and yet remembring his owne vigor and ſtrength, turning backe againe vpon them, firſt ouerthrowing them, and grinding them betwixt his teeth like Apples, at length he meetes with *Thraſillus*, and firſt teareth his cloth from his backe, and then likewiſe tore his body in peeces, and this man I remember in the firſt place to be killed by this monſter-Boare, wheather he was a beaſt or a man. *Martiall* in his booke of ſpectacles remembreth a ſtory of *Diana*, who killing of a wilde Sow with pig, the young ones leaped out of her belly, and this I thought good to remember here, although it be ſomewhat out of place;

Inter cæſariæ diſcrimina ſæua Dianæ,
Fixiſſet grauidam cum leuis hæſta ſuem,
Exiliet partus miſere de vulnere matris,
O lucinæ ferox hoc peperiſſet fuit?

Anſeus the father of *Agapenor* was killed by the *Calidonian* Boare, as we haue ſaid already. *Carmon* was ſlain by a boare in the Mountaine *Tmolus*. There was one *Attas* a *Syrian*, and another an *Arcadian*, and both theſe were ſlaine by Boares, as *Plutarch* writeth in the life of *Sertorius*. It is reported of one *Attes* a *Phrygian*, that as he kept his Sheepe he did continually ſing ſonges in commendation of the mother of the Gods, for which cauſe ſhe loued him, honored him, and often appeared vnto him; wherin *Iupiter* fell to be offended, and therefore ſent a Boare to kill *Attes*. *Rea* after his death lamented him, and cauſed him to be buried honorably. The *Phrygians* in his remembrance did euery yeare in the ſpring time lament and bewaile him.

Adonis alſo, the *Lemon* of *Venus* is fayned of the Poets to be killed by a Boare: and yet *Macrobius* ſaith, that it is an alegory of the ſunne & the Winter, for *Adonis* ſignifieth the Sunne, and the Boare, the Winter: for as the Boare is a roughe and ſharpe beaſte, lyuing in moyſt cold, & places couered with froſt, & doth properly liue vpon winter fruits, as Acornes, ſo he is the fitter emblem for Winter, that is, a deuourer of the Sunnes heat, and warmth, both which fall away by death from all liuing creatures. When *Tuthras* a King of *Myſsia* went to hunt in the Mountaine *Thraſillus*, he ſtarted a huge great Boare, which he and his gaurd followed and hunted vnto the Temple of *Diana Orthoſia*, wherinto the Boare entered for ſanctuary.

The poore Beaſt ſeeing the Hunters at hand, cryed out with the voyce of a man: *Parce ô rex pecudi deæ.* O King ſpare *Dianayes* Boare: but the King being nothing at all moued therewith, ſlew him in the Temple; which wickedneſſe the Gods could not endure, and therefore firſt of all ſhe reſtored the Boare to life, and afterwardes afflicted the King with madneſſe, who was therefore driuen into the Mountaines, and there liued like a beaſt.

When *Lysippe* his mother knew heereof, ſhe went to him into the Woodes, and carried *Cyranius* the prophet, who inſtructed him to pacifie the Gods by a ſacrifice of Oxen, which when it was performed the King recouered againe his right minde; and ſo his mother in remembrance thereof, built there a Chappell to *Diana*, and ſet thereupon the picture of a Boare in Gold, with a mans mouth. There was alſo a cuſtome in ancient time for champions and their fathers brethren and kindred, to ſweare by a Boare cut in peeces. And thus much for the naturall and morrall ſtory of the Boare, which I will conclude with thoſe verſes of *Horace*, deſcribing the prodigious habitation of Boares in the waters, and *Dolphins* in the woods, as if one had changed with another;

Delphinum ſyluis appingit, fluctibus aprum,
Qui variare cupit rem prodigialiter vnam.

The medicines of the wilde ſwine.

There are declared a M. things concerning the remedies of Goats, but a larger and more ample power ſhalbe ſhewn of a wild beaſt of the ſame kind. Alſo the ſame regard ſhalbe had concerning the remedies of a tame Sow and a wild Boare, yea of all other tame and wilde beaſtes

beaſts, that is, that the ſame or things like to either of them may be ended, differing onely according to more or leſſe, becauſe the ſame parts of wilde beaſts liuing, are leſſe moiſt & colde then thoſe that are tame. That which we repeat heere concerning the common remedies of a bore and ſow tamed, in ſome of the parts of them, to wit the blood, the braine, the cheeke bone, the lungs or lights, the liuer, the gall, the anckle bone, the hoofe, the dung and vrine, is not in the ſow repeated before.

The braines of a bore taken with blood, is very much commended againſt the bitings of ſerpents. Againe, the braines and blood of a boare, doeth helpe thoſe that feare the comming of carbuncles. The lard and fat of a bore being ſodden and bound faſt together, doth with a wonderfull celerity make firme thoſe bones that are broken. The fat of a bore mingled with hony and Rozin, is very much commended againſt the bitinges of Serpents.

The fat of a wild Bore mingled with the fat of the lungs or lights, doth very much profit thoſe which haue their feet broken or bruſed by any miſchance. The fat of a Bore being mixed with oile of Roſes, is very good for thoſe that are troubled with bliſters or puſhes, it being annointed thereupon. The braines of a Bore is very profitable for carbuncles, and the paines of a mans yard. The braines of a Boare being bruſed very ſmall in hony, and put thereto, doth wonderfully make it ſound. The braines of a Bore ſodden & drunke in Wine, doth eaſe all the paines and greefes. There are more thinges ſpoken concerning the remedies of the braine in the medicines of the ſowe. The aſhes of the cheeke-bone of a Boare, doeth cure thoſe vlcers which doe encreaſe bigger by little and little.

Alſo the ſame thing doth make firme thoſe bones that are broken. The lungs or lights of a Bore mixed with hony, and put vpon the feet after the manner of a mollyfieng emplaiſter, they ſhall bee freed from all exulcerations. *Dioſcorides* alſo doth commend the lungs or lightes of Sowes, lambes, and Beares. The liuer of a Bore being new killed and ſcorched by a fire, and beaten to powder, and ſo being taken in wine, is an eſpeciall remedie againſt the bitings of Serpents and Dogges. The liuer of a Bore being olde and drunken in wine with rue, it is very much commended againſt the bitings of ſerpents. The Fibres of the liuer of a bore, and thoſe eſpecially which are neareſt to the enteraunce of the gall and liuer, being taken in Vineger or rather wine, is much profitable againſt the bitings of Serpents.

The liuer of a bore is good to reuiue thoſe whoſe ſpirits are drouſie. The liuer of a bore doth much profit, being ſtopped in the eares, for thoſe that are trobled with Apoſtumes or any running ſores therein. The liuer of a bore being new killed and drunken in wine, is very effectual againſt the looſeneſſe of the belly. There are certaine little ſtones in the liuer of a bore, as there is in a common or vulgar ſow, or at leaſtwiſe like vnto little ſtones, and they are alſo white, which being ſodden and taken in wine are very effectuall againſt the diſeaſe of the ſtone. Thou ſhalt read many more thinges concerning the remedies of the liuer of a bore in the medicines of the ſow. The gall of a bore is very much commended for Wennes or ſwellings in the necke.

The gall of a bore being mingled with Roſin and Waxe, doth cure thoſe vlcers which do encreaſe bigger and bigger. The gall of a bore, and Lambes milke, being mingled together, and dropped in the eares, is very profitable for all paines therein. The body of a man being annointed with the gall of a bore, doth ſtirre him vp to carnal copulation. The gall of a bore being mingled with ſuet, and applyed vpon euery ioynt of the body, doeth immediately cure all paines of the gout. We haue declared alſo many things in the medicines of the Sow, concerning the remedies of the gall of a bore. The ſtones of a boare being eaten, is very good againſt the fauling ſickneſſe, or the ſtones of a bore being taken in Mares milke or water, is alſo very effectual againſt the ſame diſeaſe. The hoofes of a bore being burned to aſhes, and ſprinkled vppon drinke, and ſo taken, doeth very much helpe thoſe that cannot eaſily make water.

The hooues of a bore being burned, and beaten to powder, and giuen in drinke, is very effectuall againſt the ſtopping of vrine. The hooues of a bore or ſow being burned and giuen to drinke in wine, is very much commended for thoſe that cannot holde their vrine

in

in their ſleepe. The dung of a ſow (which liueth in the woods) being dryed and drunke in water and wine, doth ſtay the voiding of blood, and doth eaſe alſo old paines of the ſides: And againe being taken in Vineger, it doth ſtay al ruptures and convulſion, and alſo being mingled with the ſirrup of roſes, it doth remedy or helpe thoſe places which are out of ioynt.

The dung of a Bore being new made and hot, is a ſpeciall remedy againſt the flux of blood which yſſueth forth of the Noſtrils. The dung of a Bore being mingled in Wine, and applyed after the forme of an emplaiſter, do preſently draw away and make ſound any thinge which cleaueth to the Body. It being alſo bruſed and ſodden with hony, and afterwards kneaded like Dow, and ſo applyed to the ioynts, doth eaſe all paines that ariſe therein.

An emplaiſter made of the dung of a Bore, is very profitable againſt all venemous bitings, for it draweth forth the poiſon. All other vlcers are filled vppe and clenſed with the dung of a Bore, except thoſe which ariſe in the thighes. The dung of a bore dried and beaten to pouder, and ſprinkled vpon drinke, doth cure all paines of the ſides. Againe, it beeing dryed and beaten to pouder, and adminiſtered in wine, doth not onely cure the paine in the Spleene, but alſo the paine in the kidnies. The dung of a bore being burned to the aſhes, and giuen to drinke in wine, doth eaſe all paines in the knees and legges. The dung of a bore new made and annointed vpon thoſe places that are out of ioynt, is verie profitable for them. The dung of a field-bore, mixed with brimſtone, and taken in Wine, and ſtrained Pitch, is very commendable for paines in the Hips. The dunge of a bore being mingled with wine, and afterwardes ſtrained, and giuen to drinke, about the meaſure of two little cuppefuls at a time, doth ſpeedily helpe thoſe which are trovbled with the *Scyatica.*

Plinie, Marcellus.

It alſo being ſodden in Vineger and Honey, doeth mittigate all paines that riſe in the feet or anckles. The dung of a Bore burned to aſhes, and ſprinckled vpon wine luke-warm, and ſo giuen to drinke, doth helpe all thoſe that are troubled with the bloody flixe. The reſt of the remedies which concerne the dung of a Bore, thou ſhalt finde in the medicines of the ſow. The vrine of a Bore mingled with hony and Water, and ſo taken, is a ſpeciall remedy for thoſe that are troubled with the fauling ſickneſſe.

Againe, the vrine of a Bore being taken in ſweet Vineger, doth driue out thoſe things which are dried in the bladder. The vrine of a Bore being kept in a glaſſe, doeth cure all diſeaſes and paines in the eares, but it is eſpecially profitable for thoſe which cannot hear. The vrine of a Bore being kept in a glaſſe, and made luke-warme, and dropped into the eares is a ſpeciall remedy for all Apoſtumes that are therein. The vrine of a Bore which is kept long, is farre more profitable, if ſo be, that it bee kept in a veſſell of glaſſe. Againe the vrine of a Bore being dryed in ſmoake, and moiſtened with hony, and ſo poured into the eares, doth cure the deafeneſſe of the eares. The vrine of a Bore and oile of Cypreſſe, each of them being equally mingled and made Luke warme, is alſo good for the ſame diſeaſe.

Sextus.

The vrine of a wilde Bore alſo is of the ſame force and vertue. The bladder of a wilde Bore doth ſtay the incontinency of the vrine, if it be eaten, roſted, or boiled. The blather of a Goate being burned to powder, and giuen to drinke in water and wine, is very good and profitable for thoſe which cannot make water eaſily. The vrine of a Bore being drunken, doth helpe thoſe that are troubled with the ſtone in the bladder, but it is more effectual if it be firſt of all mingled with the dung. The bladder of a Bore, moiſtned with the vrine, and hung vp vntill the wateriſh humor commeth foorth, and then boiled and giuen to thoſe which are Truculent with the *Stranguri*, is verie profitable and good for them.

Sextus

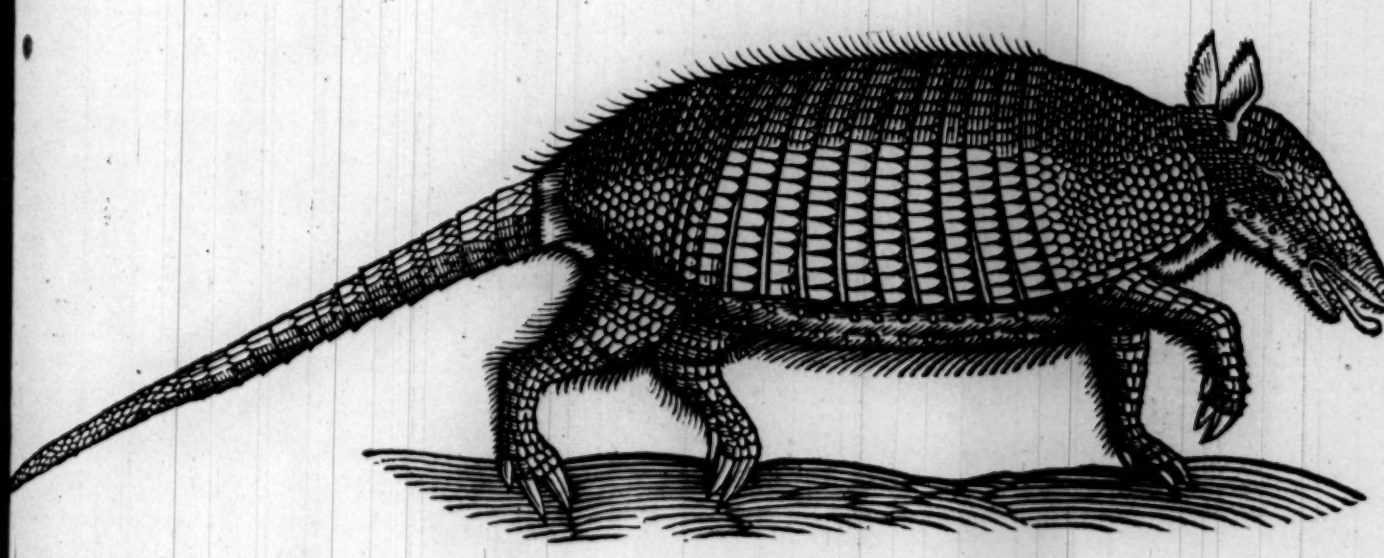
Marcellus.

The bladder of a boare being dried and giuen in drinke, is very profitable for thoſe which are troubled with paines in the bladder and wringinges of the guts. The vrine of a tame Bore hung vp in the ſmoke in the bladder of a ſow, and mixed with drinke, is verye profitable for thoſe that are troubled with the Strangury. The vrine of a Bore or at leaſt wiſe the bladder being giuen in drinke, hath cured thoſe which haue bin troubled with the Hidropſey as ſome do ſay. The vrine of a Bore being taken in drinke, is very good for thoſe that are troubled with he ſtone

The

Now forasmuch also as hunters are hurt by some, I thought it good to set down what remedies is fit for them. Therefore the woundes made of them are daungerous, because they are not onely deepe, but also large and great, and it is also impossible to bring them to agluttination with medicines, for the lips of the wounds which is made by contusion, are cut off, and burned. They vse a mutuall gnashing and striking of their teeth together, as it were against a whetstone, to take reueng vpon those which pursue and followe them. Therefore they cause a certaine scab to grow vpon the lips of the wound, wherefore it is meet to vse a suppuratiue and not a gluttinatiue maner of cure in them. It is meet to vse in running and moist vlcers, not hot things but cold, both in Winter and Summer. For it is an easie matter for a Boare to hurt a Horsse in the inside of his knee in the time of his hunting, which doth breed to a waterish vlcer, and there doth also follow a swelling. To this cold things is to be applyed, and it is to be cured by anointing it with a medicin which is called *Diachalcanthes*, or the head of a Dog, being burned without the tongue, and beaten into powder, and so to be applyed after the manner of a *Cataplasme*. And thus much concerning the medicines of the Bore.

OF THE TATVS, OR GVINEAN BEAST.



THis is a foure-footed strange Beast, which *Bellonius* saith, he found in *Turchia*, among the mounte-bankes and Apothicaries. It is brought for the most part out of the new-found world, and out of *Guinia*, and may therefore be safely conueyed into these parts, because it is naturally couered with a harde shell, deuided and interlined like the fins of fishes, outwardly seeming buckled to the backe like coat-armor, within which, the beast draweth vp his body, as a Hedghog doth within his prickled skin; and therefore I take it to be a *Brasilian* Hedghog. It is not much greater then a little pig, and by the snout, ears, legs, and feet thereof, it seemeth to be of that kind, sauing that the snout is a litle broader, & shorter then a pigs, and the tail very long like a Lizards or rats, and the same couered al ouer with a crust or shel. The gaping of the mouth is wider then a swines; and one of these being brought into *France*, did liue vpon the eating of seeds, and frutes of the Gardens, but it appeareth by that picture, or rather the skinne stuffed, which *Adrianus Marcillius* the Apothecary of *Vlmes*, sent vnto *Gesner*, from whence this picture heere expressed was taken, that the feete thereof are not clouen into two partes like Swine,

ſwine, but rather into many like Dogges, for vpon the hinder feete there are fiue toes, and vpon the fore feete fowre, whereof two are ſo ſmal that they are ſcarſe viſible. The bredth of that ſame skin was about ſeuen fingers, and the length of it two ſpans, the ſhell or cruſt vpon the backe of it did not reach downe vnto the rumpe or taile, but broke off as it were vpon the hips, ſome foure fingers from the taile. The Merchants as I haue herd and Cittizens of London keepe of theſe with their Garden wormes.

Of the Aiochtochth.

THere is another beaſt that may bee compared to this, (whereof *Cardanus* writeth,) and hee calleth the name of it *Aiotochth*. It is a ſtrange creature, found in *Hiſpania noua*, neare the riuer *Aluaradus*, being not greater then a Cat, hauing the bil or ſnowt of a Mallard, the feet of a Hedge-hog, and a very long necke. It is couered al ouer with a ſhell like the trappinges of a horſſe, diuided as in a Lobſter and not continued as in an Oyſter; and ſo couered heere with, that neither the necke nor head appeare plainely, but onely the eares; and the Spaniards for this cauſe call it *Armato* and *Contexto*: There be ſome doe affirme that it hath a voice like ſwine, but the feet thereof are not indeed ſo clouen, that they remaine vnequal, but are like to a horſes, I meane the ſeueral cloues. There are of theſe as I haue heard de to be ſeene in Gardens in London, which are kept to deſtroy the Garden wormes.

OF THE TIGER.

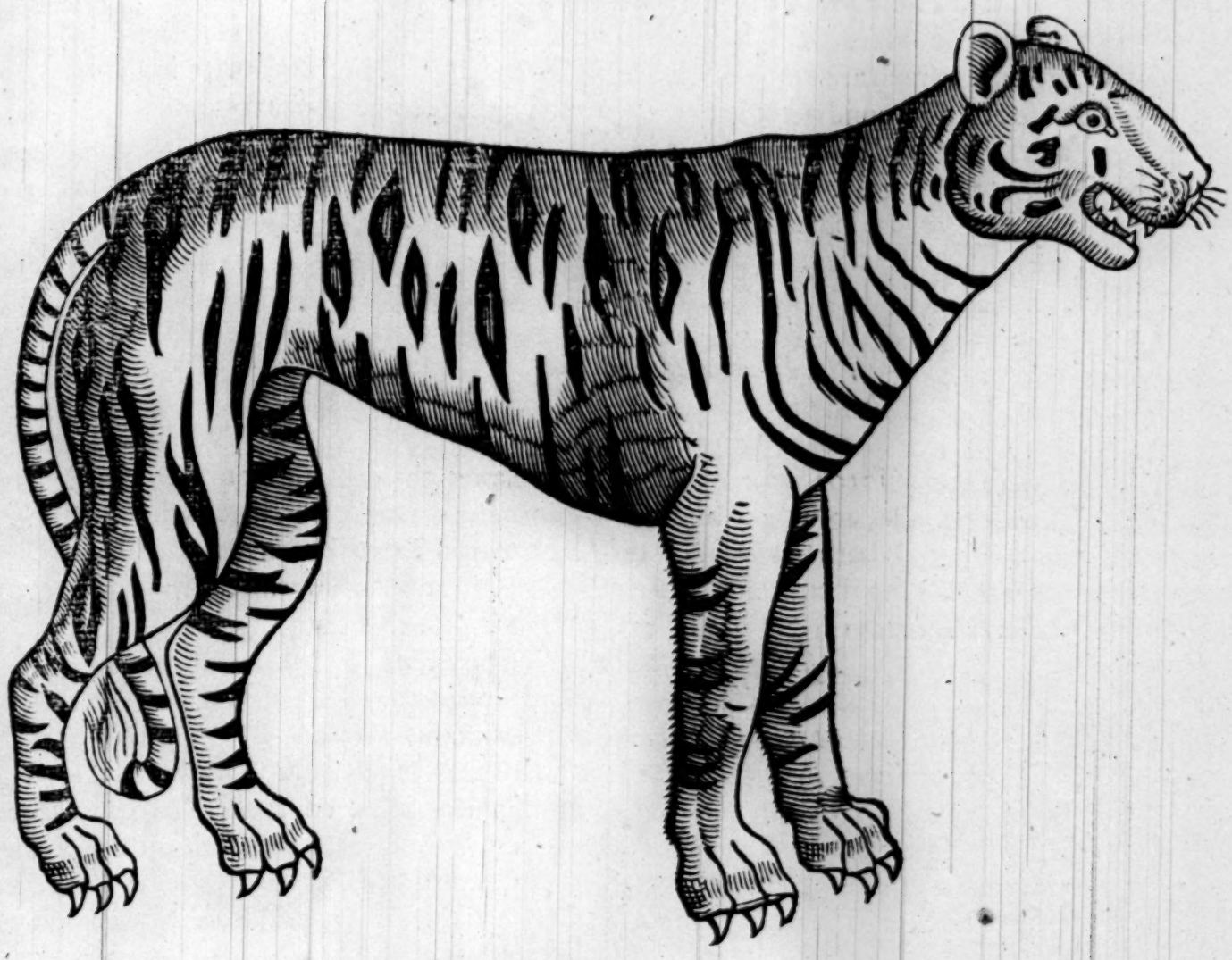
The names of Tigers.

THe worde *Tigris* is an *Armenian* worde, which ſignifieth both a ſwift Arrow, and a great riuer, and it ſhould ſeeme that the name of the riuer *Tigris* was therefore ſo called, becauſe of the ſwiftnes thereof, and it ſeemeth to be deriued from the Hæbrew word *Gir* and *Griera*, which ſignifie a dart. *Munſter* alſo in his Dictionary of three languages doth interpret *Tigros* for a *Tiger*, and *Alai*. In the 4. of *Iob*, the word *Laiſk* by the Septuagints is tranſlated *Murmeleon*, and by *S. Ierom Tigris*. The Iewes call the ſame beaſt *Phoradei*, which the Græcians call *Tigris*; and al the people of *Europe* to whom this beaſt is a ſtranger, call it after the Greeke name, as the Italians *Tigre* and *Tigra*, the French *Vn Tigre*, and the Germaines *Tigerthier*.

Of the riuer Tigris.

Now, concerning the name of the riuer *Tigris*, which becauſe it ioyneth in affinity with this beaſt, it is neceſſary that I ſhould ſay ſomething in this place, becauſe that wee finde in holy ſcripture that it is one of the foure riuers which runneth through Paradice, which according to *Ioſephus*, maketh many compaſſes and windings in the world, and at laſt fauleth into the redde ſea, and they further ſay that there is no riuer of the world that runneth ſo ſwiftly as this: And therefore *Tigris vocatur, id eſt Sagitta, quod iaculum vel Sagittam velocitate æquet*: That is, It is called a Tiger, a Dart, or Arrow, becauſe it runneth as faſt as an Arrow flyeth: and for this cauſe wee finde in *Theocritus*, that a riuer in *Sicilia* was called *Aſis*, that is: *Spiculum*, a dart.

Some of the poets doe deriue the name of the riuer *Tigris* from this *Tiger* the wilde beaſt, whereupon theſe Hiſtories are told. They ſay, that when *Bacchus* was diſtracted & put out of his wits by *Iuno*, as he wandered too and fro in the world, he came to the riuer *Sylax* (which was the firſt name of this water) and being there deſirous to paſſe ouer, but founde no means to accompliſh it, Iupiter in commiſſeration of his eſtate did ſend vnto him a *Tiger*, who did willingly take him vpon his backe, and carry him ouer; Afterwarde *Bacchus* called that ſwift riuer by the name of that ſwift beaſt, *Tiger*. Others do report the tale thus. When *Dioniſius* fell in loue with the Nymph *Alpheſiboea* whom by no means either by promiſes, intreaties, or rewards he could allure vnto him, at laſt he turned himſelfe



ſelfe into a Tiger, and ſo oppreſſing the Nimph through feare, did carry her ouer that riuer, and there begot vpon her his ſonne *Medus*, who when he came to age, remembring the fact of his father and mother, called the name of the riuer *Tigris*, becauſe of his Fathers transformation. But to leaue this matter as not woorth the ſtanding vpon, whether the riuer was called after the name of the beaſt, or the beaſt after the name of the riuer, or rather both of them after the name of the dart or ſwift Arrow, we wil proceed to the naturall ſtory of the Tiger, commending that to the Readers iudgement which is eſſentiall to this ſtory, contayning in it neceſſary learning, and garniſhed with all probabilitie.

Countries breeding Tigers.

First of all therefore Tigers like Lyons are bred in the Eaſt, South, and hot countries, becauſe their generation deſireth aboundance of heate, ſuch as are in *India* and neare the red Sea, and the people called *Aſangæ* or *Beſingi* which dwell beyond the riuer *Ganges*, are much troubled and anoyed with Tigers. Likewiſe the *Praſians*, the *Hercanians* and the *Armenians*. *Apolonius* with his companions traueling betwixt *Hiphaſis* and *Ganges*, ſaw many Tigers. In *Barigaza* and *Dachinabades*, which is beyond the *Mediteranian* region of the Eaſt, there are aboundance of Tigers and all other wilde beaſtes, as *Arrianus* writeth. In *Hiſpaniola*, *Ciamba*, and *Guanaſſa*, *Peter Martyr* ſaith, by the relation of a Spaniard inhabiting there, that there are many Lyons and Tigers.

Quantitie of Tigers.

The *Indians* ſay, that a Tiger is bigger then the greateſt horſe, and that for ſtrength and ſwiftneſſe they excell all other beaſtes. There be ſome which haue taken them for Tigers, which are called *Thoes*, greater then Lions, and leſſer then the Indian Tigers, as it were twice ſo bigge as Lyons; but I rather agree to the relation of *Arrianus*, *Strabo*, *Megaſthines*, & *Mearcus*, for they ſay that a Tyger feareth not an Elephant, & that one of them hath beene ſeene to flye vpon the head of an Elephant and deuour it: and that among the *Praſians* when foure men led one of theſe Tigers tamed, by the way they met with a Mule, and that the Tiger tooke the Mule by the hinder legge, drawing him after him in his teeth, notwithſtanding all the force of the Mule and his foure leaders; which is vnto me a ſufficient argument not onely of his ſtrength, but of his ſtature alſo: and if any haue been ſeen of leſſer ſtature, they haue been miſtaken either for the *Linxes*, or for the *Thoes*.

The

The ſimilitude of the body of this Beaſt is like to a Lioneſſes, for ſo is the face and mouth; the lower part of the foreheade, and gnaſhing or grinning teeth, and all kinde of creatures which are rauening, are footed like a cat, their necke ſhort, and their skins full of ſpots, not round like a Panthers, nor yet diuers coloured, but altogether of one colour and ſquare, and ſometimes long, and therefore this beaſt and the Panther are of ſingular note among all the foure-footed: yet *Solinus* and *Seneca* ſeeme to bee of opinion that their ſpottes are ſometimes of diuers colours both yellow and blacke, and thoſe long like rods in theſe ſayings:

The ſeuerall parts.

Tibi dant variæ pectora Tigres.

And againe:

Vbera viergata fara caſpia.

And *Cilius* ſaith:

Corpore virgato Tigris.

It were needleſſe to ſpeake of their crooked clawes, their ſharpe teeth, and deuided feet, their long taile, agilitye of body, and wildeneſſe of nature which getteth all their foode by hunting. It hath beene falſely beleeued, that all Tigers be females, and that there are no males among them, and that they engender in copulation with the wind; whereupon *Camerarius* made this witty riddle in his Rhetorical exerciſes:

Oppianus.

A fluuio dicor, fluuius vel dicitur ex me
Iunctaq; ſum vento, vento velotior ipſo
Et mihi dat ventus natos, nec quæro maritos.

The Epithites of this beaſtes are theſe: *Armenian* Tigers, ſharpe, *Ganietican*, *Hercanian*, fierce, cruell, and wicked, vntamed, ſpotted, diuers-coloured, ſtraked, bitter, rauenous, *Affrican*, greedy, *Caſpian*, *Carceſian*, *Caucaſean*, *Indean*, *Parthean*, *Marſian*, ſtreight-footed, madde, ſtiffe, fearefull, ſtrong, foaming, and violent, with many ſuch others, as are eaſie to be found in euery Author. The voice of this beaſt is cald *Ranking*, according to this verſe:

The Epithits.

Tigrides indomitæ rancant, rugiuntq; leones.

Now becauſe that they are ſtrangers in *Europe* as we haue ſaide already, neuer breeding in that part of the world, and as ſildome ſeen, we muſt be conſtrained to make but a ſhort ſtory of it, becauſe there are not many diuers thinges concerning the nature of it, and in the phyſicke none at all. For the manner of their foode, they prey vppon all the greateſt beaſts, and ſildome vpon the ſmaller, as Oxen, Harts, and Sheepe, but Hares and Conies they let alone.

Their food.

It is reported by *Plutarch*, of a tame Tiger that was brought vp with a Kid. the ſaid kid was killed and laide before him to eat, but he refuſed it two daies together the third day opreſſed with extremity of hunger, by her ranking and crying voice made ſignes to her keeper for other meate, who caſt vnto her a cat, which preſently it pulled in peeces and deuoured it. The like ſtory vnto this we haue ſhewed already in the Panther. Generally the nature of this beaſt, is according to the Epithites of it, ſharpe, vntamed, cruell, and rauenous, neuer ſo tamed, but ſometimes they returne to their former natures, yet the *Indians* do euery year giue vnto their king tamed Tigers and Panthers, and ſo it commeth to paſſe, that ſometimes the Tiger kiſſeth his keeper as *Seneca* writeth.

A hiſtory

In the time of their luſt they are very raging and furious, according to theſe verſes of *Virgill:*

Per ſylvas tum ſæuus aper, tum peſſima Tigris
Heu male cum libyæ, ſolis erratur in agris.

They ingender as Lyons do, and therefore I maruell how the fable firſt came vppe, that they were all females and had no males amonge them, and that the females conceiued with young by the Weſt wind, we haue ſhewed already in the ſtory of the Dogs, that the *Indian* Dogge is engendered of a Tiger and a Dogge, and ſo alſo the *Hercanian* dogs: Whereby it is apparant, that they do not onely conceiue among themſelues, but alſo in a mingled race. The male is ſildome taken, becauſe at the ſight of a man hee runneth away, & leaueth the female alone with her yong ones, for he hath no care of the Whelps, and

Their copulation and generation.

and for this occaſion I thinke that the fables firſt came vp that there were no males among the Tigers. The female bringeth forth many at once like a Bitch, which ſhe nouriſheth in her den very carefully, louing them, and defending them like a Lioneſſe from the Hunters, whereby ſhe is many times enſnared and taken. It is reported by *Aelianus*, that when they heare the ſound of Bels and Timbrils, they grow into ſuch a rage and madneſſe, that they teare their owne fleſh from their backes.

The taking and killing of Tygers. *Plutarch Caliſtines*

For the taking of Tigers, the Indians neare the Riuer *Ganges* haue a certaine Hearb growing like Bugloſſe, which they take and preſſe the iuyce out of it, this they preſerue beſide them, and in ſtill ſilent calme nights, they poure the ſame down at the mouth of the Tigers den, by vertue whereof it is ſaid the Tigers are continually encloſed, not daring to come out ouer it through ſome ſecret oppoſition in nature, but famiſh and dye, howling in their caues through intollerable hunger, ſo great is the ſwiftneſſe of this beaſt, as we haue ſhewed already, that ſome haue dreamed it was conceiued by the wind. For as the ſwifteſt horſes and namely the horſes of *Dardanus*, are likewiſe fabled to be begotten by the Northern wind, ſo the Tigers by the Weſt wind.

Philoſtratus

Therfore they are neuer taken but in defence of their yoūg ones, neither is there any beaſt that liueth vpon preying ſo ſwift as they: *Solam Tigrim Indis inſuperabilem eſſe dicunt, quoniam fugiendi celeritate, quæ ventos equare dicitur, è conſpectu aufugit.* Onely the Tiger, the Indians ſay can neuer bee conquered, becauſe when he is hunted he runneth away out of ſight as faſt as the wind. For this cauſe they diligently ſeeke out the caues and dens of the Tigers where there young ones are lodged, and then vpon ſome ſwift Horſſes they take them and carry them away: when the female Tiger returneth and findeth her den empty, in rage ſhe followeth after them by the foot, whom ſhe quickly ouertaketh, by reaſon of her celerity.

The Hunter ſeeing her at hand, caſteth downe one of her Whelpes: the diſtreſſed angry beaſt knowing that ſhee can carry but one at once, firſt taketh vp that in her mouth, without ſetting vpon the Hunter, contented with that one, returneth with it to her lodging; hauing layd it vp ſafe, backe againe ſhe returned like the wind to purſue the Hunter for the reſidue, who muſt likewiſe ſet her downe another if hee haue not got into his ſhip, for except the Hunter be neare the Water ſide, and haue a ſhip ready, ſhe will fetch them all from him, one by one, or elſe it wil coſt him his life: therfore that enterpriſe is vndertaken in vaine vpon the ſwifteſt Horſes in the World, except the Waters come betwixt the hunter and the Tiger: And the maner of this beaſt is, when ſhe ſeeth that her young ones are ſhipped away, and ſhee for euer depriued of ſeeing or hauing them againe, ſhe maketh ſo great lamentation vpon the Sea ſhoare howling, braying, and rancking, that many times ſhe dyeth in the ſame place, but if ſhee recouer all her young ones againe from the hunters, ſhee departeth with vnſpeakeable ioy, without taking any reuenge for their offered iniury.

For this occaſion, the hunters do deuiſe certaine round ſpheares of glaſſe, wherein they picture their young ones very apparant to be ſeene by the damme, one of theſe they caſt downe before her at her approch, ſhe looking vppon it, is deluded, and thinketh that her young ones are encloſed therein, and the rather, becauſe through the roundneſſe thereof it is apt to rowle and ſtir at euery touch, this ſhe driueth along backewards to her den, and there breaketh it with her feete and nailes, and ſo ſeeing that ſhe is deceiued, returneth back againe after the hunters for her true Whelps; whileſt they in the meane ſeaſon are ſafely harbored in ſome houſe, or elſe gone on ſhipboard. It is reported by *Iohannes Ledeſma* a Spaniard this excellent ſtory of a male & female Tiger. In the Iland *Dariene*, ſtanding in the oxidental Ocean of the new found world, ſome 8. daies ſaile frō *Hiſpaniola*, it fell out (ſaith he) in the yeare of our Lord 1514. that the ſaid Iſland was annoyed with two Tigers, a male and a female, for halfe a year together, ſo that there was no night free, but they loſt ſome of their cattell, either a Horſſe, or an Oxe, or a Cowe, or a Mare, or a Hog, and ſwine, and in the time that there young ones did ſuck, it was not ſafe for men to go abroad in the day time, much leſſe in the night, but they deuoured a Man, if they did not firſt of al meete with another Beaſt: At length the countrey thus oppreſſed, neceſſity conſtrained them to deuiſe a remedy, & to try ſome meanes to mitigate their calamities,

wherefore they ſought out all the waies and pathes of the Tigers to and from their dens, that ſo they might take vengeance vpon the raueners for the loſſe of ſo much bloud: At the laſt they found a common beaten way, this they cut aſunder and digged deep into a large dungeon: hauing made the dungeon, they ſtrewed vpon the top of it litle ſticks and leaues ſo couering it to diſſemble that which was vnderneath, then came the heedleſſe Tiger that way, and fell downe into the ditch vpon ſuch ſharp irons ſtakes and pointed inſtruments as they had there ſet, with his roaring he filled all the places thereabout, and the Mountaine ſounded with the eccho of his roaring voice.

The people came vpon him, and caſting great & huge ſtones vpon his back killed him, but firſt of all, he broke into a thouſand pieces, both the ſtones, Weapons, and Speares, that were caſt again him; and ſo great was his fury, that when he was halfe dead, and the bloud run out of his body, he terrified the ſtanders by beholding and looking vpon him. The male Tiger being thus killed, they followed the footſteps into the Mountaines where the female was lodged, and there in her abſence tooke away two of her young ones, yet afterwards changing their minds, carried them backe againe, putting vpon them two brazen chollers and chaines, and making them faſt in the ſame den, that ſo when they had ſucked till they were greater, they might bee with pleaſure and ſafety conuaied into Spain. At laſt when the time appointed was come that they ſhould be taken forth to be ſent away, the people went to the den, wherein they found neither young nor olde, but their chollers faſtened in the ſame place that they had left them, whereby it was conceiued that the enuious mother had killed and torne her young ones in pieces, rather then they ſhould fall into the handes of the hunters; ſo that this beaſtly loue of hers, ended in horrible cruelty, and for this occaſion is it that *Mædea* thus ſpeaketh in *Ouid*;

Hoc ego ſi patiar tum me de Tigride natam,
Tum ferrum & ſcopulos geſtare in corde videbor.

And for this cauſe it was fained, not without ſingular wit by the Poets, that ſuch perſons as ſatiſfie the fulneſſe of their wrath in extremity of reuenge, are transformed into Tygers. The ſame Poet compareth the wrath of *Perſeus* ſtanding betwixt two aduantages vnto a Tiger, betwixt two preies or heards of cattell, being in doubt whether of them to deuoure, in this manner;

Tigris vt auditis diuerſa valle duorum,
Extimulata famæ mugitibus armentorum,
Neſcit vtro potius ruat, & ruere ardet vtroq́;
Sic dubius Perſeus dextra leuaue feratur.

In ancient time theſe Tigers were dedicated to *Bacchus*, as all ſpotted beaſtes were, and that the ſaid Tygers did draw his Charriot whileſt he did hold the raines; therefore *Ouid* ſaith thus;

Bacchus in curru quem ſummum texerat vuis,
Tigribus adiunctis aurea lora dabat.

And *Horace* in this manner;

Hac te merentem Bacchi pater tuæ,
Vexere Tigres in docili iugum collo trahentes.

Tigers, notwithſtanding their great minds and vntamable wildneſſe haue been taken, and brought in publike ſpectacle by men, and the firſt of all that euer brought them to Rome was *Auguſtus*, when *Quintus Tubero*, and *Fabius Maximus* were Conſuls, at the dedication of the *Theater* of *Marcellus*; the which Tigers were ſent vnto him out of India, for preſentes (as *Dion* writeth.) Afterwards *Claudius* preſented foure to the people; and laſtly *Heleogabalus* cauſed his chariots to be drawne with Tigers, whereunto *Martiall* alleuded when he ſaide;

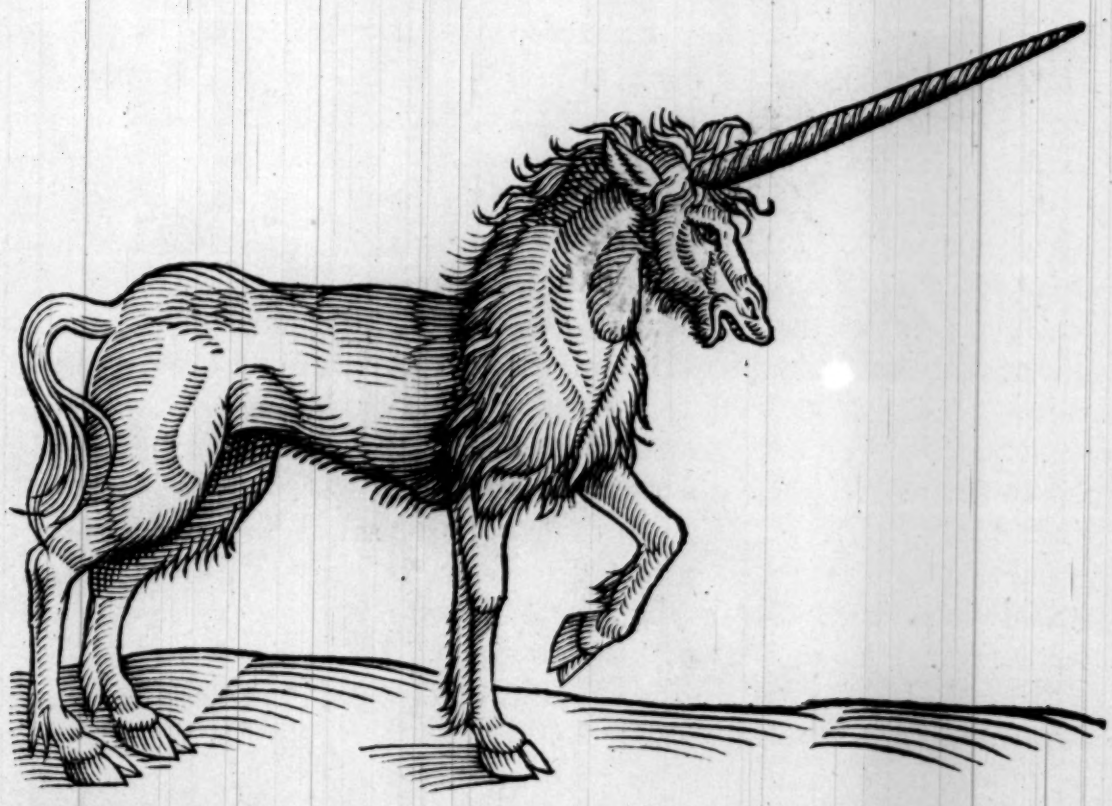
Picto quod iuga delicata collo,
Pardus ſuſtinet improbeq́; Tigris,
Indulgent patientiam flagello.

Ledeſma

Ledesma of whom we spake before affirmeth, that he did eate of the Tigers flesh that was taken in the ditch in the Island *Dariene*, and that the flesh thereof was nothing inferior to the flesh of an Oxe, but the *Indeans* are forbidden by the lawes of their Countrey, to eat any part of the Tigers flesh, except the haunches. And thus I will conclude this story of the Tiger, with the Epigram that *Martiall* made of a Tiger, deuouring of a Lyon. Eating of Tigers.

Lambere securi dextram & consueta magistri,
Tigris ab Hyrcano gloria rara iugo.
Sæna ferum rabido lacerauit dente Leonem
Res noua non vllis cognita temporibus.
Ansa est tale nihil syluis dum vixit in altis.
Post quam inter nos est, plus feritatis habet.

OF THE VNICORNE.



WE are now come to the history of a beast, whereof diuers people in euery age of the worlde haue made great question, because of the rare Vertues thereof; therefore it behoueth vs to vse some dilligence in comparing togither the seuerall testimonies that are spoken of this beast, for the better satisfaction of such as are now aliue, and clearing of the point for them that shall be borne hereafter, whether there bee a Vnicorne; for that is the maine question to be resolued.

Now the vertues of the horne, of which we will make a particular discourse by it selfe, haue bin the occasion of this question, and that which doeth giue the most euident testimony vnto all men that haue euer seene it or vsed it, hath bred all the contention; and if there had not bin disclosed in it any extraordinary powers and vertues, we should as easily beleeue that there was a Vnicorne in the worlde, as we do beleeue there is an Elephant although not bred in Europe. To begin therefore with this discourse, by the Vnicorne wee doe vnderstand a peculiar beast, which hath naturally but one horne, and that a very rich one, that groweth out of the middle of the foreheade, for wee haue shewed in other parts of the history, that there are diuers beasts, that haue but one horne, and namely some Oxen in *India* haue but one horne, and some haue three, and whole hooues. Likewise the Buls of *Aonia*, are saide to haue whole hooues and one horne, growing out of the middle of their foreheads. Many beasts with hornes, improperly called Vnicornes.

Solinus.
Aelianus.
Oppianus.

Likewiſe in the Citty *Zeila* of *Ethiopia*, there are Kine of a purple colour, as *Ludouicus Romanus* writeth, which haue but one horne growing out of their heads, and that turneth vp towards their backes. *Cæſar* was of opinion that the Elke hadde but one horne, but we haue ſhewed the contrary. It is ſaid that *Pericles* had a ram with one horn, but that was bred by way of prodegy, and not naturally. *Simeon Sethi* writeth, that the Muskcat hath alſo one horne growing out of the forehead, but we haue ſhewed already that no man is of that opinion beſide himſelfe. *Aelianus* writeth, that there be Birds in *Ethiopia* hauing one horn on their foreheads, and therefore are cald *Vnicornus*: and *Albertus* ſaith, there is a fiſh cald *Monoceros*, and hath alſo one horne. Now our diſcourſe of the Vnicorne is of none of theſe beaſts, for there is not any vertue attributed to their hornes, and therefore the vulgar ſort of infidell people which ſcarcely beleeue any hearbe but ſuch as they ſee in their owne Gardens, or any beaſt but ſuch as is in their own flocks, or any knowledge but ſuch as is bred in their owne braines, or any birds which are not hatched in their owne Neſts, haue neuer made queſtion of theſe, but of the true Vnicorne, whereof ther were more proofes in the world, becauſe of the nobleneſſe of his horn, they haue euer bin in doubt: by which diſtraction, it appeareth vnto me that there is ſome ſecret enemy in the inward degenerate nature of man, which continually blindeth the eies of God his people, from beholding and beleeuing the greatneſſe of God his workes.

Whether there be any Vnicornes in the World.

But to the purpoſe that there is ſuch a beaſt, the Scripture it ſelfe witneſſeth, for *Dauid* thus ſpeaketh in the 92. Pſalme: *Et erigetur cornu meum tanquam Monocerotis*. That is, my horne ſhall bee lifted vp like the horne of a Vnicorne; whereupon all Diuines that euer wrote haue not onely collected that there is a Vnicorne, but alſo affirme the ſimilitude to be betwixt the kingdome of *Dauid* and the horne of the Vnicorne, that as the horne of the Vnicorne is wholeſome to all beaſts and creatures, ſo ſhould the kingdome of *Dauid* be in the generation of Chriſt; And do we think that Dauid would compare the vertue of his kingdom, & the powerful redemption of the world vnto a thing that is not, or is vncertain and fantaſtical, God forbid that euer any wiſe man ſhould ſo diſpight the holy ghoſt. For this cauſe alſo we read in *Suidas*, that good men which worſhip God and follow his lawes, are compared to Vnicornes, whoſe greater parts as their whole bodies are vnprofitable and vntamable, yet their horne maketh them excellent: ſo in good men, although their fleſhly partes be good for nothing, and fall downe to the earth, yet their grace and piety exalteth their ſoules to the beauens.

We haue ſhewed already in the ſtory of the Rhinocerot, that *Reem* in Hæbrew ſignifieth a Vnicorne, although *Munſter* be of another opinion, yet the Septuagints in the tranſlation of Deut. 33. do tranſlate it a Vnicorn, for the Rhinocerot hath not one horne, but two. *Rabbi Solamon*, *Dauid Kimhi*, and *Saadius* do alwaies take *Reem* & *Karas* for a Vnicorn, and they deriue *Reem* from *Rom*, which ſignifieth *Altitudinem* height, becauſe the Horn of the Vnicorne is lifted vpon high. Hereunto the Arabians agree which call it *Barkeron*, and the Perſians *Bark*. The Chaldeans *Remana*. In the 39 of *Iob*, the Lord ſpeaketh in this maner to Iob: *Numquid acquieſſet Monoceros vt ſeruiat tibi, aut vt moretur iuxta præſepia tua? Numquid ligabis Monocerotem funę ſuo pro ſulco faciendo, aut complanabit glenas vallium poſt te.* That is to ſay, will the Vnicorne reſt and ſerue thee, or tarry beſide thy cratches? canſt thou bind the Vnicorn with a halter to thy plough to make furrows, or will he make plaine the clots of the vallies? Likewiſe in the prophecy of Eſay the 34. chap. and in many other places of Scripture, whereby God himſelfe muſt needs be traduced, if there be no Vnicorne in the world.

he hebrew mes in pt. proue Vnicornes

Beſides the Arabians, as *And. Bellun.* writeth, call this beaſt *Alcherceden*, and ſay that it hath one horne in the forehead which is good againſt poyſons. The Grætians call it *Monokeros*, from whence *Pliny* and all the ancient *Grammarians* doe call it *Monoceros*, yet the deuines both elder and later do name it by a more learned proper Latin word *Vnicornis*. The Italians *Alicorno*, *Vnicorno*, *Liocorno*, *Leocorno*, the French *Licorne*, the Spaniards *Vnicornio*, the Germans *Einhorne*, and the Illirians *Gedworozecz*: And thus much for the name. All our *Eropean* Authors which write of beaſtes, do make of the Vnicorne diuers kindes, eſpecially *Pliny*, *Ludouicus Romanus*, *Paulus Venetus*, *Nicholaus Venetus*, *Aeneas Syluius*, *Albertus Magnus*, out of whoſe words we muſt gather the beſt deſcription that we

The kinds of Vnicornes

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can of the Vnicorne. The *Arcean* Indians (ſaith Pliny) do hunt a certaine wild beaſt which is very curſt vntamable, hauing one horne, which in the head reſembleth a Hart, in the feet an Elephant, in the taile a Bore, and in the reſidue of the body a Horſe: the horne he ſaith, is about two cubits long, and the voice like the lowing of of an Oxe, ſomewhat more ſhrill, and they deny that this beaſt is ever taken aliue. *Aelianus* writeth herof in this manner, there are (ſaith he) certaine Mountaines in the middeſt of India, vnto the which the paſſage is very difficult, where are abundance of wild beaſts, & among other Vnicornes, which the Indians call *Cartazonons*, who in their ripe age are as big as a Horſſe, and their mane and haires are yellow, excelling in the celerity of their feet and bodies, hauing feet clouen like an Elephants, the taile of a Boare, and one blacke horne growing out betwixt their eie-browes, not ſmooth, but rough all ouer with wrinckles, and the ſame groweth to a moſt ſharp point, theſe thinges (ſaith *Aelianus*,) by comparing of whoſe wordes with Pliny, it is apparant they deſcribe in theſe words but one and the ſame beaſt, and ſo alſo doth *Phyles*; whet by I gather, that it is no other beaſt then the wilde Aſſe, or at the leaſt the wilde Aſſe commeth neareſt to the Vnicorne of all others; for they agree in theſe thinges, firſt, in that both of them haue one horn in the middle of the forehead, ſecondly, in that both of them are bred in India, thirdly, in that they are both about the bigneſſe of a Horſſe, fourthly in their celerity and ſolitary life, fiftly and laſtly in their exceeding ſtrength and vntamable natures; but herein they differ both in their feet and colours, for the feet of the wilde Aſſes are whole and not clouen like the Vnicornes, and their colour white in their body, and purple on their head; and *Aelianus* ſaith, that the horne alſo differeth in colour from the Vnicornes, for the middle of it is onely blacke, the roote of it white, and the top of it purple, which *Bellonius* doth interpret, that the ſuperficies or vpperface of the Horne is all purple, the inner parte white, and the inward part or middle blacke; but of this Indian wilde Aſſe we haue ſpoken already, and therefore I will adde nothing in this place but the words of *Philoſtratus* in the life of *Apolonius*, who writeth in this manner.

Countries of Vnicorns.

There are many wilde Aſſes which are taken in the Fens, neare the riuer *Hiphaſis*, in whoſe forehead there is one horne, wherewith they fight like Buls, and the Indians of that horne make pots, affirming that whoſoeuer drinketh in one of thoſe pots, ſhall neuer take diſeaſe that day, and if they bee wounded ſhall feele no paine, or ſafely paſſe through the fire without burning, nor yet be poyſoned in their drinke, and therefore ſuch cuppes are only in the poſſeſſion of their Kings, neither is it lawfull for any man except the King, to hunt that beaſt, and therefore they ſay that *Appollonius* looked vpon one of theſe beaſtes, and conſidered his nature with ſingular admiration.

Now there was one *Damis* in his company, who asked him whether he did beleeue that the vulgar report of the Vnicorns hornes were true or no, *Appollonius* made him this aunſwer: *Ad hibeo ſi huius regionis immortalem regem eſſe intellexero, qui enim mihi aut alteri cui quam poculum ita ſalubre poteſt dare, nónne veri ſimile eſt ipſum quotidie illo vti, & ex eo cornu frequenter vel ad crapulam vſq; bibere, nemo enim vt puto illum caluminiabitur qui in tali poculo etiam inebrietur.* That is to ſay, I would beleeue that report if I found in this country a king that were immortall and could neuer dye, for if a man would giue me ſuch a cup or any other man, do not you thinke that I would beleeue he drunke in the ſame cup? and who would blame a man if he drunke in ſuch a cup till he were drunk, for it were lawful to vſe that horne vnto ſurfetting, whereby we may gather the mind of that wiſe man concerning the Aſſes horn, and the Vnicorns; namely, that they may giue one ſome eaſe againſt accidentall diſeaſes, although they cannot prolong a mans life the ſpace of one day: theſe things ſaid he. There be beaſtes (ſaith *Ariſtotle*) as the Oryx and Indian Aſſe, which are armed vvith one horne, and the clouen footed Orix is no other then the vvhole footed Aſſe, for in the middle of their forehead they haue one horn, by which both ſides of their head are armed, *Cum mediũ pariter comune vtriq; extremo ſit.* Becauſe the middle is equally diſtant from both the extreames, and the hoofe of this beaſt may wel be ſaid to be clouen and whole, becauſe the horne is of the ſubſtance of the hoofe, and the hoofe of the ſubſtance of the Horne, and therefore the horne is vvhole, and the Hoofe clouen; for the cleauing either of the horne or of the hoofe commeth through the defect of nature,

and therefore God hath giuen to Horſſes and Aſſes whole hooues, becauſe there is greateſt vſe of their Legges, but vnto *Vnicornes* a whole and entire Horne, that as the eaſe of men is procured by the helpes of Horſſes, ſo the health of them is procured by the horne of the *Vnicorne*: Theſe things (ſaith *Ariſtotle*,) And *Strabo* alſo writeth, that there are Horſes in *India*, which haue Harts heades, with one horne, of which horne their Princes make Cups, out of which they drinke their drinke againſt poyſon, and therefore by this which hath beene ſayd it appeareth vnto me, that either the Indian Aſſe is a *Vnicorne*, or differeth from it only in colour; and the obiection of the hooues is aunſwered by *Ariſtotle*. Vnto this diſcourſe I will adde the trauailes of *Ludouicus* Roman, wherein he ſaw two *Vnicornes* at *Mecha* in *Arabia*, where *Mauhomets* Temple and Sepulcher is. There are preſerued (ſaith he) within the walles and Cloyſters of that Temple two *Vnicornes*, which by way of miracle they bring forth to the people, and truely not without cauſe for the ſight is worthy of admiration.

The vſe of a Vnicornes horne.

Now their deſcription is on this ſort: one of them and the elder was about the ſtature of a Colt of two yeares and a halfe olde, hauing a horne growing out of his forehead of two cubits length, and the other was much leſſe, for it was but a year old, and like a Colt of that age, whoſe Horne was ſome foure ſpans long, or there abouts. The colour of them was like a Weaſeled-coloured-horſe, the head like the head of a Hart, the neck not long, and the mane growing all on one ſide.

The Legges ſlender and leane, like the Legges of a Hinde, the hooues of the forefeete were clouen like a Goates feete, and the hinder Legges are all hairy and ſhaggy with the outſide; the Beaſtes although they were wilde, yet by Art or ſuperſtition, they ſeemed to be tempered with no great wildneſſe, and it was ſaide that the King of *Ethiopia*, did ſend them to the *Sultan* of *Mecha*, with whom he is conſtrained, to obſerue perpetuall amity. Now theſe Vnicornes are of another kinde then the Vnicornes of *Pliny* and *Aelianus*, becauſe their Vnicorn hath a whole Hoofe, and this clouen, but this obiection was anſwered before: and although *Pliny* & *Ariſtotle* do acknowledge no other Vnicorne then the *Orix*, whoſe Horne is blacke, as hard as Iron, and ſharp at the point, yet it is cleare that there is another Vnicorne beſides that.

Now *Paulus Venetus* ſaith, that in the kingdome of *Baſman*, which is ſubiect to the great *Cham*, that there are Vnicornes ſomewhat leſſer then Elephants, hauing haire like Oxen, heads like Boares, feet like Elephantes, one Horne in the middle of their foreheads, and a ſharp thorny tongue, wherewith they deſtroy both man and Beaſt, and beſides he addeth, that they muddle in the durt like Swine. Now if it were not for the Horne in the middle of the forehead, I would take this Beaſt for a Rhinocerot, but becauſe the Horn of the Rhinocerot groweth out of the Noſe, I deeme this to be a ſecond kinde of Vnicorne, for there is no man that ſhall read this ſtory, but will thinke that the learned Authour had reaſon to diſcerne betwixt the eies and the forehead, and therefore there can be no exception taken to my obſeruation.

Nicolaus Venetus an Earle ſaith, that in *Maſinum* or *Serica*, that is, the Mountaines betwixt India and *Cathay*, (as *Aeneas Syluius* writeth) there is a certain Beaſt hauing a Svvines head, an Oxes taile, the body of an Elephant (vvhom it doth not onely equall in ſtature, but alſo it liueth in continuall variance vvith them) and one horne in the forehead: novv this if the Reader ſhall thinke it different from the former, I doe make the third kinde of a Vnicorn, and I truſt there is no Wiſe-man that wil be offended at it: for as we haue ſhewed already in many ſtories, that ſundry Beaſtes haue not onely their diuiſions, but ſubdeuiſions, into ſubalternal kinds, as many Dogges, many Deere, many Horſſes, many Mice, many Panthers, and ſuch like, why ſhould there not alſo bee many Vnicorns. And if the Reader be not pleaſed vvith this, let him either ſhew me better reaſon, (which I know hee ſhall neuer be able to do) or elſe beſide leaſt the vttering of his diſlike, bewray enuy and ignorance.

Other diſcourſes of the horne.

Novv although the parts of the Vnicorne be in ſome meaſure deſcribed, and alſo their Countrys, namely, *India* and *Ethiopia*, yet for as much as al is not ſaid as may be ſaid, I will adde the reſidue in this place: And firſt of al there are two kingdomes, in India one called *Niem*, and the other *Lamber* or *Lambri*; both theſe are ſtored vvith Vnicornes:

And

And *Aloiſius Cadamuſtus* in his fifty Chapter of his booke of nauigation, writeth that there is a certaine region of the new found world, wherein are found liue Vnicornes; and toward the Eaſt, and South, vnder the Equinoctiall there is a liuing creature (with one horne which is crooked, and not great) hauing the head of a Dragon, and a beard vpon his chin, his necke long, and ſtretched out like a Serpents, the reſidue of his body like to a Harts, ſauing that his feete, colour, and mouth are like a Lyons: and this alſo (if not a fable or rather a monſter) may be a fourth kinde of Vnicorne; And concerning the hornes of Vnicornes, now we muſt performe our promiſe, which is to relate the true hiſtorie of them, as it is found in the beſt writers. This therefore growing out of the forehead betwixt the eye lids is neither light nor hollow, nor yet ſmooth like other hornes, but hard as Iron (rough as any file) reuolued into many plights, ſharper than any darte, ſtraight and not crooked, and euery where blacke except at the point. *Pbules.*

There are two of theſe at *Venice* in the Treaſurie of S. *Markes* Church, as *Braſauolus* writeth, one at *Argentarat*, which is wreathed about with diuers ſphires. There are alſo two in the Treaſurie of the King of *Polonia*, all of them as long as a man in his ſtature. In the yeate 1520. there was found the horne of a *Vnicorne* in the riuer *Arrula*, neare *Bruga* in *Heluetia*, the vpper face or out-ſide whereof was a darke yellow, it was two cubites in length, but had vpon it no plights or wreathing verſuus. It was very odoriferous (eſpecially when any part of it was ſet one fire) ſo that it ſmelled like muske: as ſoone as it was found, it was carried to a Nunnery called *Campus regius*, but afterwardes by the Gouernor of *Heluetia* it was recouered backe againe, becauſe it was found within his teritorie. Now the vertues of this horne are already recited before, and yet I will for the better iuſtifiyng of that which I haue ſaid concerning the Vnicornes horne, adde the teſtimony of our learned men which did write thereof to *Geſner*, whoſe letters according as I find them recorded in his worke, ſo I haue here inſerted and tranſlated word for word. And firſt of all the anſwere of *Nicholas Gerbelius* vnto his Epiſtle, concerning the Vnicornes horne at *Argentoratum*, is this which followeth, for, ſaith he, The horne which thoſe Noble men haue in the ſecrets of the great Temple, I haue often ſeene and handled with my hands; It is of the length of a tall man, if ſo be that you ſhall thereunto adde the point thereof: for there was a certaine euill diſpoſed perſon among eſt them, who had learned (I know not of whom) that the point or top of the ſame horne would be a preſent remedy both againſt all poyſon, and alſo againſt the plague or peſtilence: Wherefore that ſacrilegious theefe, plucked off the higher part or top from the reſidue, being in length three or foure fingers.

For which wicked offence, both he himſelfe was caſt out of that company, and not any euer afterwards of that family might be receaued into this ſociety by an ordinance grauely and maturely ratified. This pulling off of the top brought a notable deformitie to that moſt ſplendant gift. The whole horne from that part which ſticketh to the forehead of this beaſt, euen vnto the top of the horne is altogether firme or ſolide, not gaping with chops, chinks or creuiſes, with a litle greater thicknes then a tile is vſually amongſt vs. For I haue often times comprehended almoſt the whole horne in my right hand. From the roote vnto the point it is euen as wax candles are rowled together moſt elegantly ſeuered and raiſed vp in little lines.

The waight of this horne is of ſo great a maſſineſſe, that a man would hardly beleeue it, and it hath beene often wondred at, that a beaſt of ſo little a ſtature could beare ſo heauy and weighty a burden. I could neuer ſmell any ſweetneſſe at all therein. The colour thereof is like vnto old yuory, in the midſt betwixt white and yellow. But you ſhall neuer haue a better patterne of this, then where it is ſold in litle peeces or fragments by the oilemen. For the colour of our horne is life vnto them. But by whom this was giuen vnto that ſame temple I am altogether ignorant.

Gerbellius
A ſecond hiſtory of a Vnicorns horn

Another certaine friend of mine, being a man worthy to be beleeued, declared vnto me, that he ſaw at *Paris* with the Chancellor, being Lord of *Pratus*, a peece of a Vnicorns horne, to the quantity of a cubit, wreathed in tops or ſpires, about the thickeneſſe of an indifferent ſtaffe (the compaſſe therof extending to the quantity of ſix fingers) being within and without of a muddy colour, with a ſolide ſubſtance, the fragments whereof would boile

boile in the Wine although they were neuer burned, hauing very little or no ſmell at all therein.

When *Ioannes Ferrerius* of *Piemont* had read theſe thinges, he wrote vnto me, that in the Temple of *Dennis*, neare vnto *Paris*, that there was a Vnicornes horne ſix foot long, wherin all thoſe things which are written by *Gerbelius* in our chronicles were verified, both the weight and the colour: but that in bigneſſe it exceeded the horne at the City of *Argentorate*, being alſo holow almoſt a foot from that part which ſticketh vnto the forehead of the Beaſt, this he ſaw himſelfe in the Temple of S. *Dennis*, and handled the horne with his handes as long as he would. I heare that in the former yeare (which was from the yeare of our Lord 1553. when *Vercella* was ouerthrown by the French, there was broght from that treaſure vnto the King of France, a very great Vnicorns horne, the price wherof was valued at fourſcore thouſand Duckets. *Paulus Poæius*, deſcribeth an Vnicorne in this manner; That he is a beaſt, in ſhape much like a young Horſe, of a duſty colour, with a maned necke, a hayry beard, and a forehead armed with a horne of the quantity of two cubits, being ſeperated with pale tops or ſpires, which is reported by the ſmoothnes and yuorie whiteneſſe thereof, to haue the wonderfull power of diſſoluing and ſpeedy expelling of all venome or poiſon whatſoeuer.

A third Hyſtory of a Vnicornes horne.

Another deſcription of the Vnicorn.

For his horne being put into the water, driueth away the poiſon, that hee may drinke without harme, if any venomous beaſt ſhall drinke therein before him. This cannot be taken from the Beaſt being aliue, foraſmuch as he canot poſsible be taken by any deceit: yet it is vſually ſeene that the horne is found in the deſarts, as it happeneth in Harts, who caſt off their olde horne thorough the inconueniences of old age, which they leaue vnto the Hunters, Nature renewing an other vnto them.

The horne of this beaſt being put vpon the Table of Kinges, and ſet amongſt their iunkets and bankets, doeth bewray the venome if there be any ſuche therein, by a certaine ſweat which commeth ouer it. Concerning theſe hornes, there were two ſeene, which were two cubits in length, of the thickneſſe of a mans Arme, the firſt at *Venice*, which the Senate afterwards ſent for a gift vnto *Solyman* the Turkiſh Emperor: the other being almoſt of the ſame quantity, and placed in a Syluer piller, with a ſhorte or cutted point, which *Clement* the Pope or Biſhop of *Rome*, being come vnto *Marſſels*, broght vnto *Fræis* the King for an excellent gift. Furthermore concerning the vertue of ſuch a gifte, I will not ſpeake more of this beaſt, then that which diuulged fame doeth perſwade the beleeuers.

Petrus Bellonius writeth, that he knewe the tooth of ſome certaine Beaſt in time paſt, ſold for the horne of a Vnicorne, (what beaſt may be ſignified by this ſpeech I know not, neither any of the French men which do liue amongſt vs) and ſo a ſmal peece of the ſame being adulterated ſold ſometimes for 300. Duckets. But if the horne ſhalbe true and not counterfait, it doth notwithſtanding ſeeme to be of that creature which the Auncientes called by the name of an Vnicorne, eſpecially *Aelianus*, who only aſcribeth to the ſame this wonderfull force againſt poyſon and moſt grieuous diſeaſes, for he maketh not this horne white as ours doth ſeeme, but outwardly red, inwardly white, and in the middeſt or ſecretteſt part only blacke.

Of adulterated Vnicorns horns.

But it cannot bee denied, that this our Vnicornes horne was taken from ſome liuing wilde Beaſt. For their are found in Europe to the number of twenty of theſe hornes pure, and ſo many broken; two of the which are ſhowne in the treaſury of Saint *Markes* church at *Venice* (I heard that the other was of late ſent vnto the Emperor of the Turkes for a gift by the *Venetians*) both of them about the length of ſix cubits: the one part which is loweſt being thicker, and the other thinner, that which is thicker, exceedeth not the thickneſſe of three inches iuſt, which is alſo attributed vnto the horne of the Indian Aſſe, but the other notes of the ſame are wanting.

I doe alſo know, that which the King of England poſſeſſeth to be wreathed in ſpires, euen as that is accounted in the Church of S. *Dennis*, then which they ſuppoſe none greater in the world, and I neuer ſaw any thing in any creatures more worthy praiſe then this horn. The ſubſtance is made by nature, not Art, wherin al the marks are found which the true horne requireth. And forſomuch as it is ſomewhat hollowe (about the meaſure of a foot which goeth out of the head, & the bone growing from the ſame is comprehended)

I coniecture that it neuer falleth, as neither the hornes of a Muskcat, a wilde Goat, and an Ibex do: but the hornes of these beasts do yearely fall off, namely, the Bucke, the Hart, Field-goat, and Camelopardall. It is of so great a length, that the tallest man can scarsely touch the top thereof, for it doth fully equal seuen great feet. It weigheth thirteen pounds with their assize, being only weighed by the gesse of the hande, it seemeth much heauier. The figure doth plainely signifie a wax candle, (being folded and wreathed within it selfe) beeing farre more thicker from one part, and making it selfe by little and little lesse towards the point, the thickest part thereof cannot be shut within ones hand, it is the compasse of fiue fingers, by the circumference, if it bee measured with a thred, it is three fingers and a span.

That part, which is next vnto the heade hath no sharpenesse, the other are of a polished smoothnes. The splents of the spire are smooth and not deep, being for the most part like vnto the wreathing turnings of Snailes, or the reuolutions or windings of Wood-bine about any wood. But they procced from the right hande toward the left, from the beginning of the horne, euen vnto the very ende. The colour is not altogether white, being a long time somewhat obscured. But by the weight it is an easie thinge to coniecture, that this beast which can beare so great burden in his head, in the quantity of his body can bee little lesse then a great Oxe.

There are found oftentimes in *Polonia* certaine hornes which some men gesse to be of the Vnicorns, by a doubble Argument. First, because they are found seuerall, neuer by twaines which as yet is heard, although sometimes they may be found with the scull and bones of the rest of the body: furthermore because their strength or vertue is approued against great and most grieuous diseases: concerning which thing *Antonius Schnebergerus* a Phisitian of great learning amongst the *Sarmatians*, and an excellent obseruer of nature, writ vnto me some fiue yeare past, to see some of these hornes, hauing sent them by the labour of my very good friend *Ioachinnus Rhaticus*, a most excellent phisitian in *Sarmatia*, and incomparable in the mathematick Artes in this age. Of the Vnicornes horns found in Polonia.

The first of these hornes (saith hee) I sawe being of the length of my sadome, with a duskishe or darkish colour: the point thereof being exceeding sharpe and smooth. The compasse about the root of the horne did exceed six spans. The outside was plaine, with no turnings of spires: the substance easie to be crummed, the figure crooked, the colour exceeding white within, which if it be drunk in wine, doth draw ouer it selfe a dark colour. Eight such diuisions were ioyned to the same, as you shall see in the greater part which I send, but that part is not of the horn, but either the entrance of the pallat, or some other things as I coniecture.

This horne was found vnder the earth, (not deeper then a foote, in a solitary and high place, as betweene two hils, through which a riuer runneth,) by Countrimen that were digging to lay the foundation of a house. But the horne was smitten with an Axe, and seuered into very smal peeces: but that Noble and excelent man *Ioannes Frikasz* (in whose field the horne was founde, being distaunt from *Cracouia* two miles) by all diligence he could, least that the small peeces should be cast abroad, tooke deliberate heed, that they should be taken out of the earth. From the roote to the top it was all round and smooth, but touching it with ones toongue, it cleaueth fast vnto it, the tooth was as big as a man could gripe in his hand, being in the vpper or outward part bony or hollow within, white in the middle, and toward the end somewhat reddish.

But there was found all the beast, as by the greatnesse of his bones might easily be perceived, being bigger in quantity then a horse. It is most certaine that it was a Foure-footed-beast, by the bones of the shoulders, thighes and ribs. But if this Horne were the tooth of an Elephant, as some doe suppose, you would maruaile why two (which I haue heard) were neuer found together. But the teeth or rather hornes of Elephants are neither so crooked that they might come almost to halfe a circle as they did. The strength of this horne a penny weight thereof being put in wine or water of Borrage, healeth old Feuers, as also Tertian or quarterne Agues of three yeares continuance, and cureth many diseases in mens bodies, as asswaging the paine of the belly, and making of those to vomit, who can by no meanes ease their stomackes. Hitherto shal suffice to haue spoken concer-

concerning one of thoſe foure hornes which I ſaw. The other was like vnto this, but leſſe pure; for the colour was outwardly moſt blacke, inwardly moſt white, being found in the Riuer. The third, and fourth moſt hard, ſo that a man would thinke it were by the touching thereof ſtone or iron, being ſolide euen vnto the point, for I haue not ſeene them wholly, but the part of one, to the length of a cubit; of the other, to the length of halfe a cubit with a darke colour, being almoſt of the ſame thickneſſe as the two former: But for as much as the two former haue no riftes or chinkes in them, theſe haue by their longitude, being like hearbs bending or wreathing in their ſtalkes.

There was another found in a certaine field, ſo much appearing out of the earth, that the rude or country ſort did thinke it to be ſome pile or ſtake. Many alſo are cured and freed from ſhaking feauers by the medicinall force of theſe, the cauſe whereof I ſuppoſe to be this, becauſe the former are ſofter, for as much as one of them will lye in the Water for ſo long a time, but the other vnder the earth being ſcarce well hid. I afterwardes ſaw a fift like vnto the firſt, none of them being ſtraight or direct vppe, but alſo crooked ſome almoſt vnto a halfe a circle: Hitherto *Schnebergerus*, who alſo addeth this. That there are more of theſe to be found in *Polonia*, and therefore for the moſt part to bee contemned.

There are moreouer found in *Heluetia* ſome of theſe hornes: one in the riuer *Arula* againſt the Towne of *Bruga*, the other in the laſt yeare, in the riuer of *Birſa*, but it was broken, euen as the third with that famous Earle of the *Cymbrians*, *William Warner* in a tower neare vnto the Citty *Rottauit*, who gaue vnto *Geſner* a good peece thereof, who found another peece as he was a fiſhing at *Birſa* in the riuer. And it is no great maruaile that they are found there, where through length of time they are broken into ſmall pieces, and carried by the force of the waters into diuers places.

But it is moſt diligently to be obſerued, whether they are found in the earth, as alſo to be knowne whether that great horne be of this beaſt, which hangs alone in the great temple at *Argentaur*, by the piller, for it hath hanged there many yeares before, as now it appeareth, for that doth plainely ſeeme the ſame magnitude, thickneſſe, and figure which *Schnebergerus* hath deſcribed in his own horne that we haue allowed before for wild oxen. The ancients haue attributed ſinguler hornes to the Vnicorne, whom ſome haue cald by other names as it is ſaid: and furthermore to the Orix (a wilde beaſt vnknowne in our age except I be deceiued) which *Ariſtotle* and *Pliny* call a Vnicorne, *Aelianus* a *Quadricorne*. *Oppianus* doth not expreſſe it, but he ſeemeth to make it a two horned beaſt. *Simeon Sethi* doth alſo write that the Musk-cat or Goat which bringeth forth Muske, hath one horne. Certaine later writers (as *Scaliger* reporteth) ſay, that there is a certaine Oxe in *Ethiopia* which hath one Horne comming out in the middeſt of his forehead, greater then the length of a foot, bending vpwardes, the point being wreathed ouerthwart, and they haue red haire, whereby we gather that the horne of all Vnicornes is not pure. But the reaſon why theſe hornes are more found in *Polonia* then in any other place, I cannot well gheſſe, whether from thence we ſhall ſuſpect them to be of certaine *Vries*, which at this day abide in the woods of *Sarmatia*; in times paſt, there were many more, which haue liued both in greater and larger woods, neither were they killed with ſo often Hunting: ſome whereof it is moſt like haue come to great age, as appeareth by their great & ſtately hornes, which things we leaue to be conſidered of others. I ſuppoſe that the Apothecaries neuer haue the true horne of a Vnicorne, but that ſome doe ſell a kinde of falſe adulterated Horne, other the fragments of this great and vnknowne Horne, of which we haue ſpoken, and not onely of the horne, but alſo of the bones of the head; ſome of which are ſo affected by longanimity of time, that you may take a threefold ſubſtance in them, although it be broken by a certain diſtance, one being for the moſt part whitiſh and pale, the other whiter and ſofter, the third ſtony and moſt white.

I heare that in the new Ilands there was a Horne bought in the name of a Vnicornes horne, being much praiſed for expelling of poyſon: which what it is I haue not as yet examined, but it is to bee inquired, whether it bee a Rhynocerots or not, for both the auncient and late Writers doe mingle this with the Vnicorne. I doe verily conieƈture that the ſame ſtrength is pertinent to both the Hornes.

And

And thus much ſhall ſuffice concerning the true Vnicornes horne, and the Vertues ariſing there from. In this place now we will proceed to the reſidue of the hiſtory, reſeruing other vſes of this horne to the proper medicines.

The naturall properties of Vnicornes

Theſe Beaſts are very ſwift, and their legges haue no Articles. They keep for the moſt part in the deſarts, and liue ſolitary in the the tops of the Mountaines. There was nothing more horible thē the voice or braying of it, for the voice is ſtraind aboue meaſure. It fighteth both with the mouth and with the heeles, with the mouth biting like a Lyon, and with the heeles kicking like a Horſe. It is a beaſt of an vntamable nature, and therefore the Lord himſelfe in *Iob* ſaith that he cannot bee tyed with any halter, nor yet accuſtomed to any cratch or ſtable. Hee feareth not Iron or any yron Inſtrument, (as *Iſidorus* writeth) and that which is moſt ſtrange of all other, it fighteth with his owne kinde, yea euen with the females vnto death, except when it burneth in luſt for procreation; but vnto ſtraunger-Beaſts, with whome he hath no affinity in nature, he is more ſotiable and familiar, delighting in their company when they come willing vnto him, neuer riſing againſt them, but proud of their dependence and retinue, keepeth with them all quarters of league & truce, but with his female, when once his fleſh is tickled with luſt, he groweth tame, gregall and louing, and ſo continueth till ſhe is filled and great with young, and then returneth to his former hoſtility. He is an enemy to the Lyons, wherefore as ſoone as euer a Lyon ſeeth a Vnicorne, he runneth to a tree for ſuccor, that ſo when the Vnicorne maketh force at him, hee may not onely auoide his horne, but alſo deſtroy him; for the Vnicorne in the the ſwiftneſſe of his courſe runneth againſt the tree wherein his ſharpe horne ſticketh faſt, then when the Lyon ſeeth the Vnicorne faſtned by the horne without all danger, he fauleth vpon him and killeth him. Theſe things are reported by the king of *Aethiopia*, in an Hæbrew Epiſtle vnto the Biſhop of *Rome*.

Philes.
Aelianus.

The taking of Vnicornes

It is ſayd that Vnicorns aboue all other creatures, doe reuerence Virgines and young Maides, and that many times at the ſight of them they growe tame, and come and ſleepe beſide them, for there is in their nature a certaine ſauor, wherewithall the Vnicornes are allured and delighted: for which occaſion the Indian and *Ethiopian* hunters vſe this ſtratagem to take the beaſt. They take a goodly ſtrong and beautifull young man, whom they dreſſe in the apparrell of a woman, beſetting him with diuers odoriferous flowers and ſpices.

Albertus.
Abunnus.
Tzetzes.

The man ſo adorned, they ſet in the Mountaines or Woods where the Vnicorne hunteth, ſo as the wind may carrie the ſauor to the beaſt, and in the meane ſeaſon the other hunters hide themſelues: the Vnicorne deceaued with the outward ſhape of a woman and ſweete ſmells, commeth vnto the young man without feare, and ſo ſuffereth his head to bee couered and wrapped within his large ſleeues, neuer ſtirring but lying ſtill and aſleepe, as in his moſt acceptable repoſe. Then when the hunters by the ſigne of the young man perceaue him faſt and ſecure, they come vppon him, and by force cut off his horne and ſend him away aliue: but concerning this opinion wee haue no elder authoritie then *Tzetzes*, who did not liue aboue fiue hundred yeares agoe, and therefore I leaue the reader to to the freedome of his owne iudgment, to beleeue or refuſe this relation; neither was it fit that I ſhould omit it, ſeeing that all writers ſince the time of *Tzetzes*, doe moſt conſtantly beleeue it.

It is ſayd by *Aelianus* and *Albertus*, that except they bee taken before they bee two yeares old they will neuer bee tamed; and that the *Thraſians* doe yeerely take ſome of their Colts, and bring them to their King, which he keepeth for combat, & to fight with one another: for when they are old, they differ nothing at all from the moſt barberous, bloodie, and rauenous beaſts. Their fleſh is not good for meate, but is bitter and vnnouriſhable: And thus much ſhall ſuffice for the uaturall ſtorie of the Vnicorne, now followeth the medicinall.

The medicine ariſing from the Vnicorne.

Concerning the hornes of the Vnicorne, I haue ſufficiently already written, as the auntientes haue deliuered in their remedies: but in this place I will handle the remedies which

which late writers haue attributed thereunto, as alſo our owne obſeruations of the ſame. I remember that in times paſt, I ſaw a peece of this horn of the weight of nine inches with a certaine Merchant in the market, being blacke and plaine, and not wreathed in circles or turnings, but at that time I did not ſo much obſerue it. Now amongſt our Apothecaries I do not onely find ſmal or little fragments, out of which there yſſued (as they ſay) ſome certaine marrow, which are rounder, whiter, and ſofter.

But both the ſame colour, as alſo the ſubſtance being put too much, and eaten, if it be eaſily crummed, and not ſtuft as other hornes, doeth ſignifie the ſame not to be good or perfect, but counterfetted and corrupted: as perhaps the horne of ſome other beaſt brent in the fire, ſome certaine ſweet odors being thereunto added, and alſo imbrued in ſome delicious or aromaticall perfume; peraduenture alſo Bay by this means, firſt burned, and afterward quenched or put out with certaine ſweet ſmelling liquors. There is great care to be had, that it be taken new, and while it ſmelleth ſweete, not either aboliſhed by age, nor the vertue thereof deminiſhed by often or frequent cups. For rich men do vſually caſt little peeces of this horne in their drinking cups, either for the preuenting or curing of ſome certaine diſeaſe. There are alſo ſome which encloſe it in gold or ſiluer, and ſo caſt it in their drinke, as though the force thereof could remaine many yeares, notwithſtanding the continuall ſoking in wine.

But that which is ſo vſed and drunke in wine doth bring vpon it a certaine dark or obſcure colour, the whiteneſſe which before remained vppon the ſame being quite loſt, expelled, and vtterly aboliſhed. Moſt men for the remedies ariſing from the ſame, commaund to vſe the horne ſimply by it ſelfe: Others prefer the marrowe therein. It being caſt in wine doth boyle, which ſome men either through ignorance or deceipt, impute to be a ſigne of the true horne, when as contrarily any other hornes being brent, do in water or wine cauſe bubles to ariſe. There are ſome wicked perſons which do make a mingle mangle thereof, as I ſawe amongſt the *Venetians* (being as I heare ſay, compounded with lime and ſope) or peraduenture with earth or ſome ſtone: (which things are wont to make bubles ariſe) and afterwards ſell it for the Vnicornes horne.

Wherefore it ſhall be more ſafe to buy it out of the whole horne if it may be done, or of greater crums, and which may well deſcribe the figure of a horne, then ſmal fragments where you may receiue leſſe deceit. A certaine Apothecary which was at *Noramberg*, in a ſtately mart towne amongſt the Germans, declared the way vnto me how to deface the colour of an adulterated Vnicornes horne, being made by ſome with Iuory, either macerated or boyled with certaine medicines (by Set-foile as I ſuppoſe, and other things) by which meanes hauing ſcraped it, I found within the true ſubſtance to be yuory. *Antonius Braſſauolus* writeth, that all men for the moſt part doe ſell a certaine ſtone for Vnicornes horne, which truely I deny not to be done, who haue no certainty there in my ſelfe: notwithſtanding alſo it may come to paſſe, that a very hard and ſolid horne, about the point of a ſword eſpecially (which part is preferred to inferior, as alſo in Harts horns) to which either ſtones or yron may yeild, ſuch as authors attribut to the *Rhinocerot*. And other *Vnicornes* may bear the ſhape of a ſtone before it ſelfe. For if *Orpheus* concerning Harts horns rightly doubted, whether the ſame or ſtones were of greateſt ſtrength: I think it more to be doubted in the kind of Vnicornes, for the hornes of Harts are not onely ſolide (as *Ariſtotle* ſuppoſed) but alſo the hornes of Vnicornes, as heere I haue ſaid.

The horne of an Vnicorne is at this day vſed, although age or longinquity of time hath quite aboliſhed it from the nature of a horne. There are ſome which mingle the *Rhinoceros* with the *Vnicorne*, for that which is named the *Rhinoceros* horne, is at this day in phiſical vſe, of which notwithſtanding the Authours haue declared no [illegible]ctual force. Some ſay that the *Vnicornes* horn doth ſweat, hauing any poiſon comming ouer it, which is falſe, it doth perhaps ſometimes ſweat, euen as ſome ſolide, hard, and light ſubſtance, (as alſo ſtones and glaſſe) ſome external vapor being about them, but this doeth nothing appertaine to poiſon.

It is in like manner reported, that a kind of ſtone called the ſerpents toong doth ſweat hauing poiſon come ouer it. I haue heard and read in a certaine booke written with ones hands, that the true horne of a Vnicorne is to be proued in this maner. To giue to two Pi-

geons

geons poyſon (red Arſnick or Orpin) the one which drinketh a litle of the true Vnicorns horne will be healed, the other will die, I do leaue this manner of tryall vnto rich men. For the price of that which is true, is reported at this day to bee of no leſſe vallew then Gold. Some do ſel the waight thereof for a floren, or eight pence: ſome for a crowne, or twelue pence. But the marrow therof is certainely of a greater price, then that which is of harder ſubſtance. Some likewiſe do ſel a dram thereof, for two pence halfe penny, ſo great is the diuerſity thereof. For experience of the Vnicornes horne to know whether it be right or not: put ſilke vpon a burning cole, and vpon the ſilke the aforſaid horne, and if ſo be that it be true the ſilke will not be a whit conſumed.

The hornes of Vnicorns, eſpecially that which is brought from new Iſlands, being beaten and drunk in water, doth wonderfully help againſt poyſon: as of late experience doth manifeſt vnto vs a man, who hauing taken poiſon and beginning to ſwell was preſerued by this remedy. I my ſelfe haue herd of a man worthy to be beleeued, that hauing eaten a poiſond cherry, and perceiuing his belly to ſwell, he cured himſelf by the marrow of this horne being drunke in wine in very ſhort ſpace.

The ſame is alſo praiſed at this day for the curing of the falling ſicknes, and affirmed by *Aelianus*, who called this diſeaſe curſed. The ancient writers did attribute the force of healing to cups made of this horne, wine being drunke out of them: but becauſe we cannot haue cups, we drinke the ſubſtance of the horn, either by it ſelfe or with other medicines. I happily ſometime made this Sugar of the horne, as they call it, mingling with the ſame Amber, iuory duſt, leaues of gold, Corall, and certaine other things, the horne being included in ſilke, and beaten in the decoction of razens and Cinamon, I caſt them in water, the reſt of the reaſon of healing in the mean time not being neglected. It is moreuer commẽded of Phyſitians of our time againſt the peſtilent feauer, (as *Aloiſius Mundella* writeth) againſt the the bitings of rauenous Dogs, and the ſtrokes or poyſonſome ſtings of other creatures: and priuately in rich mens houſes againſt the belly or mawe wormes; to conclude, it is giuen againſt all poyſon whatſoeuer, as alſo againſt many moſt grieuous diſeaſes. The King of the Indians drinking out of a cuppe made of an Indian Vnicorns horne, and being asked wherefore he did it, whether it were for the loue of drunkenneſſe, made anſwer, that by that drinke drunkenneſſe was both expelled and reſiſted, and worſer things cured, meaning that it cleane aboliſhed al poyſon whatſoeuer. The horne of an Vnicorn, doth heale that deteſtable diſeaſe in men called S. *Iohns* euill, otherwiſe the curſed diſeaſe. The horne of an Vnicorne being beaten and boyled in wine, hath a wonderful effect in making the teeth white or cleare, the mouth being well clenſed therewith. And thus much ſhall ſuffice for the medicines and vertues ariſing from the Vnicorne.

OF THE VRE-OXE.

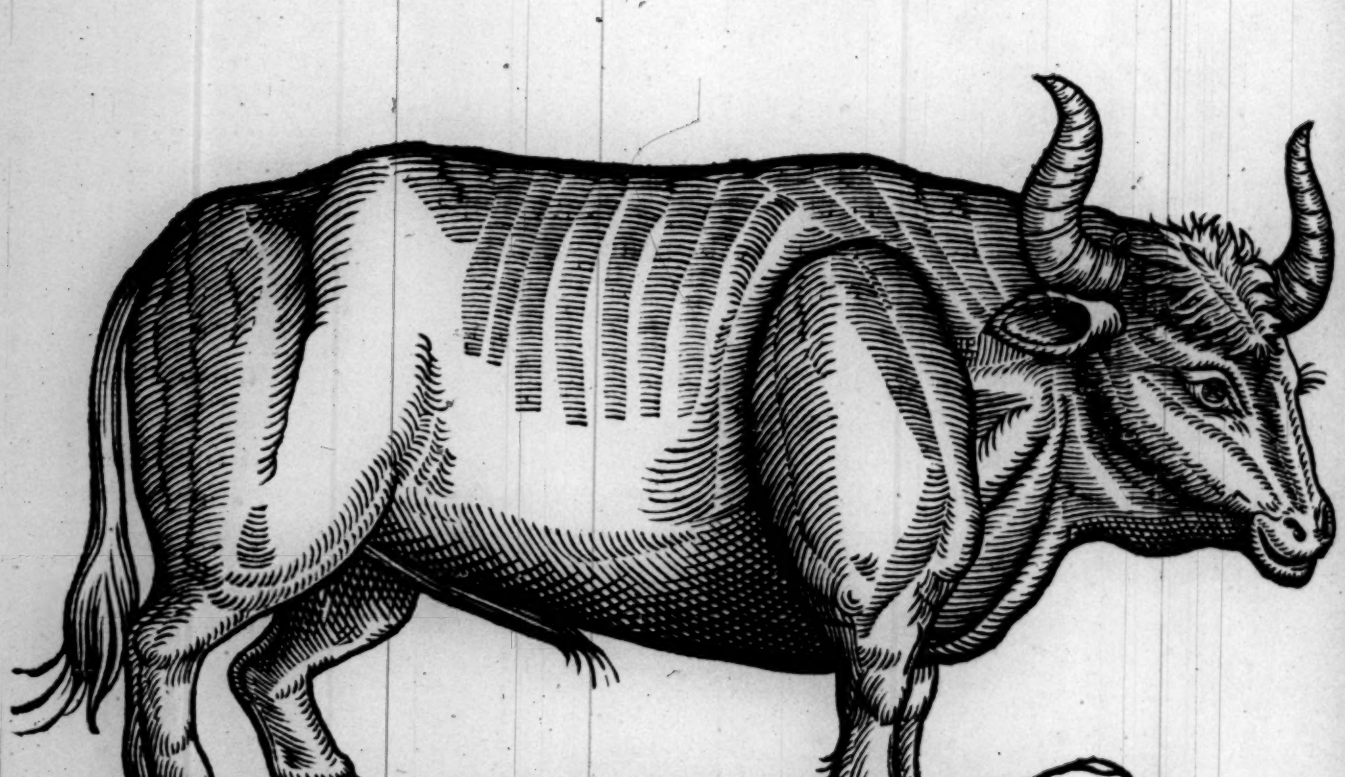
THis Beaſt is called by the Latins *Vrus*, by the Germans *Aurox*, and *Vrox*, and *Groſſe veſent*, by the Lituanians *Thur*, the Scythians *Bubri*, and theſe beaſtes were not knowne to the Græcians, (as Pliny writeth) of whom *Senecca* writeth in this manner; The ſeueral names.

Tibi dant variæ pectora tigres,
Tibi villoſi terga Biſontes,
Latiſq́; feri cornibus vri.

And *Virgill* alſo maketh mention of them in this *Georguke*, writing of the culture or tilling of vines; *Texendæ ſæpes etiam & pecus omne tenendum:*

Precipue cum ſons tenera, imprudenſq́; laborum,
Cui ſemper indignas hyemes, ſolemq́; potentem,
Siluestres vrt aſſidue, capreæq́; ſequaces,
Illudunt.

Theſe wilde beaſts or Vre-oxes are wilde Oxen, differing from all other kindes already rehearſed in the ſtory of Oxen, Bugles, Biſons, or any other, although ſome haue vnskilfully taken them for Biſons, and *Sir Thomas Eliot* in his Dictionary, doth Engliſh *Vrus* a Bugil, but beſide him no body, that I know, and for this cauſe he is reprehended by o-



ther. Now although there be nothing in this beaſt but ordinary, yet ſeeing it is a creature ſo well knowne, we haue the leſſe reaſon to omit his ſhape and ſtory, leaſt we ſhould iuſtly be condemned of negligence and careleſneſſe.

The ſeueral partes

In outward proportion of the body it differeth little from the Bull, It is very thick, and his back ſomewhat bunched vp, and his length from the head to the taile is ſhort, no waies anſwerable to the proportion of his ſtature and ſides: the horns (as ſome ſay) are but ſhort, yet blacke, broad, and thicke, his eies red, a broad mouth, and a great broade head, his temples hairy, a beard vpon his chin, but ſhort, and the colour thereof blacke, his other parts, as namely in the face, ſides, legs, and taile, of a reddiſh colour.

Places of their abode

Theſe are in the wood *Hercynia*, in the *Pyreney* Mountaines, and in *Mazouia* neare *Lituania*. They are cald *Vri* of *Oron*, that is the Mountaines, becauſe their ſauage wildnes is ſo great, that they ſildome diſcend from thoſe ſauegardes. They far excell Buls, and other wild Oxen, comming neerer to the quantity or ſtature of Elephants, then to the Bull. In reſemblance a man would thinke them to be compounded of a Mule and a Hart, for their outward reſemblance ſo ſeem. It is ſaid they could neuer be tamed by men, although they were taken when they were young, yet they loue other heardes of cattel, and will not forſake them eaſily after they haue once ioyned themſelues vnto them, wherby many times they are deceiued and killed, 20. 30. or forty at a time. *Caligula Cæſar* brought of theſe aliue to Rome, and did ſhew them in publike ſpectacle to the people, and at that time they were taken for wilde Buls. Some affirme that there are of theſe in *Pruſſia*, and that they are

Count ries of their breed

ſo wild, cruel, and vntamable, as they feare or ſpare neither man nor beaſt; and when they are ſet vpon and wounded by the hunters in the woods among the trees, feeling their hurts and perceiuing their bloude iſſuing out of their body, they rage aboue meaſure, for hauing no meanes to take reuenge vpon the hunter, by reaſon that he ſtandeth behind ſome great tree, for very wrath and fury they kill themſelues with their owne headlong force vpon the ſame tree. It is ſaid that their foreheades are ſo broad and large, that two men may eaſily ſit betwixt their hornes. They are able to take vp an Armed man and his horſe, and to toſſe him into the aire like a Bull, and the heads of theſe or ſuch like beaſts are to be ſeene publiquely fixed vp in common places at *Mentz* and *Wormes*, which are worth the obſeruation, becauſe in all proportion they are twice ſo big as the vulgar Bull or Oxe.

Now although their large bodies and manes doe alſo appertaine to the Biſons, yet it is not vnfit to attribute the ſame alſo to the Vre-Oxe. For if it be in the pleaſure of any man to make it alſo a kind of Biſon, I will not deny that this muſt be remembred, that both the body of this beaſt is much larger, and alſo the aſpect not ſo grim or fierce as is the Biſon.

There

There are many of theſe found alſo in *Angremannia*, and the Confines of *Lapponia*, and other Northerne parts of the world, where they are cald by the Illirian terme *Zubrones*, and theſe are ſo high as a tall man can hardly lay his hand vpon the top of their backes, although he ſtraine himſelfe very much. Their ſtature

And ſome of them are fifteen cubits in length, ofwhom beſide their admirable ſtrength, their velocity and nimbleneſſe is alſo remarkeable, for it is ſaid of them, that when they empty their bellies, they can turn about to take their dung or excrement vpon their horns before it fall to the grouud, which they caſt vpon the hunters or purſuers, Dogs or men, whereby they blind and burne them. They which accuſtome or practiſe to kill and hunt theſe beaſts, are greatly commended and rewarded when they haue killed many of them, whereof they make proofe, by bringing the hornes of them that they haue killed ipto the common Market place.

In ancient time before the inuention of iron weapons, they did take them in thoſe countries in ditches, and great caues of the earth, wherunto the ſtrongeſt and moſt actiue yoūg men did apply themſelues, hauing both Dogs and all other needfull inſtruments to take away the life of this beaſt; and if it did not happen that hee faſtened his hornes into ſome tree, then was all the labour loſt, for they could neuer come neere to touch him, onely when in his ſpeedy ſwift fury among the woods, he ran his hornes into the body of ſome Okes or ſuch like, whereby hee was ſtayed, (for it is not ſo eaſie to pull them forth, as to fixe them, becauſe they are rugged, crooked, and ſtand vpward) then hee was ouertaken and killed by ſome hunter or other. And if at any time he met with a hunter, it was fatall and deadly to the man, except hee could auoyde the Beaſt by getting vnto ſome tree.

Sigiſmundus Baro, that honorable man writeth thus hereof, that in *Maſouia* neare *Lituania* it is bred, and called *Thur*, & they are a kind of wilde Oxen, not differing from the vulgar, (except as aforeſaid) but in their colour, and a ſpotted ſtrake or line which goeth al along their backs. And thoſe Vre-oxen are kept as it were in parkes and chaſes, hauing a peculiar diſignment by the King, and the inhabitantes of certaine villages to keepe and watch them. Sometimes when they meet with a common or vulgar tame Cow, they leape vpon her and fill her, but ſuch a Calfe liueth not long, but dyeth as if it were not perfect, and if it do chance to liue, it neuer reſembleth the ſire, nor yet is admitted into their ſociety and heard, but are refuſed for baſtards and ignoble breed. And when he was Ambaſſador to *Sigiſmundus* the Empe. he receiued for a gift one of theſe killed, and bowelled, hauing the skin of the forehead cut off and taken away, whereat hee wondered much, but durſt not aske the queſtion or reaſon thereof; yet afterward he vnderſtood that there were girdles made of that part of the hide; whereby the women in that Country were perſwaded that they ſhould be made apt to conceiue & bring forth children: & *Bona* the mother of *Sigiſmund* gaue vnto him 2. girdles for that purpoſe, wherof he ſaid he beſtowed one vpon the Queene of Romaines, who did take the ſame at his hand very gratiouſly and thankefully. And it is certain, that out of the hides of theſe beaſts are made girdles, which are two fingers thicke, and ſtrong, and yet the haire vpon them is ſoft and gentle like any wooll. Vſe of their parts.

The fleſh of theſe beaſts is ranke and heauy, and if it be eaten freſh it cauſeth looſeneſſe, but if be ſalted a day or two it it is nothing inferiour to Beefe, for ſo the humidity is taken away. With the hornes are made drinking Cups, and for that purpoſe the richer ſort of people do edge or lip them ouer with ſiluer and gold: they hold or containe as much as two ordinary pitchers of water. Other take off the points and faſten them to ſpeares, being very ſharp, and not eaſily blunted or broken, and other make of them cut into ſlices or panes the beſt Lanthornes in the world. And thus much for the Vre-Oxe, vnto whoſe Hiſtorie it is needefull for me to adde the ſtory of diuers other wilde Oxen not yet deſcribed.

Strabo ſaith, that there are Oxen cald *Rhizes*, among the *Heſperian Aethiopians*, who in outward proportion are much like the vulgar buls, but in other parts, as quantity, ſtrength, and vigour, comparable to the Elephants. Hiſtories of other wilde Oxen.

Theuetus writeth, that betwixt *Floridia* and *Palma*, in the new found Worlde, there are verye many ſtrange ſhaped Beaſtes, and amonge other a kynde of Wilde Bull,

whoſe hornes are a foot long, but on his backe he hath a tumour or bunch like a Camel, and is therefore called *Bos Camelita*, his haire all ouer his body is very long, but eſpecially vnder his chin, and his colour like a yellow Mule, and this beaſt is a continuall enemy to a Horſe. Like vnto theſe are the tame *Scythian* Oxen, and ſome other in Aſia, who carry packes vpon the bunches of their backes, and alſo bend their knees like Camels.

OF THE LYBIAN OXE.

THere is ſo great an innumerability of Libian Oxen, of ſo great ſwiftnes and celerity, that the hunters are many times deceiued in hunting them, and ſo doe certainely chance or fall vpon other wilde beaſtes for the ſame they raiſed, and he in the meane while doth hide himſelfe in a place of brambles and briars, keeping himſelfe there ſafe, while other wild beaſts doth appeare like vnto them, and ſo doe deceiue the eies of the hunters: therefore if any man doth begin to follow after either of them, it will be but labour loſt, for hee is not able to comprehend or attaine them with a horſe, except he may take them being wearied by longitude of time. But if any hunters ſhall find a young calfe, ſpare the life there of, and ſhall not preſently kill it, he ſhall reape a double profit by it; and firſt it doth bring profit to it ſelfe, and dooth induce or lead his dam into captiuity. For after that the hunter hath bound the calfe with a rope, ſhe being enflamed by the loue or affection which ſhe beareth to hir calfe, returneth backe againe vnto it, coueting with an ardent deſire to looſen and take away her Calfe out of the bond or halter, therefore ſhe thruſteth in hir horne that ſhe may looſen the cord, and pluck hir young one away, whereby ſhe is kept faſt bound with hir Calfe, her hornes being entangled in the rope. Then commeth the hunter and killeth her, and taketh forth her liuer, and alſo cutteth off her dugs or vdder, and doth likewiſe pluck off hir skin, & leaueth her fleſh for the Birds and wild beaſts to feed vpon. There is another kind of Oxe in Libia, whoſe Hornes doth bend downeward, and for that cauſe they are faine to feed going backwards. Of the ſayings of *Herodotus* and *Aelianus*, I haue ſpoken before. *Philes* doth write that they are cald Oxen going backward, becauſe the broadnes of their hornes doth couer their eie-ſight, ſo that it ſtandeth them in no vſe to go forward, but is very commodious to go backward. There is an Oxe which liueth in the woods of Affrick, which doth reſemble a domeſticall Oxe, yet leſſe in ſtature, of a browne or ruſſet colour, and alſo moſt ſwift of foote. This beaſt is found in the deſarts, or in the Marches or limits of the deſarts. Their fleſh is alſo of a perfect or abſolute ſauour and taſt, good for the nouriſhment of men.

Aelianus.

Leo: African

OF THE INDIAN WILD OXEN.

THe horns of the Oxen of the *Garamantons* do grow downewards toward the earth, and therefore when they feede they bow the hinder part of the necke, (as *Solinus* writeth) and as we haue ſpoken before in the diuerſities of wilde Oxen. The woods alſo in India are filled with wild Oxen. In the prouince of India where the *Gymnits* inhabit, are great multitudes of Oxen which liue in the forreſts or woods. In the kingdomes which are vpon the borders or Confins of India, (in the mid of the day) are many faire and great Oxen which liue in the woods. There are Mountains in the inmoſt regions of India, which are very hard to come vnto, where they ſay liue thoſe beaſts wilde, which are among vs domeſticall and tame, as ſheepe, Goates, Oxen, and ſo forth. The great King of India doth elect or chooſe a day euery yeare for the runnings and combats of men, and alſo fightings of beaſtes, who ſetting their hornes one againſt another, do fight irefully with admirable rage, vntill they ouercome their aduerſaries. They do alſo labour, and ſtriue withall their nerues and ſinnewes, euen as if they were champions, or fought for ſome great reward, or ſhould get honor by their battell.

Plinie

Strabo. Paul: Venet.

Aelianus

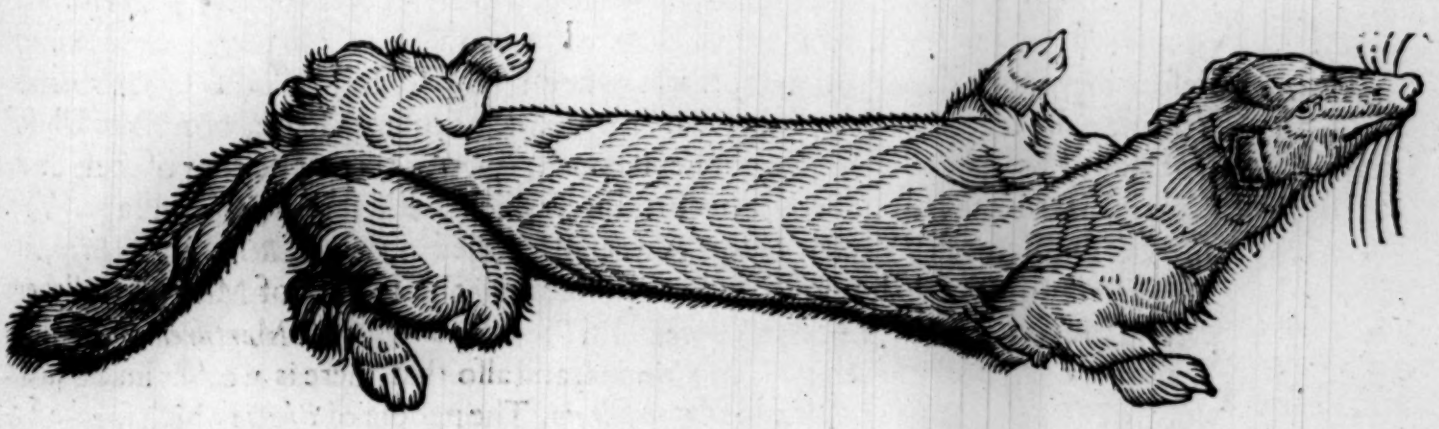
VVilde

Wilde bulles, tame Rams, Aſſes with one horne, Hyænaes, and laſtly Elephantes, as if they were capable of reaſon, they wound them among themſelues, and the one doth oftentimes ouercome and kill the other, and ſometimes fall downe togither being both wounded. I haue alſo recited before in another place of the intreaty of Oxen, thoſe *Indian* Oxen which are ſaid to be moſt ſwift in their ioynts in running too and fro, when they are at combate, becauſe there we had not diſtinguiſhed whether theſe were wild Oxen or not: but it doth appeare in this place, that they are wholy taken for wilde Oxen: and the thing it ſelfe doth manifeſt that domeſticall Oxen are not ſo ſwift nor ſo ſtrong.

The Oxen in *India* haue altogether whole hoofes, and alſo but one horne. *Aethiopia* alſo doth breede *Indian* Oxen, that is to ſay, Oxen that are like to thoſe of *India*, for ſome haue but one horn, & otherſome 3. *Solinus* ſaith, that there are found in *India* ſome Oxen which haue but one horn, & otherſome which haue 3. horns with whole hoofs, & not clouen. The *Indian* Oxen are ſaid to bee as high as a Cammell, and their horne foure foote broad. *Ptolomæus* doth report, that he ſaw a horne of an *Indian* Oxe which did hold in the bredth of it thirty gallons. *Plinius.*

There are alſo Oxen which are bred in *India*, which in greatnes are no bigger then a Bucke, or Goat, they do run yoaked together very ſwift, nor do end their race with leſſe ſpeed then the Goat-land horſes, and I did not take them to be Oxen liuing in the woods, for our Rangifer and Oxen which liue in the woods, are the ſwifteſt of al beaſts in this kind, and moſt apt to combats and runnings, and they may partly be called Oxen hauing one horne, and partly Oxen hauing three hornes, neither are they found in *Scandinauia*, but alſo in other Regions and Dominions of *Aſia*, as we beleeue that *Indian* Oxen are of the ſame kind. *Solinus* doth not rightly cal thoſe *Iudian* Oxen, which *Aelianus* calleth *Aethiopicos*, as I haue declared aboue in the ſtorie of the *Aethiopian* Oxen, for their hornes are moouable. *Cteſias* doth write, that there are ſprung vp among the ſame beaſts, that beaſt which is called *Mantichora*: which is manifeſted by *Ariſtotle* in his Hiſtorie of Foure-footed beaſts. *Hermolaus* alſo and others haue not conſidered this error. Among the *Arachotans* there are Oxen which liue in the woodes, which do differ from thoſe that are bred in the Citty, as much as wilde ſwine from tame. Their colour is blacke, bending a litle downwards, and their hornes broad and vpright. There is a Citty in *India* called *Arachotus*, taking the name from the riuer *Arachotus*, which do flow out of *Cauſacus*, what thoſe beaſts are which bend their hornes vpward, I haue declared in the ſtory of the *Biſon*, for as there may be ſpoken ſomething concerning the difference of the plantes of the woods, ſo alſo concerning the beaſts that are bred in the Citty, and thoſe that are bred in the woods. *Ariſtotle*

OF THE WEASELL.



THere are diuers kinds of VVeaſels, but in this place we do intreat of the leaſt kind whoſe forme and ſhape we haue alſo here ſet downe. It is likwiſe properly named of the Latines *Muſtela*, a weaſel, for ſo we were wont plainly to name thoſe which wer common and domeſticall, and to adde names to thoſe which are more ſeldome ſeene, or liue in the woods for difference ſake.

The word *Choled* in *Leuit.* 11. is tranſlated a Weaſel of all interpreters. The Rabbins do call them *Chuldah*, and commonly *Muſtela*, as *Dauid Kimhi* writeth. The Chaldæans do tranſlate it *Chulda*, the Arabians *Caldah*, the Perſians *Gurba*, and *Hieron Muſtela*. *Oach* is an Hæbrew word, whereupon it was once tranſlated *Ochim*, plurally in Eſay. 13. *Babilon ſubuertetur, & implebunt domos eorum ochim, Munſterus cercopithecos vertit*. That is to ſay, *Babilon ſhall be ouerthrowne, and their houſes ſhall be filled with Ochim*, that is, *Weaſels*, but *Munſterus* doth call them Munkeys. *Dauid Kimhi*, and the Maiſter of *Thalmud*, do call it *Nemiah*, that is, like to a Cat, but commonly they call it a *Martin*, or *Firum*, and *Furon*. The Authors of the *Concordances* of the Hæbrewes doth interpret *Koph*, *Circopithecum*, or *Cephum*, and *Culdah*, that is to ſay *Muſtela*; a Weaſill, as the *Iewes* do thinke. The Chaldæ hath tranſlated a Martin *Ochijn*. *Symmachus* alſo hath left or forſaken the Hæbru word. *Aquila* doth tranſlate it *Typhones*, that is, a Whirle-winde, *Hieronimus* doeth tranſlate it *Draco*, that is; a Dragon.

Koah is truely interpreted to be a kind of *Lizard*, or a *Chamalion*. In *Leuiticus* 11. We alſo read in *Albertus*, *Hus*, and *Hyrzus*, (two Barbarous words) for a Weaſell, which hee himſelfe doth not vnderſtand: but I haue diſcerned or taken this ſignification out of the words of *Ariſtotle:* for *Albertus* doth moſt vnlearnedly expound *Hyrcum* a Hare, being deceiued, becauſe both the liuing beaſts do oftentimes remoue their young ones from one place to another in their mouths. *Fethis* alſo doth ſeeme to be according to *Ariſtotle*, no other thing then *Gale*, that is to ſay; a Weaſell. For *Feyton* (ſaith he) it hath wit like a Fox, that is to ſay, in ſetting vpon Hens or Chickins, and the other ſhape and forme of it is *Katiz*, that is to ſay *Ictis*, a Ferret. *Nim fitza* alſo is euen to this day called a Weaſell among the Græcians. *Ibanauge* is alſo called a Weaſell, *Ibinuers* is a little foure-footed beaſt. *Bellula* alſo doth ſeeme to ſignifie a Weaſell, by a feigned worde proceeding from the French or Italians, which do call alſo *Belettam*, *Balottam pro muſtela* for a Weaſell, but ſome of the later Græcians do abuſe it in tearming it a Catte, as I haue ſpoken before in the Hiſtory of the Cat.

Siluaticus

Theodorus Gaza in *Ariſtotle* doeth interpret it ſometimes a Weaſell, and other ſometimes a Cat; neither can I ſufficiently gather wherefore he doth ſo change it, ſeeing that that the Græcians call *Cattum*, for a Cat *Aeluron*, and the Latines *Felem*. Some ſay, that *Muſtela* for a Weaſell hath bin interpreted or declared of late daies, being onely led (if I be not deceiued) with the affinity of the German word, for the Germans do call *Muſtela* a *Wiſel*. The Græcians do vſually take to this day *Muſtela* for a Weaſell, as I haue read in the Oration of *Suidas*. A Weaſell is called in Italy *Donnola*, or *Ballottula*. It is apparant by the words of *Auicen* that *Donnula*, and otherwiſe *Dannula* is Barbarouſly vſed *Pro muſtela* for a Weaſell: *Albertus* and *Niphus* doe write *Damula* for a Weaſell, by the which word the later writers do very obſcurely vnderſtand *Dama* for a VVeaſell, which is of the kind of Goats liuing in the woods. *Damma* or *Dammula*, is a ſmall and weake beaſt, (as *Iſidorus* writeth) ſpeaking of thoſe that are wilde and will not come to hand. VVhen it doth bring forth young, it doth preſently deuoure the ſeconds or thoſe that come after byrth before they touch the earth, and yet it is a prey it ſelfe to other Foure-footed-beaſtes. You may alſo ſeeme to take a little Deare, or a kinde of young Goate, or a VVeaſell, for that kind of Beaſt which doth deuour her ſeconds: But we read that neither of theſe do it.

Scopa

Albertus

The Lizard is ſayed to deuoure her firſt litter which ſhe littereth in her old age. VVe alſo call Domeſticall VVeaſels *Foinos*. A weaſell is called in *France*, *Belotte* or *Belette*, and *Albalotte*. Some as I do heare which do inhabite about the townes of *Meta*, do call them *Baccal*. *Carolus Figuli* doth interpret a weaſel in French *Fouinum*, or *Marturellum*, of which I haue ſhewed before that there is two kindes, and alſo that there is weaſels liuing in the woods. In Spaine alſo they are called *Comadreia*. The people of *Rhetia* which ſpeake Latine, do keepe the Latine name. The Germans do cal them *Wiſel* or *Wiſele*. *Georgius Agricola* ſaith, that it is called a weaſell by reaſon of the noiſe that it maketh. Otherſome dwelling in *Heluetia* do call it *Hermelin*, and ſome doe call it by a corrupt worde *Hamlin*, but thoſe ought only to be named ſo which are altogether white, and are found in winter time. But heere in England it is called a *Weaſell*, and ſome do write it *Weſyll*, or *Weaſyll*: but the white weaſell is called *Mineuer*, by the tranſpoſition of the letters of the French word, it is called *Herminne*, and among the Illyrians *Kolczauna*.

Some

Some doe thinke at this day that the beaſt whoſe ſhape and forme we haue giuen for a Weaſell, is the Shrew-mouſe, but not rightly, for their onely reaſon is, that the bitings of it doth poyſon and harme almoſt in like manner. *Albertus* alſo doth write, that the Sea Weaſell is called the fielde-Shrew, which is vtterly falſe and vntrue: For the Shrevv is called among the Græcians *Mygale*, Male or Female. They doe now alſo commonly call *Ichnumon* the Indian Mouſe, and otherſome the fallow Deere; But *Damula*, or *Donula*, is of the Italians and ſome later Barborous Writers, altogether called a common Weaſell, and not *Ichneumon*, which is a peculiar Beaſt to the Egyptians.

Now the reaſon of the Latine name *Muſtela*, *Carolus Figulus* is of opinion, that it is deriued of *Mys* and *Stelio*, two Greeke wordes, becauſe it deuoureth Mice, and both the Germans and the Engliſh deriue their word *Steale*, or *Stellen*, to rob or filtch, from the Greeke worde *Stellein*; ſo that it is ſo called, becauſe this Weaſell is a ſtill, and ſecret, ſtealing, and deuouring Beaſt. *Calepin* ſaith, that *Muſtela* is *Quaſi longior mus*. This Beaſt is alſo called by *Ariſtotle Habeninum*, and it is ſayd that it hunteth Moles or blinde Mice. *Niphus* The etymology of Weaſels.

The epithets hereof are, fearefull, In-creeper, and ſwift, and beſide theſe I finde not any materiall or worthy to bee rehearſed. Now concerning their outward proportion, it is as we haue heere deſcribed, a long and thinne body, but the colour thereof varieth, for ſome of them are browne and branded, ſome blacke, and ſome cleane white, which we haue ſhewed already to be the *Ermyn*: for in ſome places of Germany, *Heluetia*, and the Alpes, the Weaſels in the Winter become all white. But for as much as there are two kinds of Weaſels, one vulgar and domeſticall, liuing in Houſes and Citties, and the other wild liuing in the Woods & Mountains: we find alſo that they differ in colour, neither of both being conſtant in the ſame, for the domeſticall Weaſell is vpon the backe and ſide ſandy, red, and ſometime yellowiſh, and alwaies white on the throat, yea, ſometimes as *Geor. Agricola* writeth, they are all white, whereat no man ought to wonder, ſeeing the Hares of *Heluetia* do in the Winter time turne white, and of theſe white Weaſels, or *Armins* there are aboundance in the Northern partes of Europe, where their Summers are ſhort, and their Winters long: and theſe white Weaſels differ nothing from the common vulgar Weaſelles of other colours, except that their haire ſticke faſter to their backes; and it is obſerued, that in *Ruſſhia* the Nobleſt Women are apparailed with theſe skinnes: And there is a VVoode in *Scandinauia* (called *Lanzerucca*) which is foureſcore Mile long, wherein are aboundance of white VVeaſels, and the Kings tentes among the *Tartareans* are ſaid to be couered allouer with the skinnes of Lyons without, and the wals to be hung with theſe *Armins* or white VVeaſels within; and although the price of theſe skinnes be very deere among them (for ſometimes ſo many as are vſed in one Garment will coſt two thouſand Crowns) yet do the people earneſtly ſeeke after them, accounting it no ſmall honor, to weare ſo much wealth vpon their backes. The epithits colour and ſeueral parts.

Now the reaſon why theſe beaſts came to be called *Armilini*, is from *Armilla* a chaine, becauſe they did weare them in fringes about their Garments like chaines; and although that ſome of the Alpine Mice bee all white, and likewiſe the Pontique Mouſe, yet there muſt be a difference obſerued betvvixt theſe VVeaſels which are properly called *Armins* and thoſe Mice which are ſo called, onely by way of reſemblance, as we haue ſhevved already in their ſtories. And of the Pontique Mouſe, I may adde thus much more, that they liue in the winter time in hollow trees, wherein they become as white as Snow all ouer, except their tailes, and are in quantity like Squirrels, but in the end of May they turn ſomewhat red, becauſe that then they giue themſelues to copulation and generation of young ones, when they lay aſide their whiteneſſe, and liue many dayes together in carnall copulation, among the greene and freſh Hearbs, leauing behinde them ſuch rancke and vnſauory ſmels, as are very odious to a good ſcent: And it is ſaid that euery three yeare their skins through aboundance of foode grow greater and greater, to the exceeding commodity of Marchants and skinners in Norway, and *Helſyngia*.

There are certaine little Foure-footed-beaſtes called *Lemmar*, or *Lemmus*, which in tempeſtuous and rainy weather, do ſeeme to fall downe from the cloudes, and it was neuer yet found, whether their beginning aroſe firſt from heauen or earth, but this is certaine Of the Lemmars.

taine that aſſoone as euer they haue fallen to the ground, ſome of them haue bin opened, and in their bowels haue bin found greene hearbes, and therefore I maruaile why euer it ſhould be beleeued that theſe beaſts are bred of ſome feculent matter in the cloudes; but if any man aske me from whence then haue they their beginning, I anſwer from the earth, euen as *Locuſts* and Catterpillers, who are ſaid in holy ſcripture to be carryed to and fro with the winds, and ſo theſe beaſts being deſtitute of naturall food in their places of generation, do aduance themſelues into the wind, and ſo are carried into other ſtrange and vnknowne countries, where they fall like Locuſts vpon euery greene thing, liuing vntill they haue deuoured all, but when once they taſt of new grown Hearbs, they periſh and dy, by meanes whereof they encreaſe great peſtilence and corruption, but the *Armlins* or *Armins*, do eate and deuoure them.

Now the skins of theſe beaſts are exceeding delicate hauing in them diuers colours, and therfore the people flea them off from their bodies, and ſel them by thirty or forty in bundles for great price, but of theſe skins I haue ſayd enough, both here and elſe where. The wild weaſels differ not from the vulgar domeſticall weaſell, their foreteeth are ſhort, and not long like a Mouſes, the face broad, their genital part like a foxes, their taile ſhort, their legs and clawes ſhort, ſtrong and ſharp, and it is reported by *Strabo*, that the Weaſels of *Mauritania* are as big as Cats, but their gaping and opening of their mouth much longer and wider. There is an Iſland called *Dordocelena*, on the one ſide whereof (as Pliny writeth) there are weaſels, and through the middle there is a way ouer which they neuer paſſe, and on the otherſide there are not onely not any bred, but alſo if they be brought into it they die and periſh, and ſo likewiſe it is reported of *Beotia*.

Places of their abode

They make themſelues caues and holes in the earth, rocks, and wals, wherin they lodge, into the which they frame two paſſages or doores, one into the South, the other into the North (reſembling herein the Squyrrels) that ſo they may be free from the wind on which ſide ſo euer it bloweth; ſometimes they get into ſtackes of Hay and ſtraw, and their they lodge: thoſe weaſels which liue neare houſes ſleep not much, for they haue bin ſeen abroad all the winter time, not only the vulgar but the *Armins*, neither are they vnthankfull vnto the country men in whoſe houſes they lodge, for they kill, eat, and deuour all manner of Mice, Rats, and Molds, for becauſe of their long ſlender bodies, they are apt to creep into the holes of the earth and narrow paſſages, fetching their prey from thoſe places, whether cats cannot come, therefore in Heluetia the country men nouriſh them more then Cats, becauſe they deſtroy more virmin then Cats. The harme they do is to Hens, chickins, and Egges, and yet ſome ſay they eat the Egges and let the hens alone: they are likewiſe enimies to geeſe, and deuoure their Egges, and *Aelianus* writeth, that if they come vnto dead men, they will pull out their eies in ſuch manner as they do Egges, and therefore ſuch carkaſes are to be watched againſt them. *Amyntas* writeth, that the Shrew-mouſe is conceiued betwixt a mouſe and a weaſell, which opinion is not only ridiculous but impoſſible, for how is it likely that a mouſe will engender with that beaſt which lyeth in waite to deſtroy her. It is alſo ſaid that a weaſell fighteth with thoſe ſerpents that hunt after Mice, for no other cauſe, but to gaine the prey from him.

Their copulation and conception.

There is nothing in this beaſt more ſtrange, then their conception and generation, for they do not engender nor couple in their hinder parts, like other foure-footed-beaſts, but at their eares, and bring forth their young ones at their mouth, and for this cauſe *Ariſteas* writeth, the Iewes were forbidden to eat them, for this their action was an emblem of folly, and of fooliſh men, which can keep no ſecrets but vtter al that they hear (thus ſaith he) but we that are chriſtians knew other reaſons, vvhy the Ievves vvere forbid to eate them. The Egyptians make of it another ſign, for they ſay that their copulation at the eare, and generation at the mouth, are emblems of ſpeech which is firſt taught to the eare, and then vttered by the tongue: there be other againe that hold this to be a fable: And Pope Clemen vvriteth, that they conceiue at the mouth, and bring forth at the eare, many ſay it is true of the vveaſell of the Sea, but not of the Weaſell of the earth, vvhich is therefore called *Collipara*, and this they vvould confirme by another fable of *Meduſa*, vvhoſe head after it vvas cut off, it is ſaid to bring forth *Chryſaor* and *Pegaſus*; ſome do alledge for this opinion, that the Crovves and the *Ibis* do conceiue at their mouthes, but this is certaine,

that

that they haue places of conception vnderneath their tails like other Four-footed-beaſts, and therefore how it ſhould come to paſſe, that their young ones ſhould come foorth at their mouths, I cannot eaſily learne. It may be that the opinion thereof firſt aroſe from the ſight of ſome old one carrying her young in her mouth, for the young ones are very ſmall like Mice, and therefore it is likely that they remoue them to and fro as Cattes doe their young ones, for they are in continuall feare, leaſt they ſhould be taken and deſtroied by men, or by ſome other Enimy beaſt.

The dung of weaſels doth ſmel many times like muſk, the reaſon whereof we haue ſhewed you in another place, al of them in general haue a moſt ranke and filthy ſauour. It is a rauening and deſtroying beaſt, and although the body of it be very ſmall, yet is the witte and vnderſtanding of it very great, for with ſingular Art and ſubtilty it compaſſeth his prey, whereupon there lyeth this hiſtory of *Galanthis* the maid of *Alckmena*, as *Perottus* obſerueth out of *Onid.* VVhen *Alckmena* was in long trauell and childe-birth, it is ſaid that the maid perceiuing ſhee was hindered by *Lucina*, craftily obtained not onely the knowledge of the cauſe by *Lucina*, but alſo the remedy; whereupon ſhe eaſed her Lady, (like a true and faithful ſeruant) of many paines. *Lucina* ſeeing that he was beguiled by *Galanthis*, and that her crafty wit had ouer-reached a Goddeſſe, ſhee turned her into a VVeaſell for her punniſhment, that as ſhe had ſinned by reuealing the counſel of the Goddeſſe, ſo ſhe ſhould be punniſhed to bring forth al her young ones at hir mouth, as weaſels doe; and for this occaſion the Domeſtical weaſel like a maide doth continually liue in houſes, and her colour yellowiſh like the haire of *Galanthis*: thus ſay they of metamorphoſing and transforming.

Others ſome ſay, that when *Alckmena* was in trauel of *Hercules*, hauing indured long torments, ſhe was deliuered by the ſight of a weaſel which came in her preſence, and therefore the *Theban Græcians* do religiouſlie worſhip a weaſel, for they ſay that as it was noriſht by *Hecate* the Goddeſſe, ſo it did noriſh *Hercules*; but heerein they take *Gale* for *Galanthis* aforeſaid, that is, a weaſel; for *Alckmenaies* maid, and ſeeing we haue begunne to talke of transformations, I wil adde another thinge out of *Stobeus*, not impertinent to this common place, for he writeth in the diſpraiſe of women, that the diuerſitie of their diſpoſitions perſwadeth him that ſome of them are deriued from one beaſt, and ſome from another: and namely thoſe which come of weaſels, are a miſerable, ſullen, and ſorrowful kind of women, to whome nothing is pleaſing, delightfull, or acceptable, but hauing no mind to the pleaſure of *Venus*, loathing hir husband, hurteth her neighbors, robbeth her ſelf, and deuoureth conſecrated and hallowed things, euen after the manner of weaſels, which will take a booty from the altar: Thus ſaith he, which I beleeue to be true in the compariſon, but not in the generation or tranſmutation of women from weaſels.

I do maruaile how it came to paſſe that a weaſell was called, an vnhappy, infortunate, and vnlucky beaſt among Hunters, for they held opinion heere in England, that if they meet with a weaſel in the morning, they ſhal not ſpeed wel that day, therefore the Græcians ſay *Galeſteir*, and *Altiatus* hath an excellent Emblem, whereby hee inſinuateth that it is not good to haue a weaſel run vppon ones left hande, and therefore aduiſeth a man to giue ouer his enterprize, after ſuch an *Omen*. Now although I would haue no wiſe man to ſtand in feare of ſuch a ſuperſtitious conceit, yet I wil ſubſcribe his verſes, more for variety and elegancie, then for truth:

The ſignification of a Weaſels occurrence.

Auſpicijs res coepta malis bene cedere neſcit
Fœlici quæ ſunt omine facta iuuant
Quicquid ages muſtela ſi, tibi occurret omitte
Signa malæ hæc ſortis beſtia praua gerit.

It ſhould ſeeme that the beginning of this opinion did come from the puniſhment of a certain general of the *Corinthians* nauy, who being periured in breaking his faith to that ſtate, came running awaie from them; and they ſaie that afterwards he could neuer ſleep, but that he dreamed weaſels came and tore his fleſh from his bodie: At laſt through anguiſh and greeſe of mind, he ſlue himſelf, theſe things are reported by *Heraclides*, which whether they be true or falſe, are but a ſillie and ſlender foundation to build vpon them a Prophetical opinion, or preſage future euils, and ſo I will leaue the morral part of the weaſell

ſel, and returne againe to the natural. They haue knowledge like mice and rattes, to run out of houſes before their downefal. They liue in hatred with the ſerpent that hunteth mice, for by eating of Rue they driue them out of houſes wherein they inhabite; and this is a wonderful worke of God, that this ſilly beaſt ſhould haue the knowledge of the virtue of that hearbe, and not onely arme her ſelfe with it, becauſe it is hateful to Serpents, and they in no wiſe in nature able to abide it, but alſo by it to reſtore to life againe her younge ones after they are dead.

There is a poiſon in Weaſels which deſtroyeth the Cockatrice, for when the VVeaſel findeth the Cockatrices hole or den, ſhe layeth her poiſon in the mouth therof, whereby two contrary natures meet and fight, and the leſſer ouercommeth the greater, and this is affirmed both by *Pliny* and *Solinus*; wherefore all maner of cattle do feare weaſels. They hunt all manner of birds, pulling out theyr throate as a wolfe doeth a ſheepes. They will play with Hares till they haue wearied them, and then deſtroy them, they are in perpetual enmity with ſwine, Rauens, Crowes, and Cats, for although Cats ſometimes ſet vpon them, yet they cannot ouercome them. In many places of *Italy* they are nouriſhed tame, for as Ferrets are vſed to fetch Conies out of the earth, ſo are weaſels by tying a ſtringe about their necke to fetch young Pigeons out of Doue-cotes, and birds out of their neſts. If the pouder of a weaſel be giuen vnto a Cocke, Chickens, or pigeons, it is ſaid they ſhal neuer be annoied by weaſils.

Likewiſe if the braine of a weaſel, bee mingled with a rennet in cheeſes, it keepeth them from being touched with mice or corrupted with age. The fleſh of a weaſel is not vſed for meat, but dried and preſerued for medicines. The powder thereof mixed with water driueth away mice, by caſting the gall of *Stellius* in a houſe where VVeaſels are gathered togither, and then by oile of bitter Almonds, or ſalt Ammoniak they are killed, but if one of their tailes be cut off, al the reſidue do forſake the houſe. And thus much ſhall ſuffice concerning the Hiſtory of VVeaſels, now followeth the medicines ariſing out of their bodies.

The medicines ariſing from the Weaſel.

A weaſel being applied vnto thoſe which are troubled with Agues or Quarterne Feauers, doth in ſhort time cure them. It doth alſo being mingled with other thinges make
Vrſines. a wonderful pleaſant mollifying medicine for thoſe which are troubled with the gout or any other infirmity in the ioyntes, and eaſeth thoſe which haue a continual ache in the head, leauing a certaine matter on the top thereof, and ſtroking it from the foreheade to the hinder part of the head.

For the curing alſo of the gout, this is an excellent remedy. To take a little yong whelp aliue wel fatted, and a liuing weaſel in nine pintes of oile, and vnto the ſame two or three pounds of Butter, and to boile them together, vntil the Beaſtes be made lanke or lither,
Aetius, and then to put your hands or feet a whole daie in hot oile wel ſtrained. *Auicenna* attributeth certaine things to weaſels fleſh only, which the claſſical Authors rather aſcribe to the powder of weaſels which are theſe: to be applyed to the gout, being drunk in wine againſt the falling ſickneſſe, and the head-ache, but it is accounted an eſpeciall remedy againſt the bitings of Scorpions.

The fleſh of a weaſel being taken, is a verie good and effectual preſeruatiue againſte al poiſons. The ſame being taken in meat, the head and feet onely caſt awaie, doeth helpe thoſe which are troubled with VVennes or bunches in the fleſh, being firſt anointed with
Auicenna the blood of the ſame beaſt. The blood of a weaſel is very wel applied to broken or exulcerated ſores in the fleſh. The ſame vertue hath the whole bodie of a weaſel boiled in wine, being in the manner of a plaiſter placed thereunto. For the expelling of the gout take a dead weaſel, and boile him in oyle, vntil it be made liquid, then ſtraine forth the oile, and
Theophraſtus mingle it with wax, faſhioning the ſame in the forme of a plaiſter, and this being in good order applyed, wil in very ſhort time expel it quite away.

A houſe weaſel is wont to be burned for diuers remedies, and to be imbowelled with ſalte

ſalt, and dried in a ſhade. But there are ſome late writers which affirme, that a weaſell is better being dried or burned for the ſaid diſeaſe, then vſed in the aforeſaid manner, ſome alſo which are more fooliſh, think it beſt, being onely ſalted, but it is more proper, being vſed in the firſt manner. *Dioſcorides*

The bodies of creatures which are dry by nature being dryed by the ſprinkling of ſalt vpon them, are vnmeete for foode, for a certaine man going about to ſalt a Hare, made it like vnto a dryed weaſel. Some haue written that the fleſh of a Hedge-hog dried, doth very much profit thoſe which are troubled with an outward or inwarde leproſie: which if it can effect, it will more ſtrongly haue a drying force or power: euen as the fleſh of a weaſell being dried and drunke in wine, expelleth poiſon. A vulgar weaſell being kept very old and drunke in VVine, to the quantity of two drams, is accounted a preſent remedy againſt the venome or ſtings of ſerpents.

A young weaſel being prepared, as is before ſaid, that is to ſay imbowelled with ſalte, is of good force againſt all il medicines. A weaſel vſed in the ſame maner doth preſentlie cure the bites of ſerpenst. A weaſel being brent and dryed, eſpecially the belly thereof is accounted an excellent remedy againſt the bitings of any other wilde beaſt. Some ſmall part of the belly of a young weaſel to the quantity of two drams being ſtuffed with Coriander, and drunke in wine, is giuen to thoſe that are ſmitten by ſerpentes, and is curable for them. The fleſh of a weaſel being burnt, mingled with rue and wine, and ſo drunke, is very medicinable for the curing of the bites of al creatures. The young whelps of weaſels being imbowelled with ſalt, is very profitable for the healing of the deadly ſtinging or biting of the ſpider called *Phalaugium*. *Gallen.* *Plin.*

The whelp of a weaſel doth cure the venomous bitings of the ſhrew. The fleſh of a weaſel being dried, doth ſtrongly dry and ſeperat, by both which forces thoſe are heald which are troubled with the falling ſicknes hauing drunk it in wine. This vertue is alſo attributed vnto the blood of weaſels. A weaſel being dried and drunke in wine, doth heale thoſe that are troubled with the palſie or ſhaking of the ioynts. Concerning the pouder of weaſelles there are many things read: But *Galen* writeth, that he neuer burned this creature, that he might try the excellency thereof. The blood and pouder of a weaſel are very profitable, being anointed on thoſe whoſe bodies are vext with the leproſie, acording to the ſaying of *Serenus* in theſe verſes: *Albertus*

——————*Elephanti*
Morbo aduerſus erit cedri de cortice ſuccus,
Muſtelæue cinis vel fuſus ſanguis ab illa.

The pouder of a weaſel, being mingled with the blood of a young ſwallow doth heale the Quinſie or Squincy, the inflammation of the iawes, as alſo thoſe which are greeued vvith the ſtrangurie, being either taken in bread or in drinke. The ſame is alſo very effectual for the expelling of wens or bunches in the body, and healeth thoſe which are troubled with the falling ſickneſſe, being daily taken in drinke. The ſame diſeaſes are both healed by this medicin, to burn a liuing weaſel altogether in an earthen pot, and to mingle with the pouder thereof Hony, Turpentine, and Butter, of each a ſuffieient quantity, and in the maner of an ointment, to apply it vnto the bodies of the grieued parties. The blood of a ſwallow and a weaſel are commended by ſome to be very congruent and agreeable, but *Pliny*, *Auicenna*, and the reſt of the auncient writers commend the blood of a weaſel onely to bee very medicinable for theſe diſeaſes following; namely, the falling ſicknes, the Foule-euil, and the head-ach. *Myrepſus* *Serenus*

The pouder of a weaſel being mingled in water, and giuen to one that is madde or frenzy to drinke, is reported by ſome to be very good and profitable for him, if ſo be that they can compel the Franticke perſon to perceiue it. The pouder of a weaſel is very effectual for the expelling or taking away of the pin and web in the eies. There is a ſpeedy remedy for the driuing away of rheume in the head, and the catar ſwelling by rheume in the iaws, which is this, to take a weaſel vpon a Thurſday in the old moone, and put him aliue in an vnburned pot, that in the boiling he may be torne, and dried into pouder, which pouder being gathred togither and wel tempred with hony, to giue it to the diſeaſed perſon euery day in a ſpoone faſting, to the quantity of three drams, and it wil in ſhort ſpace wonderfully eaſe him. *Plinie.*

A Weaſell being brent, and the powder thereof wrapped in ſome ſeare-cloath which is annointed ouer with the oile of Flower-de-luces, doth helpe and heale al ſores or impoſtumes proceeding from the head to the eares being applyed thereunto. A Weaſell being beaten to powder, mingled with wax, and in the manner of a ſeare-cloath applied vnto the ſhoulders, doth expell al paines, aches, or greefes therein whatſoeuer; it doth alſo purge or clenſe ſores very effectually, according to theſe verſes of *Serenus* following:

Galen

Obſcænos ſi pone locos noua vulnera carpant,
Horrentum manſa curantur fronde ruborum.
Et ſi iam veteri ſuccedit fiſtula morbo,
Muſtelæ cinere immiſſo purgabitur vlcus,
Sanguine cum recini, quem bos geſtauerit anti.

A Weaſell being burned in an earthen pot, is verie medicinable for the curing of the gout. The pouder thereof being mingled with Vineger, and in that manner thereunto aplied. The duſt of a liuing Weaſell brent, mingled with wax and roſe-water, and annointed with a Feather vpon gouty legs, cureth the ſame diſeaſe. The braine of a Weaſel being kept very long, and thoroughly dried, afterwards mingled with vineger, and ſo drunke, doth very effectually cure the falling ſicknes.

Dioſcorides

Rasis.

The braines of a Cammell mingled with the braines of a weaſel being both well dryed, and drunke in Vineger, ſpeedily helpeth thoſe which are troubled with the diſeaſe called the Foule-euill. If a horſe ſhal fal into a ſudden diſeaſe (being for the moſt part tearmed daungerous,) which our Countrey-men cal *Raech*, concerning which, I haue ſpoken in the Horſe, he is cured by ſome Horſe-courſers by a ſmall quantity of a Weaſels skinne, (being about the bigneſſe of a foreſaide golden crowne) which is giuen to him inwardly, whether in a potion by ſome horne, or cut ſmall and mingled with chaffe, I knowe not. Some doe giue to the horſes troubled with the aforeſaide diſeaſe the taile of a white weaſell being halfe blacke, and halfe white, cut exceeding ſmal in their chaffe or prouender. If a ſerpent or any other venomous creature ſhal ſtinge or bite an Oxe, let the wounded place be ſtroked or ſmoothed with the skin of a weaſel, & it ſhal in ſhort time be perfectly cured. The ſame they do in a maner commannd to be done to horſes which are ſo ſtunge or bitten, rubbing the wound which the Weaſels skin vntill it wax hot, miniſtring in the meane time ſome certaine Antidote within the horſes body. There are ſome alſo which are of opinion that the skin being in the ſaide manner applyed, is of no efficacy, but that the whole beaſt being cut & aplyed while it is hot, wil rather profit, which both in a ſhrew, as alſo in many other creatures is manifeſt.

Archigines

Isidorus

The bloode of a Weaſel being annointed vppon any impoſtume ariſing behinde the eare, doth inſtantly cauſe the ſwelling to ceaſe, or being broken, doth ſpeedily heale the ſore. The ſame alſo being anointed vpon any impoſtumes in the head either whole or broken, doth very effectually cure them. The blood of a weaſell being anointed vpon wens or bunches of fleſh in any part of the body doth inſtantly expel them. The ſame doth alſo helpe thoſe which are troubled vvith the falling ſickneſſe: which diſeaſe is alſo cured by the whole body of a Weaſel either brent or imbowelled with ſalte. The heade and feete of a Weaſel being caſtaway, and the body taken in any kind of drink doth perfectly heal thoſe which are troubled with that peſtiferous diſeaſe called *S. Iohns* euil. The bloode of the ſame beaſt, is an excellent remedy for the expelling of the Fowle-euil. The blood of a weaſel being annointed vpon broken or exulcerated bunches in the fleſh, doth not only mittigate the paine but alſo heale the wounds. The blood of a weaſel being anointed vppon the iawes, doth heale all paines or ſores therein whatſoeuer. The pouder and blood of a weaſel being both mingled together and anointed vpon the body of any leprous man doth in ſhort time driue away al ſcabs or ſcurffes thereon. The blood of a weaſel being anointed with a plantaine vpon the legs or feet of any one that is troubled with the gout, doth very ſpeedily mittigate or aſſwage the paine thereof. The ſame being annointed vppon the nerues or ſinnewes which are ſhrunke togither, doth eaſily mollifie them againe, and looſen the greeuous paine eyther in the ioynts or articles. The liuer of a weaſel mingled

led with his own braines, being both well dryed, and taken in any kind of drinke, doth very much profit thoſe which are troubled with the diſeaſe called S. Iohns euill. The liuer of a weaſell being throughly dryed, and afterwardes taken in water to drinke, doth heale the diſeaſe called the foule euill, taking hold of ſence & mind together: but there muſt great care be had that this medicine be miniſtred vnto the ſicke party, euen when the diſeaſe is comming on him. The gal of a hare being mingled with the liuer of a weaſel to the quantity of three drams, one dram of oyle of Beauers ſtones, foure drams of Myrrhe, with one dram of vineger, and drunk in hony, or baſtard wine, doth heale thoſe which are troubled with a dizzineſſe or certaine ſwimming in the head. The liuer of a weaſell is reported to be very good and medicinable for the curing of the lethargy, or dropſie euill. The liuer of a weaſel being bound to the left foot of a woman, doth altogether hinder her from conception. The gall of a weaſell is a very excellent and effectuall remedy againſt the venom or poyſon of aſpes, being taken in any kind of drink. The yard of a weaſell, Hart, or Doe, being dryed, beaten to powder, and taken in wine, or any other drink, is an excellent medicine for the curing of the bites or ſtings of ſerpents. The yard of a weaſell or Ferret, is commended for a very excellent remedy againſt the ſtrangury, or diſeaſe called the collike and ſtone. The ſtones of a male weaſell, or the ſecret parts of a female weaſel, is reported by ſome to be very medicinable for the curing of the falling ſickneſſe. The ſtones of a weaſell being bound vnto any part of a woman while ſhe is in trauaile of child birth, doth altogether hinder her from her deliuery. By the left ſtone of a Weaſell being bound in a piece of a mules hid, there is a certaine medicine made, which being drunke by any Woman not being with child, cauſeth barrenneſſe, as alſo by Women being with child hard and grieuous paine in deliuery. The efficacy or force in them, haue the ſtones of a Weaſel being cut off in the change of the Moone, and he ſuffered to go away aliue, being tyed vpon any part of a woman in the hide of a Mule. The heele of a liuing weaſell being taken away and bound vnto a woman, doth make her that ſhe ſhall not conceiue ſo long as ſhee ſhall ſo beare it. The powder of a dogs head dryed, being put into any broken or exulcerated ſores, doth eat away al the corruption or dead fleſh encreaſing therein. The ſame vertue hath the powder of weaſels dung, being vſed in the ſaid manner.

Galen

Sextus

Pliny

Kiranides

The dung of Mice or of a weaſell, being annointed vpon the head, is an excellent remedy for the falling off of the haire on the head, or any other part of mans body, and doth alſo cure the diſeaſe called by ſome the Foxes euill. The biting of a weaſell is reported by ſome to be very venomous, and in his rauening or madneſſe, not to be leſſe hurtfull then the bitings of mad dogs. For weaſels and Foxes are very often mad. But *Arnoldus* is of a contrary opinion, and affirmeth that the weaſell doth more hurt by his biting, then by any venom he can put forth. Others alſo doe affirme, that there is venom in weaſels, for this cauſe, that in all kind of Weaſels when they are angry, the force of their ſmell is ſo ranke and ſtrong. The beſt way to driue away Mice, is by ſcattering the powder of weaſels or cats dung vp and downe, the ſauour whereof Mice canot abide, but the ſame being made into ſome certaine kind of bread will ſmell more ſtrongly. That the bites of a weaſell are venomous and deadly, there is an example writen by *Ariſtides*, of a certaine man, who being bitten by a weaſell, and ready to die, gaue a great ſigh, and ſaid that if he had dyed by a Lyon or Panther, it would neuer haue grieued him, but to dye by the biting of ſuch an ignoble beaſt, it grieued him worſe then his death. The biting of a weaſell, doth bring very quicke and grieuous paine, which is onely knowne by the colour, being dusky or bleuiſh: and it is cured by onions and garlike, either applyed outward or taken in drinke, ſo that the party drinke ſweet wine thereon. Vnripe figs alſo mingled with the flower of the graine called *Orobos*, doth much profit the ſame. Treacle in like manner, being applyed in the manner of a plaiſter, ſpeedily cureth them. Garlike being mingled with fig tree leaues and cynamon, and ſo beaten together, are very wel applyed to the ſaide bites. It commeth alſo to paſſe, that ſometimes the weaſel biteth ſome cattel, which preſently killeth them, except ther be ſome inſtant remedy. The remedy for it is this, to rubbe the wounded place with a piece of a weaſels skin wel dryed vntil it waxe hot, and in the meane time giue the beaſt Treacle to drinke in the manner of an antidote. The Weaſel vſually biteth cowes dugs, which when they are ſwollen if they be rubd with a VVeſels skin they are inſtantly healed.

Agineta

Auicenna

Ælianus

The seueral names.

A Wolfe is cal led in Hebru *Zeeb*, as it is saide in Gen. 49. and among the Chaldeans *Deeba*, & *Deba* among the Arabians *Dib*. The female is called *Zebah* a she wolfe, & the masculin *Zeebim*, but in Ezek. 22. it is cald *zebeth*, that is to say, a wolfe. *Alsebha* (saith *And. Bellun.*) is a common name for al Fourfooted-beasts, which do set on men, killing and tearing them in pieces, deuouring them with their teeth and clawes, as a Lyon, a wolfe, a Tiger, and such like, wheron they are said to haue the behauiour of *Alsebhate*, that is wilde beasts which are fierce and cruel. From hence happily commeth it, that not onely *Albertus*, but also some ignorant writers doe attribute vnto a wolfe many things which *Aristotle* hath vttered concerning a Lyon.

Aesculapius.

Oppianus among the other kind of wolues hath demonstrated one which is bred in *Cilicia*. And also he doth write that it is called in the mountaines of *Taurus* and *Amanus*, *Chryseon*, that is to say, *Aureum*, but I coniecture that in those places it was cald after the language of the Hæbrews or *Sirians*, which do cal *Sahab*, or *Schab aurum*, and *Seeb lupum* for a wolf, or *Dahab*, or *Debah*, for *Aurum*: They also do cal *Deeb* or *Deeba* for a wolf. *Dib* (otherwise *Dijs*) is an *Arabian* or *Saracenican* word: Also the translation of this worde in the booke of medicines is diuers, as *Adib*, *Adip*, *Adhip*, and *Aldip*: but I haue preferred the last translation, which also *Bellunensis* doth vse. *Aldip alambat* doth signifie a mad or furious wolfe. The wolfe which *Oppianus* doth cal *Aureum*, as I haue said euen now, doth seem to agree to this kinde, both by signification of the name *Aurum*, and also by the nature because it doth go vnder a dog close to the earth to eschew the heat of the summer, which *Oppianus* doth write, doth seeke his foode out of hollowe places, as a Hyæna or *Dabha* doth out of graues where the deade men are buried. The golden coloured wolfe is also more rough & hairy then the residue, euen as the Hyæna is said to be rough and maned. And also these wolues necks in *India* is maned, but it differeth according to the nation and colour where there are any wolues at al.

Lycos a wolfe among the Græcians, and *Lugos*, and *Lucainia*, and *Lycos*, among some of the Arabican writers is borrowed from them, as *Munster* hath noted in his lexicon of 3. languages. In Italy it is called *Lupo*. In French *Loup*, in Spaine *Lobo*, in Germany *Vulff*, in England *Wolfe*. In Illyria *Vulk*, as it were by a transposition of the letters of the greek word Now because both men, women, cities, places, mountains, villages, and many artificiall instruments haue their names from the Latine and Greek words of this beast, it is not vain or idle to touch both them and the deriuation of them, before we proceed to the natural storie of this beast. *Lupus* as some say in Latine is *Quasi leopos*, Lyon-footed; because that it resembleth a Lyon in his feet, and therefore *Isidorus* writeth, that nothing liueth that it presseth or treadeth vpon in wrath. Other deriue it from *lukes* the light, because in the twilight of the euening or morning it deoureth his prey, auoiding both extreame light as the noone day, and also extreame darknesse as the night. The Græcians do also cal them *Nyctterinoi kanes*, dogs of the night. *Lupa* and *lupula* were the names of noble deuouringe Harlots, and from thence commeth *Lupanar* for the stewes. It is doubtful whether the nurse of *Romulus* and *Remus* were a harlot or she Wolf, I rather thinke it was a harlot then a Wolfe that cursed those children. For we read of the wife of *Fostulus*, which was called *Laurentia*, after she had plaied the vvhore vvith certaine shepheards to be called *Lupa*. In al Nations there are some mens names deriued from wolues, therfore vve read of *Lupus* a roman poet, *Lupus Seruatus* a priest or Elder, of *Lupus de olueto* a Spanish Munke, of *Fulvius lupinus* a Roman, and the Germans haue *Vulf*, *Vulfe*, *Hart*, *Vulfegang*.

The notation of Lupus and Lycos.

Named apellatiues deriued from a wolfe.

The Græcians haue *Lycambes*, of whom it is reported he had a Daughter called *Neobole*, which he promiſed in marriage to *Archilochus* the Poet, yet afterwardes he repented and woulde not performe his promiſe, for which cauſe the Poet wrote againſt him many bitter verſes, and therefore *Lycambes* when he came to knowledge of them, dyed for griefe. *Lycaon* was a common name among the Græcians for many men, as *Lycaon Gnotius*, an excellent maker of edged tooles. *Licaon* the brother of *Neſtor*, another the ſon of *Priamus* ſlaine by *Achilles*, but the famous and notorious among all was *Lycaon*, the king of *Arcadia*, the ſon of *Titan* and the earth, whoſe Daughter *Caliſto* was deflowered by *Iupiter*, and by *Iuno* turned into a beare, whom afterwards *Iupiter* pittying, placed for a ſign in heauen, and of whom *Virgil* made this verſe; *Pleiadas, Hyadas, claramq; Lycaonis arctον.*

Ther was another *Lycaon* the ſon of *Pelaſgus*, which built the Citty *Lycoſura*, in the Mountaine *Lycæus*, this man called *Iupiter Lycæus*. On a time he ſacrificed an infant vpon his altar, after which ſacrifice he was preſently turned into a wolfe. Ther was another *Lycaon* after him, who did likewiſe ſacrifice another child, and it was ſaid that he remained ten years a wolfe, & afterwards becam a man again, wherof the reaſon was giuen, that during the time he remained a beaſt he neuer taſted of mans fleſh, but if he had taſted therof he ſhold haue remained a beaſt for euer. I might adde hereunto *Lychophron*, *Lycaſtus*, *Lycimnius*, *Lyſinus*, *Lychomedes*, *Lycurgus*, *Lycus*, and of womens names, *Lyca*, *Lyce*, *Lycaſte*, *Lycoris*, *Lycias*, and many ſuch others, beſides the names of people, as *Irpini*, of Mountaines & places, as *Lycabetus*, *Lyceus*, *Lycerna*, *Lycaonia*, *Lycaſpus*, *Lyceum Ariſtotles* ſchoole. Of flouds and Riuers, as *Lycus*, *Lycormas*. Of plants, as wolfebane, *Lupum ſalictarium lupinus*, *Lycantheum*, *Lycophrix*, *Lycophone*, *Lycopſis*, *Lycoſcytalion*, and many ſuch others, whereof I haue onely deſired to giue the Reader a taſt, following the ſame Method that we haue obſerued in other beaſts: And thus much ſhall ſuffice to haue ſpoken of the names of this beaſt.

Contries breeding woiues.

The countries breeding wolues, are for the moſt part theſe that follow. The inhabitants of Creet were wont to ſay, that there was neither wolues, Beares, nor Vipers cold be bred in their Iſland, becauſe *Iupiter* was borne there, yet there is in a city called *Lycaſtus*, (ſo named for the multitude of wolues that were abiding therein) It is likewiſe affirmed of *Sardinia*, and *Olimpus*, a Mountaine of *Macedonia*, that there come no Wolues in them. The wolues of Egypt are leſſer then the wolues of *Greece*, for they exceede not the quantity of Foxes. Affrica likewiſe breedeth ſmall wolues, they abound in *Arabia*, in *Sweuia*, *Rhætia*, *Atheſis*, and the earldome of *Tirol* in *Muſcouia*, eſpecially that part that bordereth vppon *Lithuania*. The wolues of *Scanzia*, by reaſon of extremity of cold in thoſe parts are blind & looſe their eies: there are no wolues bred in *Lumbardy* beyond the Alpes, & if any chance to come into that countrey, preſently they ring their bels, and arme themſelues againſt them, neuer giuing ouer till they haue killed him, or droue him out of the countrey. In Norway there are 3. kind of wolues, and in *Scandinauia* the wolues fight with Elkes. It is reported that ther are wolues in Italy, who when they looke vpon a man, cauſe him to be ſilent, that hee cannot ſpeake. The French-men call thoſe Wolues which haue eaten of the fleſh of men *Encharnes*. Among the *Crotoniatæ* in *Meotis*, & diuers other parts of the world, wolues do abound: there are ſome few in France, but none at al in England, except ſuch as are kept in the Tower of London to be ſeene by the Prince and people brought out of other countries, where there fell out a rare accident, namely, a maſtiue dog was limed to a ſhe wolfe, and ſhe thereby conceiued and brought forth ſixe or ſeuen young Whelpes, which was in the yeare of our Lord 1605. or there abouts.

The ſeuerall kinds of wolues.

There are diuers kinds of wolues in the world, whereof *Oppianus* in his admonition to ſheapheards maketh mention of fiue, the firſt is a ſwift wolfe, and runneth faſt, called therefore *Toxeuter*, that is, *Sagitarius* a ſhooter. The ſecond kind are called *Harpages*, and theſe are the greateſt raueners, to vvhom our ſauiour Chriſt in the goſpell compareth falſe prophets, when he ſaith, *Take heed of falſe prophets which come vnto you in ſheeps clothing, but are inwardly Lycoy harpages, rauening wolues*, and theſe excel in this kind. The third kind is cald *Lupus aureus*, a golden wolfe, by reaſon of his colour, then they make mention of two other kinds, (called *Acmonæ*) and one of them peculiarly *Ictinus*.

The firſt vvhich is ſvviſt, hath a greater head then other vvolues, and likewiſe greater legs fitted to run, white ſpots on the belly, round members, his colour betwixt red & yellovv,

Oppianus is very bold, howleth fearefully, hauing firy-flaming eies, and continually wagging his head. The ſecond kind hath a greater and larger body then this, being ſwifter then all other; betimes in the morning he being hungry, goeth abroad to hunt his prey, the ſides and taile are of a ſiluer colour, he inhabiteth the Mountaines, except in the winter time, wherein he deſcendeth to the gates of Cities or Townes, and boldly without feare killeth both Goates and ſheepe, yet by ſtealth and ſecretly.

The third kind inhabiteth the white Rocks of *Taurus* and *Sylicia*, or the tops of the hill *Amanus*, and ſuch other ſharp and inacceſſible places, being worthily for beauty preferred before the others, becauſe of his Golden reſplendant haires: and therefore my Author ſaith: *Non lupus ſed lupo præſtantior fera.* That he is not a wolfe, but ſome wilde Beaſt excelling a wolfe. He is exceeding ſtrong, eſpecially being able with his mouth and teeth to bite aſunder not only ſtones, but Braſſe and Iron: He feareth the Dog ſtar and heate of ſummer, reioycing more in cold then in warme weather, therfore in the Dog daies he hideth himſelfe in ſome pit or gaping of the earth, vntill that ſunny heat be abated. The fourth and fift kinds are cald by one common name *Acmone*, now *Acmon* ſignifieth an Egle, or elſe an Inſtrument with a ſhort neck, & it may be that theſe are ſo called in reſemblance of the rauening Eagle, or elſe becauſe their bodies are like to that inſtrument, for they haue ſhort necks, broad ſhoulders, rough Legs and feet, and ſmall ſnouts, and little eies: herein they differ one kind from the other, becauſe that one of them hath a backe of a ſiluer colour, and a white belly, and the lower part of the feet blacke, and this is *Ictinus canus*, a gray Kite-wolfe: the other is black, hauing a leſſer body, his haire ſtanding continually vpright, and liueth by hunting of Hares. Now generally al Authors do make ſome two, ſome 3. ſome 4. and ſome fiue kinds of Wolues, all which is needleſſe for me to proſecute, and therefore I will content my ſelfe, with the only naming of ſuch differences as are obſerued in them and already expreſſed, except the *Thoes* and the ſea-wolfe, of whom there ſhal be ſomthing ſaid particularly in the end of this Hiſtory. *Olaus Magnus* writeth, in his Hiſtory of the Northerne regions, that in the Mountaines cald *Doffrini*, which doe deuide the kingdoms of *Swetia* and Norway, there are great flockes or heardes of wolues of white colour, whereof ſome wander in the Mountaines, and ſome in the vallies. They feed vpon little, ſmall, and weake creatures, but there are alſo wild common wolues, who lie in waite to deſtroy their heards of cattell, and flocks of ſheep, againſt whom the people of the country do ordaine general huntings, taking more care to deſtroy the young ones then the old, that ſo the breeders and hope of continuance may be taken away. And ſome alſo do keepe of the whelps aliue, ſhutting of them vp cloſe and taming them, eſpecially females, who afterwards engender with dogs, whoſe Whelpes are the moſt excellent keepers of flocks, and the moſt enimies to wolues of all other.

Wolues are not wilde dogges.

There be ſome haue thought that Dogs and Wolues are one kind; namely, that vulgar Dogs are tame Wolues, and rauening wolues are wilde dogs. But *Scaliger* hath learnedly confuted this opinion, ſhewing that they are two diſtinct kinds, not ioyned together in nature, nor in any naturall action, except by conſtraint; for he ſaith, that there are diuers wilde dogs are not wolues, and ſo haue continued for many yeares in a hill cald *Mountfalcon*, altogether refuſing the ſociety and ſeruice of men, yea ſometimes killing and eating them; and they haue neither the face, nor the voyce, nor the ſtature, nor the condicions of wolues, for in their greateſt extremity of hunger, they neuer ſet vpon flocks of ſheep: ſo that it is vnreaſonable to affirme, that wolues are wilde dogs, although it muſt needs be confeſſed, that in outward proportion they are very like vnto them. Some haue thought that wolues cannot bark, but that is falſe (as *Albertus* writeth) vpon his owne knowledge, the voice of wolues is called *Vulatus* howling, according to theſe verſes;

The voyces of wolues.

Aſt lupus ipſe vlulat frendet agreſtis aper,

And againe:

Per noctem reſonare lupis, vlulantibus vrbes.

It ſhould ſeeme that the word *Vlulatus*, which the Germans tranſlate *Heulen*, the French *Hurler*, and we in Engliſh, howling, is deriued either from the imitation of the beaſts voice; or from a night whooping Bird called *Vlula*, I will not contend, but leaue the Reader to either of both, for it may be that it commeth from the Greek word, *Ololeu zein*, which ſignifieth

nifieth to mourne and howle after a lamentable manner, and ſo indeed wolues doe neuer howle, but when they are oppreſſed with famin: And thus I leaue the diſcourſe of their voyce with the annotation of *Seruius*: *Vlulare canum eſt & furiare.* To howle is the voyce of dogs and furies. Although there be great difference of colours in wolues, as already I haue ſhewed: yet moſt commonly they are gray and hoary, that is, white mixed with other colours, and therefore the Græcians in imitation therof, do cal their twie-light which is betwixt day and night, as it were participating of black and white *Licophos*, wolfe-light, becauſe the vpper ſide of the wolues haire is browne, and the neather part white. It is ſaid, that the ſhaggy haire of a wolfe is full of virmin and wormes, and it may well be, for it hath beene proued, that the skin of a ſheep which was killed by a wolfe, breedeth wormes.

The braines of a wolfe do decreaſe and encreaſe with the Moon, and their eies are yellow black, and very bright, ſending forth beames like fire, & carrying in them apparant tokens of wrath and mallice; and for this cauſe it is ſaid they ſee better in the night then in the day, being herein vnlike vnto men, that ſee better in the day then in the night, for reaſon giueth light to their eyes, and appetite to beaſts, and therfore of ancient time the wolfe was dedicated to the Sun, for the quickneſſe of his ſeeing ſence, and becauſe he ſeeth far. And ſuch as is the quickneſſe of his ſence in ſeeing, ſuch alſo it is in ſmelling, for it is reported, that in time of hunger by the benefit of the wind, hee ſmelleth his prey a mile and a halfe or two mile off: for their teeth they are called *Charcharodontes*, that is ſawed, yet they are ſmooth, ſharp, and vnequall, and therefore bite deepe, as we haue ſhewed already, for this cauſe the ſharpeſt bits of horſes are called *Lupata*.

The ſeuer al partes

Coelius Stumpsius

All beaſts that are deuourers of fleſh doe open their mouths wide, that they may bite more ſtrongly, and eſpecially the wolfe. The necke of a wolfe ſtandeth on a ſtraight bone that canot well bend, therefore like the Hyæna, when he would looke backwards he muſt turne round about, the ſame necke is ſhort which argueth a trecherous nature. It is ſaide that if the heart of a wolfe be kept dry, it rendreth a moſt fragrant or ſweet ſmelling ſauor. The liuer of a VVolfe is like to a horſes hoofe, and in the blather there is found a certaine ſtone cald *Syrites*, being in colour like Saffron or Honny, yet inwardly containe certaine weake ſhining ſtars: this is not the ſtone called *Syriacus* or *Indiacus*, which is deſired for the vertue of it againſt the ſtone in the blather. The forefeet haue fiue diſtinct towes, and the hinder feet but 4. becauſe the forefeet ſerue in ſtead of hands, in Lyons, dogs, wolues, and Panthers. VVe haue ſpoken already of their celerity in running, and therefore they are not compared to Lions which go foot by foot, but vnto the ſwifteſt Dogs. It is ſayd they will ſwim, and go into the water two by two, euery one hanging vpon anothers taile, which they take in their mouthes, and therefore they are compared to the daies of the yeare, which do ſucceſſiuely follow one another, being therfore called *Lucabas*. For by this ſucceſſiue ſwimming they are better ſtrengthned againſt impreſſion of the flouds, and not loſt in the waters by any ouerflowing waues or billowes. Great is the voracity of this beaſt, for they are ſo inſatiable that they deuoure haire and bones with the fleſhe which they eat, for which cauſe they render it whole againe in their excrements, and therefore they neuer grow fat. It was well ſayd of a learned man: *Lupus vorat potius quam commedit carnes, & pauco vtitur potu.* That is, A wolfe is rather to rauen then to eat his meat. VVhen they are hungry they rage much, & although they be nouriſhed tame, yet can they not abide any man to look vpon them while they eat; when they are once ſatiſſied, they endure hunger a great time, for their bellies ſtandeth out, their tongue ſwelleth, their mouth is ſtopped, for when they haue droue away their hunger with aboundance of meate, they are vnto men and beaſts as meeke as lambs, til they be hungry again, neither are they moued to rapine, though they go through a flock of ſheep: but in ſhort time after, their bellies and tongue are calling for more meat, and then ſaith mine Author. *In antiquã frigrã redit, iterumque lupus exiſtit.* That is, They returne to their former conditions, and become as rauening as they were before; Neither ought this to ſeem ſtrange vnto any man, for the like things are formerly reported of the Lyon, and it is ſaid that vvolues are moſt dangerous to be met vvithal tovvards the euening, becauſe of their faſting al the day before, and for this is alledged the ſaying of holy ſcripture vvhere the prophets make mention of *Lupi Veſpertini*, but vve haue ſhevved already in the ſtory of the Hyæna, vvhat thoſe ſignifie.

The meat & voracity of Wolues.

Ælianus Philes

It is ſaid that Wolues doe alſo eate a kind of earth called *Argilla*, which they doe not for hunger, but to make their bellies waigh heauy, to the intent, that when they ſet vpon a Horſſe, an Oxe, a Hart, an Elke, or ſome ſuch ſtrong beaſt, they may waigh the heauier, and hang faſt at their throates till they haue pulled them downe, for by vertue of that tenetious earth, their teeth are ſharpened, and the waight of their bodies encreaſed; but when they haue killed the beaſt that they ſet vpon, before they touch any part of his fleſh, by a kind of natural vomit, they diſgorge themſelues, and empty their bellies of the earth, as vnprofitable food. *Alterius.*

The remainder of their meate they alwaies couer in the earth: and if there be many of them in hunting together, they equally deuide the prey among them all, and ſometimes it is ſaide, that they howle and call their fellowes to that feaſt which are abſent, if their prey be plentifull. Now this they haue common with Lyons, in their greateſt extremity of hunger, that when they haue election of a man and a beaſt, they forſake the Man and take the Beaſt. Some are of opinion, that when they are olde they grow weary of their liues, and that therefore they come vnto Citties and Villages, offering themſelues to be killed by men, but this thing by the relation of *Niphus* is a very fable; for hee profeſſeth that he ſaw an old Wolfe come into a Village, and ſet vpon a Virgin to deſtroy and eate her, yet he was ſo old that he had ſcarſe any teeth in his head, but by good hap company being at hand, the maid was ſaued, and the Wolfe was killed.

Now thoſe Wolues that are moſt ſluggiſh and leaſt giuen to hunting, are moſt ready to venture vpon men, becauſe they loue not to take much paines in getting their liuing: This Wolfe is called *Vinipeta*, but the induſtrious Hunting Wolfe *Kunegeiſeia*. It is reported that a Wolfe will neuer venture vpon a liuing man, except he haue formerly taſted of the fleſh of a dead man, but of theſe things I haue no certainety, but rather doe beleeue the contrary; that like as Tyrants in an euill grieued eſtate, do pick quarrels againſt euery man that is rich for the ſpoyle of their goods, accounting them their enimies, how well ſoeuer they haue deſerued at their handes. In like manner, Wolues in the time of their hunger fall vpon all Creatures that come in the way, whether they be Men or Beaſtes, without partiality to fill their bellies, and that eſpecially in the winter time, wherein they are not afraid to come to houſes and citties.

They deuoure Dogges when they get them alone, and Elkes in the kingdome of Norway, but for Dogges it hath beene ſeene, that they haue liued in a kind of ſociety and fellowſhip with Wolues, but it was to ſteale and deuoure in the night time, like as Theeues do couer their mallice and ſecret grudges one to other, when they are going about to rob true men. Wolues are enimies to Aſſes, Bulles, and Foxes, for they feede vppon their fleſh, and there is no Beaſt that they take more eaſily then an Aſſe, killing him without all daunger, as we haue ſhewed already in the ſtory of an Aſſe.

They alſo deuoure Goates and Swyne of all ſortes, except Bores, who doe not eaſily yeald vnto Wolues. It is ſaid that a Sow hath reſiſted a Wolfe, and that when he fighteth with her, hee is forced to vſe his greateſt craft and ſuttelty, leaping to and from her with his beſt actiuity, leaſt ſhe ſhould lay her teeth vpon him, and ſo at one time deceiue him of his prey, and depriue him of his life. It is reported of one that ſaw a Wolfe in a Wood, take in his mouth a peece of Timber of ſome thirty or forty pound waight, and with that he did practiſe to leape ouer the trunke of a tree that lay vpon the earth; at length when he perceiued his own ability and dexterity in leaping with that waight in his mouth, he did there make his caue and lodged behinde that tree; at laſt it fortuned there came a wild Sow to ſeeke for meat along by that tree, with diuers of her pigs following her, of different age, ſome a yeare old, ſome halfe a yeare, and ſome leſſe. When he ſaw them neare him, he ſuddenly ſet vpon one of them, which he coniectured was about the waite of Wood which he carried in his mouth, and when he had taken him, whileſt the old Sow came to deliuer her pig at his firſt crying, he ſuddenly leaped ouer the tree with the pig in his mouth, and ſo was the poore Sow beguiled of her young one, for ſhe could not leape after him, and yet might ſtand and ſee the Wolfe to eate the pigge which hee had taken from her. It is alſo ſayd, that when they will deceiue Goates, they come vnto them with the greene leaues and ſmall boughes of Oſiers in their mouthes, wherewithall they know

know Goats are delighted that ſo they may draw them therewith, as to a baite to deuoure them.

Their manner is when they fal vpon a Goat or a Hog, or ſome ſuch other beaſt of ſmal ſtature, not to kil them, but to lead them by the eare withal the ſpeed they can driue them to their fellow Wolues, and if the beaſt be ſtubborne and wil not runne with him, then he beateth his hinder parts with his taile, in the mean time holding his ear faſt in his mouth, whereby he cauſeth the poore beaſt to run as faſt or faſter then himſelfe vnto the place of his owne execution, where he findeth a crew of rauening Wolues to entertaine him, who at his firſt appearance ſeize vpon him, and like Diuels teare him in peeces in a moment, leauing nothing vneaten but onely his bowels.

But if it be a ſwine that is ſo gotten, then it is ſaid, that they lead him to the waters and there kil him, for if they eat him not out of cold water, their teeth doth burne with an vntolerable heat. The Harts when they haue loſt their hornes doe lie in ſecret, feeding by night for feare of the Wolues vntil their hornes do grow againe which are their cheefeſt defence. The leaſt kind of VVolues we haue ſhewed already, doe liue vppon the hunting of Hares, and generally al of them are enemies to ſheepe, for the fooliſh ſheep in the day time is eaſily beguiled by the Wolfe, who at the ſight of the ſheepe maketh an extraordinary noiſe with his foot, whereby he calleth the fooliſh ſheepe vnto him; for ſtanding amazed at the noiſe he falleth into his mouth and is deuoured: but when the Wolfe in the night time commeth vnto a folde of ſheep, he firſt of al compaſſeth it round about, watching both the Shepheard and the Dogge, whether they be aſleepe or awake, for if they be preſent and like to reſiſt, then he departeth without dooing any harme, but if they be abſent or aſleepe, then looſeth he no opportunity, but entereth into the fold, and falleth a killing, neuer giuing ouer til he haue deſtroyed al, except he be hindered by the approch of one or other; for his manner is not to eat any til he haue killed al, not becauſe hee feareth the ouer-liuers wil tel tales, but for that his inſatiable mind thinketh he can neuer bee ſatisfied, and then when al are ſlaine he falleth to eat one of them. *Textor. Albertus.*

Now although there be great difference betwixt him and a Bul both in ſtrength and ſtature, yet is he not affraid to aduenture combat, truſting in his policy more then his vigor, for when he ſetteth vpon a Bul, he commeth not vpon the front for feare of his hornes, nor yet behind him for feare of his heeles, but firſt of al ſtandeth a looſe from him, with his glaring eyes, daring and prouoking the Bul, making often profers, to come neere vnto him, yet is wiſe enough to keepe aloofe till he ſpy his aduauntage, and then he leapeth ſuddenly vpon the backe of the Bull at the one ſide, and being ſo aſcended, taketh ſuche hold that he killeth the beaſt before he looſen his teeth. It is alſo worth the obſeruation, how he draweth vnto him a Calfe that wandereth from the dam, for by ſingular treacherie he taketh him by the noſe, firſt drawing him forwarde, and then the poore beaſt ſtriueth and draweth backward, and thus they ſtruggle togither, one pulling one way, and the other another, till at laſt the Wolfe perceiuing aduantage, and feeling when the calfe pulleth heauyeſt, ſuddenly he letteth go his hold, whereby the poore beaſt falleth backe vpon his buttocks, and ſo downe right vpon his backe; then flyeth the Wolfe to his belly which is then his vpperpart, and eaſily teareth out his bowels, ſo ſatisfieng his hungergreedy appetite: But if they chance to ſee a Beaſt in the water, or in the marſh, emcombred with mire, they come round about him, ſtopping vp al the paſſages where he ſhold come out, baying at him, and threatning him, ſo as the poore diſtreſſed Oxe plungeth himſelfe many times ouer head and ears, or at the leaſt wiſe they ſo vex him in the mire, that they neuer ſuffer him to come out aliue. *Ælianus.*

At laſt when they perceiue him to be dead and cleane without life by ſuffocation, It is notable to obſerue their ſingular ſubtilty to drawe him out of the mire, whereby they may eat him; for one of them goeth in, and taketh the beaſt by the taile, who draweth with al the power he can, for wit without ſtrength may better kil a liue Beaſt, then remoue a dead one out of the mire: therefore he looketh behind him and calleth for more helpe; then preſently another of the wolues taketh that firſt wolues tail in his mouth, and a third wolfe the ſeconds, a fourth the thirds, a fift the fourth, and ſo forward, encreaſing their ſtrength, vntil they haue pulled the beaſt out into the dry lande: whereby you may ſee, how

how they torment and ſtretch their owne bodies, biting their tailes mutually, pinching and ſtraining euery ioynt vntil they haue compaſſed their deſire, and that no man ſhold thinke it ſtrange for a Wolfe to kil an Oxe, It is reported that *Danaus* did build a temple to *Apollo* at *Argos*, in the very ſame place where he ſaw a Wolfe deſtroy an Oxe, becauſe he receiued inſtruction thereby, that he ſhould be king of *Greece*. Wolues are alſo enemies to the Buffes, and this is no maruaile, ſeeing that it is confidently reported by *Aelianus*, that in time of great famine when they get no meat, they deſtroy one another; for when they meet together, each one bemoaning himſelfe to other, as it were by conſent they run round in a circle, and that Wolfe which is firſt giddy, being not able to ſtande, falleth downe to the ground, and is deuoured by the reſidue, for they teare him in peeces, before they can ariſe againe.

The haim of Wolues

Pliny affirmeth that there be Wolues in Italy, whoſe ſight is hurtfull to men, for when a man ſeeth one of them, though he haue neuer ſo much deſire to cry out, yet hee hath no power: but the meaning of this is, as we find in other writers, that if a Wolfe firſt ſee a man, the man is ſilent, and cannot ſpeake, but if the man ſee the Wolfe, the Wolfe is ſilent and canot cry, otherwiſe the tale is fabulous and ſuperſtitious, and thereupon came the prouerbe *Lupus in fabula eſt*, to ſignifie ſilence. Now although theſe things are reported by *Plato*, *Ruellius*, *Vincentius*, & *Ambros*, yet I rather beleeue them to be fabulous thē true, howbeit *Albertus* writeth, that when a man is in ſuch extremity, if he haue power but to looſe his cloke or garment from his backe, he ſhal recouer his voice again. And *Sextus* ſaith, that in caſe one of theſe Wolues do ſee a man firſt, if he haue about him the tip of a wolues taile he ſhal not neede to feare anie harme. There be a number of ſuch like tales concerning wolues and other creatures, (as that of *Pithagoras*) A beaſt making water vpon the vrine of a wolfe, ſhal neuer conceiue with young. All domeſtical Foure-footed-beaſts, which ſee the eie of a wolfe in the hand of a man, wil preſently feare and runne away.

If the taile of a wolfe be hung in the cratch of Oxen, they can neuer eat their meate. If a horſe tread vpon the foote-ſteps of a wolfe which is vnder a Horſe-man or Rider, hee breaketh in peeces, or elſe ſtandeth amazed. If a wolfe treadeth in the footſteppes of a horſe which draweth a waggon, he cleaueth faſt in the rode, as if he were frozen.

If a mare with foale tread vpon the footſteps of a wolfe, ſhe caſteth her foal, and therefore the Egyptians when they ſignifie abortment, doe picture a mare treading vppon a wolues foot. Theſe and ſuch other things are reported, (but I cannot tell how true) as ſupernatural accidents in wolues. The wolfe alſo laboureth to ouercome the Leoparde, and followeth him from place to place, but foraſmuch as they dare not aduenture vpon him ſingle or hand to hand, they gather multitudes and ſo deuoure them. VVhen wolues ſet vpon wilde Bores, although they bee at variance amonge themſelues, yet they giue ouer their mutual combats, and ioyne together againſt the VVolfe their common aduerſarie. For theſe occaſions a wolfe hath euermore bin accounted a moſt fyerce and wilde beaſt, as may further appeare by this Hiſtorie following. VVhen *Euriſtines* and *Procles* intended to marie the Daughters of ſome Græcian, that ſo they might ioyne themſelues in perpetual league and amity by affinity, they went to *Delphos* to aske counſel of *Apollo* in what place they ſhould meet with their wiues.

Orus

A hiſtory.

Apollo gaue them anſwere, that when they ſhould meet with an extreame wild beaſt, as they went into *Lacedemonia*, and yet the ſame beaſte appeare meeke and gentle vnto them, there they ſhould take their wiues. VVhen they came into the land of the *Cleonians* they met with a wolfe carrying a lambe in his mouth, whereupon they conceiued that the meaning of *Apollo* was, that when they met with a wolfe in that country, they might very happily and ſucceſsiuely take them wiues, and ſo they did, for they married with the daughters of *Theſander Cleonimus*, a verie honeſt man of that countrey. It is reported of *Milo Crotaniata*, that valiant ſtrong man, how vpon a ſeaſon rending a tree in ſunder in the woods, one of his armes was taken in the cloſing of the tree, & he had not ſtrength enough to looſe it againe, but remained there incloſed in moſt horrible torments vntill a wolfe came and deuoured him.

en deſtroy
by wolues

The

The like ſtory vnto this, is that which *Aelianus* reporteth of *Gelon* the *Syracuſan*, a ſcholler, vnto whome there came a Wolfe as he ſat in the ſchoole writing on his Tables, and tooke the writing tables out of his hand. The ſchoolemaiſter being inraged heerewith, and knowing himſelfe to be a valiant man, tooke hold of the ſame tables in the VVolues mouth, and the VVolfe drew the maiſter and ſchollers in hope of recouery of the tables out of the ſchoole into a plaine field, where ſodainely hee deſtroyed the ſchoole-maiſter and a hundered ſchollers, ſparing none but *Gelon*, whoſe tables were a baite for that prey, for hee was not onely not ſlaine, but preſerued by the VVolfe to the ſingular admiration of al the world; whereby it was collected, that that accident did not happen naturally, but by the oueruling hand of God; Now for theſe occaſions, as alſo becauſe that the wooll and skin of beaſts killed by wolues, are good for nothing, (although the fleſh of ſheepe is more ſweeter) are vnprofitable and good for nothing. *Cœlius. Tzetzes.*

Men haue bin forced to inuent and find out many deuiſes for the deſtroying of wolues, for neceſſity hath taught men much learning, and it had beene a ſhameful miſery to indure the tyranny of ſuch ſpoiling beaſtes without labouring for reſiſtaunce and reuenge: for this cauſe they propounded alſo a reward to ſuch as killed VVolues, for by the law of *Dracho*, he that killed a young wolfe receiued a tallent, and he that killed an old wolfe receiued two talents. The taking of Wolues & the reward of the hunters.

Solon preſcribed that hee that brought a VVolfe aliue, ſhoulde receiue fiue peeces of mony, and he that brought one dead, ſhould receiue two. *Apollo* himſelfe was called *Lycoctonos*, a wolfe-killer, becauſe he taught the people how to put away wolues. *Homer* calleth *Appollo Lyſegenes*, for that it is ſaide immediately after hee was borne of his mother *Latona*, he was chaunged into the ſhape of a wolfe, and ſo nouriſhed; and for this cauſe there was the image of a wolfe ſet vp at *Delphos* before him.

Others ſay, that the reaſon of that ymage was, becauſe that when the temple of *Delphos* was robbed, and the treaſure thereof hid in the grounde, while diligent inquiſition was made after the theeues, there came a wolf and brought them to the place where the golden veſſels were couered in the earth, which ſhe pulled out with her feete. And ſome ſay that a wolfe did kil the ſacriliger, as he lay aſleepe on the mountaine *Parnaſſus*, hauing all the treaſure about him, and that euery day ſhe came downe to the gates of *Delphos* howling, vntil ſome of the Cittizens followed her into the mountaine, where ſhee ſhewed them the theefe and the treaſure both together: But I liſt not to follow or ſtand vpon theſe fables. The true cauſe why *Apollo* was called a VVolfe-killer was, for that he was feined to be a ſhepheard or Heardſman, and therefore in loue of his catle to whom wolues were enemies, he did not onely kil them while he was aliue, but alſo they were offered vnto him in ſacrifice, for wolues were ſacred to *Apollo*, *Iupiter* and *Mars*: and therefore wee read of *Apollo Lycius* or *Lyceus*, to whom there were many temples builded, and of Iupiter *Lyceus* the ſacrifices inſtituted vnto him called *Lycæa*, and games by the ſame name. There were other holly-daies cald *Luper calia*, wherein barren women did chaſtice themſelues naked becauſe they bare no children, hoping thereby to gaine the frutefulneſſe of the wombe, whereof *Ouid* ſpeaketh thus:

Excipe foecunde paſcientur verbera dextræ
Iam ſocer optatum nomen habebit auí.

Propertius and ſome other writers ſeeme to be of the mind that thoſe were firſt inſtituted by *Fabius Lupercus* as appeareth by theſe verſes:

Verbera pellitus ſeto ſamouebat arator
Vnde liceus Fabius ſacra lupercus habet.

And *Iuuenal* thus:

Nec prodeſt agili palmas præbere luperco.

Now concerning the manner of taking of VVolues, the Auncients haue inuented manic deuiſes and gins, and firſt of al an yron Toyle which they ſtil faſten in the earth with iron pins Diuers policies and inuentions to take wolues.

pins, vpon which pins they leaue a ring, being in compaſſe about the bignes of a wolues head, in the midſt whereof they lay a peece of fleſh, and couer the Toyle, ſo that nothing is ſeene but the fleſh, when the Wolfe commeth and taketh holde of the fleſh, feeling it ſticke, pulling hard, he pulleth vp the ring, which bringeth the whole Toyle on his necke and ſharpe pins. This is the firſt manner that *Creſcentienſis* repeateth of taking Wolues, and he ſaith there are other deuiſes to enſnare their feet, which the Reader cannot vnderſtand except he ſaw them with his eies.

The Italians cal the nets wherein wolues are taken, *Tagliola*, *Harpago*, Lo *Rampino*, and *Lycino*, the French *Hauſpied*, and *Blondus* affirmeth, that the ſhepheardes of *Italy* make a certaine ginne with a net, wherein that part of the Wolfe is taken which is firſt put into it. Now the manner of taking Wolues in ditches and pits is diuers, firſt of all they dig a deep ditch, ſo as the wolfe being taken, may not get out of it, vpon this pitte they lay a hurdle, and within vpon the pillar they ſet a liue Gooſe or Lambe, when the Wolfe windeth his prey or booty, he commeth vpon the trench, and ſeeing it at a little hole which is left open on purpoſe to caſt the wolfe into the deepe ditch, and ſome vſe to lay vpon it a weak hurdle, ſuch as wil not beare vp either a man or a beaſt, that ſo when the wolfe commeth vpon it, it may breake, and he fal downe, but the beſt deuiſe in my opinion that euer was inuented in this kind, is that the pertch and hurdle may be ſo made, and the bait ſo ſet, that when one wolfe is fallen downe it may riſe againe of it one accord, and ſtand as it did before to entrap another; and great care muſt bee had, that theſe kinde of ditches may bee made in ſolide and ſtrong earth, or if the place affoorde not that opportunity, then muſt the inſide be lined with boords, to the intent that the beaſt by ſcraping and digging with his feet make no euaſion.

The *Rhætians* vſe to raiſe vp to a Tree a certaine engine like a mouſe-trappe but much greater, through which there is a cord where they hange a bate of fleſh or pullin, or ſome ſuch thing which the wolfe loueth; when he commeth vnto it, hee ſuddenly ſnatcheth at it, and ſo pulleth the trap vpon his owne pate. The *Teucreans*, *Myſſeans*, and *Thraſeans*, inhabitants of *Aſia*, were wont to carry ſhort weapons to kil wolues, and they vſed alſo the ſtrongeſt Dogges, who by the incoragement of the hunters would tear the wolues in pieces, for there is hardly any Dogge ſo couragious, as to aduenture vppon a Wolfe at ſingle hand.

The Dogges haue therefore certaine collers made vnto them of leather ſtuft full of ſharp yron nails, to the intent that their necks may be ſauegarded from the wolues biting. Now *Blondus* ſaith, that al hunting of Wolues with Doggs is in vaiue, except there be alſo ſet vp certaine great nets made of ſtrong cords, ſtretched out and ſtanding as ſtiffe as may be immouably faſtned to the bodies of trees, or ſtrong pillars in the earth, and in diuers places of theſe nettes they muſt ſet boughes to couer them, to the end the wolfe deſcry them not; and at either end of the net muſt be made a little ſhedde vvith boughes to couer a man, wherein the hunter muſt lodge with his ſpeare, readie to pierce through the Wolfe when he perceiueth him in the net, for if the wolfe be not inſtantly wounded, hee will deliuer himſelfe and eſcape, and then alſo he muſt bee followed with the cry of men and Dogges, that he may not returne backe againe into his den, and the hunters obſerue this order in hunting of a Wolfe, and driuing him to their nets.

VVhen they are farre from theyr nets, they hunt them but gently, and let him go at leiſure, but vvhen they are cloſer and nearer vnto them, they follovv them vvith al ſpeed and violence, for by that meanes many are intrapped and ſuddenly killed, and theſe are thoſe hunting obſeruations which I find to be recorded in Authors for the taking of VVolues. And this is the nature of this beaſt, that he feareth no kind of weapon except a ſtone, for if a ſtone be caſt at him, he preſently falleth downe to auoide the ſtroke, for it is ſaide that in that place of his body where he is wounded by a ſtone, there are bred certaine wormes vvhich doe kill and deſtroie him; and therefore the Egyptians vvhen they doe decipher a man that feareth an eminent danger, they picture a vvolfe and a ſtone; as *Orus* vvriteth.

Wolues do likevviſe feare fire euen as Lyons doe, and therefore they vvhich trauell in woods and ſecret places by night, vvherein there is anie ſuſpicion of meeting of Wolues, they carry with them a coople of flints, where withall they ſtrike fire, in the approach of the

the rauening beaſt which ſo dazleth his eies,& danteth his courage,that he runneth away fearefully. It is ſaid that wolues are afraid of the noiſe of ſwords or iron ſtrucke together, and it may well be, for there is a true ſtory of a man traueling neare *Baſil*, with a bell in his hand, who when he ſaw that the throwing ſtones at the wolfe which followed him would nothing auaile, and by chance fel downe, in the meane time a bell which he carried about him did giue a ſound, at which ſound the wolfe being affrighted ran away, which when he perceiued, he ſounded the bell aloud, and ſo droue away the wild rauening beaſt. As the Lyon is afraid of a white Cocke and a Mouſe, ſo is the wolfe of a Sea-crab or ſhrimp. It is ſaid that the pipe of *Pithocaris* did repreſſe the violence of wolues when they ſet vpon him, for he ſounded the ſame vnperfectly, and indeſtinctly, at the noiſe whereof the raging wolfe ran away; and it hath bin beleeued that the voice of a ſinging man or Woman worketh the ſame effect. *Horace* teſtifieth ſo much of himſelfe, that by ſinging he droue away a wolfe, as in theſe verſes;

Namq́, me ſylua lupus in ſabina,
Dum meam canto tellagen & vltra,
Terminum curis vagor expeditus,
Fugit niermem.
Quale portentum neq́, militaris,
Daunia in latis alit æſculetis,
Nec inbe tellus generat leonem,
Arida nutrix.

If at any time a wolfe follow a man a far off, as it were trecherouſly to ſet vppon him ſuddenly and deſtroy him, let him but ſet vp a ſtick or ſtaffe, or ſome ſuch other knowledgable marke, in the middle ſpace betwixt him and the wolfe, and it will ſcar him away; for the ſuſpitious beaſt feareth ſuch a man, and thinketh that he carrieth about him ſome engin or trap to take away his life: and therefore alſo it is ſaid, that if a trauailer doe draw after him a long rod or pole, or a bundle of ſticks & clouts, a wolfe will neuer ſet vpon him, worthily miſtruſting ſome deſerued pollicy to ouerthrow & catch him. *Aeſculapius* writeth, that if a man do anoint himſelfe with the fat or ſewet taken out of the raines of a Lyon, it wil driue away from him all kind of Wolues. There bee ſome that take wolues by poiſoning, for they poyſon certaine peeces of meat, and caſt them abroad, whereof when the wolues do eate, they die immediately. There were certaine country men which brought the skins of wolues into the citty of Rome, and carried them vp and downe the ſtreets publikely to be ſeene, affirming that they had killed thoſe wolues with the powder of a certaine hearb cald *Cardus Varius*, and that therewithall alſo they could kil Rats and Mice. *Pauſanius* ſaith, that there was a temple of *Apollo Lyceus*, at *Sicycon*, and that on a time the inhabitants were ſo anoyed with wolues, that they could receiue no commodity by their flockes, wherevpon *Apollo* taking pitty of them, told them that there was in their temple a certaine peece of dry wood, commaunding them to pull off the rinde or barke of that wood, and beating it to powder, to mingle it with conuenient meat for Wolues, and ſo caſt it abroad in the fieldes.

The people did as they were commaunded by the Oracle, and thereby deſtroyed al the wolues; but what kind of wood this was, neither *Pauſanias* nor any of the priſtes of *Sicycon* could declare. In one part of the world the Ewe-tree, and certaine fragments of Iuniper. The ſpindle tree, and *Rododaphne* do yeald poiſon vnto wolues mixed in their drinke, and beſides them we know no trees that are venemous, and yet plants innumerable, eſpecially wolfebane. And the occaſion why there are more poyſonfull herbs then trees, is in the iuyce or liquor whereby they are nouriſhed, for where the iuyce is wholeſome and well tempered, there it encreaſeth into a great tree, but where it is imperfect and venomous, there it neuer groweth tall, nor bringeth forth any great ſtocke.

There are certain litle Fiſhes called by the Græcians *Lycos*, and by the *Lataniſts blennt*, which we may engliſh wolfe-Fiſhes, & theſe the Hunters vſe to take wolues in this maner, when they haue taken a great many of them aliue; they put them into ſome tub or great morter, & there kil them by bruiſing them to pieces, afterwards they make a fire of coles in the mountains where the wolues haut, putting into the ſame ſome of theſe fiſhes mixed

with

with blood and peeces of mutton, and ſo leauing it, to haue the ſauour thereof carryed euery way with the winde, they go and hide themſelues: whilſt that in the mean time the Wolues inraged with the ſauour of this fire, ſeeke too and fro to finde it, becauſe of the ſmell, the fire before they come is quenched or goeth out naturally, and the Wolues by the ſmoke therof, eſpecially by taſting of the fleſh, blood and filth which there they find, do fall into a drowſie dead ſleepe, which when the Hunters do perceiue, they come vpon them and cut their throats. The *Armenians* do poiſon them with blacke fiſhes, & ſome do take a cat, pulling off her skin, taking out the bowels, they put into her belly the powder of Frogges, this cat is boiled a little vpon coles, and by a man drawne vp and down in the mountaines where wolues do haut, now if the Wolues do chance to meet with the traine of this cat, they inſtantly follow after him, inraged without all feare of man to attaine it, therefore he which draweth the catte, is accompanied with another hunter armed with a a Gun, Piſtoll, or Croſſ bow, that at the appearaunce of the Wolfe, and before his approach to the traine, he may deſtroy and kill him.

Poyſoning of Wolues

I will not diſcourſe of Wolfe-bane, commonly called *Aconitum* in Latine, wherwithall both men & beaſts are intoxicated, and eſpecially Wolues, but referring the Reader to the long diſcourſe of *Conradus Geſner* in his Hiſtory of the Wolf, I will onely remember in this place an Epigram of *Auſonius* wherein he pleaſantly relateth a ſtory of an adulterated women, deſiring to make away her iealous husband, and that with ſpeed and vehemency, gaue him a drinke of Wolfe-bane and Quick-ſiluer mingled together, eyther of both ſingle are poiſon, but compounded are a purgation, the Epigram is this that followeth:

Toxica zelotypo dedit vxor mecha marito
Nec ſatis ad mortem credidit eſſe datum,
Miſcuit argenti letalia pondera viui
Cogeret vt celerem vis geminata necem
Diuidat hæc ſi quis faciunt diſcreta, venenum
Antidotum ſumet qui ſociata bibet,
Ergo inter ſeſe dum noxia pocula certant,
Ceſſit letalis noxa ſalutiferæ
Protinus & vacuos alui petiere receſſus,
Lubrica deiecti is qua via nota cibis.

The enimies of Wolues

Concerning the enimies of Wolues, there is no doubt but that ſuch a rauening beaſt hath fewe friendes, for except in the time of copulation wherein they mingle ſometime with dogges, and ſometime with Leopards, and ſometime with other beaſtes, all Beaſtes both great and ſmall do auoyd their ſociety and fellowſhip, for it cannot be ſafe for ſtrangers to liue with them in any league or amity, ſeeing in their extremity they deuour one another: for this cauſe, in ſome of the inferiour beaſts their hatred laſteth after death, as many Authors haue obſerued; for if a ſheepe skinne be hanged vp with a Wolues skin, the Wool falleth off from it, and if an inſtrument be ſtringed with ſtringes made of both theſe beaſts, the one will giue no ſounde in the preſence of the other; but of this matter we haue ſpoken in the ſtory of the ſheep, ſhewing the opinion of the beſt learned, concerning the truth heereof. The Rauens are in perpetuall enmity with Wolues, and the Antiphathy of their natures is ſo violent, that it is reported by *Philes* and *Aelianus*, that if a rauen eat of the carcaſſe of a beaſt which the wolfe hath kild, or formerly taſted of, ſhe preſently dyeth.

There are certaine wilde Onions called *Scille*, and ſome ſay the ſea-Onion, becauſe the roote hath the ſimilitude of an Onion, of all other thinges this is hatefull to a wolfe, and therefore the Arabians ſay, that by treading on it his legge falleth into a crampe, whereby his whole body many times endureth inſufferable torments, for the crampe increaſeth into conuulſions; for which cauſe it is worthy to be obſerued how vnſpeakle the Lord is in all his workes, for whereas the wolfe is an enemy to the fox and the Turtle, he hath giuen ſecret inſtinct and knowledge both to this beaſt and Foule, of the vertuous operation of this hearbe againſt the rauening wolfe; for in their abſence from their neſtes, they leaue this Onion in the mouth thereof, as a ſure gard to keepe their young ones from the

wolfe.

wolfe. There are certaine Eagles in *Tartaria* which are tamed, who doo of their owne accord being set on by men aduenture vpon wolues, and so vex them with their talants, that a man with no labor or difficulty may kil the beast, & for this cause the wolues do greatly feare them and auoid them; And thereupon came the common prouerb, *Lupus fugit aquilam*: And thus much shall suffice to haue spoken in general concerning their taking. Now we will proceed to the other parts of their History, and first of al of their carnal copulation. They ingender in the same manner as dogs and Sea-calues do, and therefore in the middle of their copulation they cleaue together against their wil. It is obserued that they begin to engender immediately after Christmasse, and this rage of their lust lasteth but twelue daies, whereupon there was wont to go a fabulous tale or reason, that the cause why al of them conceiued in the twelue daies after Christmas was, for that *Latona* so many daies togither wandered in the shape of a shee wolfe in the mountaines *Hyperborei* for feare of *Iuno*, in which likenes shee was brought to *Delus*; but this fable is confuted by *Plutarch*, rehearsing the words of *Antipater* in his booke of beastes, for he saith when the Oakes that beare Acornes do begin to cast their flowers or blossoms, then the wolues by eating thereof do open their wombes, for where there is no plenty of Acornes there the yong ones die in the dams belly, and therefore such countries wherein there are no store of Oakes, are freed from wolues; and this he saith is the true cause why they conceiue but once a yeare, and that onely in the xii. daies of *Christmas*, for those Okes flower but once a year, namely, in the spring time, at which season the wolues bring forth their yong ones. For the time that they go with young, and the number of whelps, they agree with dogs, that is, they beare their young nine weeks, and bring foorth many blind whelps at a time, according to the manner of those that haue manie clawes on their feet. Their legges are without Articles, and therefore they are not able to go at the time of their littering, and there is a vulgar opinion that a she wolfe doth neuer in al her life bring foorth aboue nine at a time, whereof the last which she bringeth forth in hir old age is a dog, throgh weaknes and infirmity: but the *Rhæsians* among whom wolues do abound, do affirme constantly, that in the beginning of May, they bring their young out of their dens, and lead them to the water, sometimes seauen, and sometimes nine, euery yeare increasing their number; so that the first yeare she littereth one whelpe, the second yeare two, the thirde yeare three, and so obserueth the same proportion vnto nine, after which time she groweth barren and neuer beareth more: and it is said when shee bringeth her young ones to the water, she obserueth their drinking very diligently, for if any of them lap water like a dogge, him she reiecteth as vnworthy of her parentage, but those which sucke their water like a swine, or bite at it like a Beare, them she taketh to hir, and norisheth very carefully. VVe haue said already that wolues do engender not only among themselues, but among other beasts, and such are to be vnderstood of them which beare their young an equal proportion of time, as of Dogges and Wolues commeth the *Lupus canarius*, or Panther, and the *Crocuta*. Of the Hyæna and the wolfe come the Thoes, of whome wee shal speake in their due place in the end of this story, and the Hyæna it selfe seemeth to bee compounded of a wolfe and a fox. Concerning the naturall disposition of this beast we haue already spoken in part, and now we wil adde that which doth remaine; and first of al their Epithites which are attributed vnto them among seueral Authors are most cleare demonstrations of their disposition; as sowre, wilde, *Apulean*, sharp, fierce, bold, greedy, whoare, flesh-eater, wary, swift, bloody, blood-louer, degenerate, hard, glutton, hungrie, Cattle-eater, famishing, furious, yellow, fasting, vngentle, vnhonest, vntameful, harmeful, Cattle-hurter, teeth-gnasher, insatiable, treacherer, martial, sorrowful, mountanie, nightly, robber, strate, rauener, mad, snatcher, cruel, pack-bearer, blood-sucker, fomer, proud, fearing, sullen, terrible, vehement, houling, and such other like belonging to the male wolfe. Now vnto the female there are some peculiar ones also, as inhuman, vngentle, martial, obscure, ranke, rauener, sanded, *Romulian*, greasie, terrible, and *Volscan*, and the rauening desire of this wolfe doeth not only apeare in the prouerbs of holy scripture already repeated, as where Christ compareth the Hereticks to wolues, but also from hand instruments and sicknesses, for a little hand-saw is called of the Latins and Germans *Lupus*, a wolfe; becaus of the inequalitie of the teeth, wherewithall a man sheareth asunder violently any piece of wood, bones, or such like thing.

Their Copulation & procreation

The epithets and natural disposition.

There is a diſeaſe called a wolfe, becauſe it conſumeth and eateth vp the fleſh in the bodie next the ſore, and muſt euery day be fed with freſh meat, as Lambes, Pigeons, and ſuch other things wherein is bloode, or elſe it conſumeth al the fleſh of the body, leauing not ſo much as the skin to couer the bones. Alſo the gals on a mans ſeat, which commeth by horſe-riding, are by the auncientes called *Lupi*, and by *Martiall*, *Ficus*, whereof he made this diſticon;

Stragula ſuccincti venator ſume veredi
Nam ſolet à nudo ſurgere ficus equo.

There be alſo iuſtruments called *Lupi* and *Harpages*, or *Harpagones*, wherewithal Ankers are looſed in the ſea, or any thing taken out of the deepe. There is a certaine territorie in Ireland, (whereof M. *Cambden* writeth) that the inhabitants which liue till they be paſt fifty yeare old, are fooliſhly reported to be turned into wolues, the true cauſe whereof hee conjecture th to be becauſe for the moſt patt they are vexed with the diſeaſe called *Lycanthropia* which is a kind of melancholy cauſing the perſons ſo affected, about the moneth of February to forſake their owne dwelling or houſes, and to run out into the woodes, or neare the graues and ſepulchers of men, howling and barking like Dogs and wolues. The true ſignes of this diſeaſe are thus deſcribed by *Marcellus*: thoſe ſaith he which are thus affected haue their faces pale, their eies dry and hollow, looking drouſily and cannot weep. Their tongue as if it were al ſcabd, being very rough, neither can they ſpit, and they are very thirſty, hauing many vlcers breaking out of their bodies, eſpeciallie on their legges, this diſeaſe ſome cal *Lycaon*, and men oppreſſed therewith, *Lycaones*, becauſe that there was one *Lycaon* as it is fained by the poets, who for his wickednes or ſacrificing of a child, was by *Iupiter* turned into a Wolf, being vtterly diſtracted of human vnderſtanding, and that which the poets ſpeake of him, may very wel agree with melancholy, for thus writeth *Ouid*:

Territus ipſe fugit, nactuſq; ſilentia ruris
Exululat fruſtraq; loqui conatur.

And this is moſt ſtrange, that men thus diſeaſed ſhould deſire the graues of the dead. Like vnto this is another diſeaſe, called by *Bellunenſis*, *demonium leoninum*, which is ſaith he, *confuſio rationis cum factis malis, noxijs & iracundis à leone dictum videtur malum, quod eo detenti alios homines lædant, & leonum inſtar in eos ſæuiant*, that is; the Lyon-diuel diſeaſe is a confuſion of reaſon, ioyned with wrathful, and impious facts, and it ſeemeth to bee named of Lyons, becauſe that ſuch as are oppreſſed therewith, doe rage againſt men, and wound them like Lyons. There is a pretty Apologie of a league that was made betwixt the Wolues and the ſheepe, whereupon came the vvord *Lycophilios*, my Author rehearſeth it thus: *Lupis et agnis fœdus aliquando fuit, datis vtrinq; obſidibus, lupi ſuos catulos, oues canum chortem dedere. Quietis ouibus ac paſcentibus lupuli matrum de ſiderio vlulatus ædunt, tum lupi irruentes fidem fœduſq; ſolutum clamitant, oues q; canum præſidio deſtitutas laniant*, that is to ſay, There was a peace made betwixt the wolues and the ſheepe, either ſide giuing oſtages to other, the wolues gaue their young whelpes, and the ſheepe gaue the ſhepheards dogs to the wolues. Now when the young Wolues were among the flocke of ſheepe they houled for their dams, which vvhen the old vvolues heard, they came ruſhing in vpon the ſheep, crying out that they had broken the league, and therfore they deſtroyed the ſheep in the abſence of the dogs that ſhould keepe them: whereby is notably ſignified the ſimplicity of innocent men, and the impiety of the wicked, for whatſoeuer bondes of truce and peace are made with them, they euer reſpect their owne aduantage, taking any ſmal occaſion like Wolues at the crying of their young ones, without al offence of the innocent and harmeles, to breake through the brazen wals of truce, peace, and amity, for the execution of their bloody and vngodly minds.

The apology of Wolues & Lambs.

The perticular diſpoſitiõ of Wolues

VVolues are truely ſaid to be fierce and treacherous, and not generous and bold, and noble like Lyons. They eſpecially rage in the time of their hunger, and then they kil not ſo much as wil ſuffice, but al the flocke before them; but being ſatisfied, as we haue ſaide already, they ſeeme rather Lambes then Wolues. The male is alwaies as carefull of the young ones as the female, for while ſhee ſuckleth her younge ones, hee bringeth meate vnto her in the denne, and when that they are greatly conſtrained both to fly away, they carry their young ones along with them. Great is their malice towards them that hurte them,

them as *Niphus* ſaith, he tried one day when he was a hunting neare *Rome*, for his Dogge was fighting with a Wolfe, and he comming in with the multitude of hunters, alighted from his horſe, drew his ſword, and gaue the Wolfe a wound, the wolfe feeling the ſtroke of the ſword, forſooke the Dogge and turned vppon the man, making all force at him he could to bite him, but he proteſſed he eſcaped with ſingular danger, more by the help of his fellow-hunters, then by his owne valor; wherefore he concludeth that as Wolues are enimies to al, ſo they take ſpecial reuenge of them that harm them, as we haue ſaid before of Lyons. Some ſay that when many of them haue obteined a ſpoile, they do equally deuide it among them al, I am ſure the like is reported betwixt the olde Lyon and the young, but whether it be true in Wolues I cannot tell, but rather thinke the contrary, becauſe they are inſatiable and neuer thinke they haue enough. And *Albertus* ſaith, they do not communicate their prey like Lyons, but when they haue fed ſufficiently, they hide the reſidue in the ground til they hunger againe.

When they ſet vppon horned beaſts, they inuade them behinde, and on their backs; when they ſet vppon ſheepe, they chuſe a darke cloudy day or time, that ſo they may eſcape more freely; and to the intent that their treadinges ſhould not be heard, they licke the bottome or ſoles of their feet, for by that meanes they make no noiſe among the dry leaues, and if going along they chance to breake a ſticke, and ſo againſt their mind make a noiſe, then preſently they bite their foot, as if it were guilty of that offence: For the moſt part they ſet vpon ſuch Cattle as haue no keepers, and rauen in ſecret. If they come vnto a flocke of ſheep where there are Dogges, they firſt of al conſider whether they bee able to make their party good, for if they ſee they cannot match the Dogges, they depart away, although they haue begun the ſpoile, but if they perceiue their forces to be equal or ſuperiour, then they diuide themſelues into three rankes, one companie of them killeth ſheepe, a ſecond company fighteth with the Dogs, and the third ſetteth vppon the men. When they are in daunger to be taken by the hunters, they bite off the tip of their tailes, and therefore the Egyptians when they woulde deſcribe a man deliuered out of extremity and danger, do picture a wolf lacking that part of his taile. To conclude, when they are in perill they are extreamely fearefull, aſtoniſhed, and affraide, eſpecially when they are vnauoidably included they ſeeme harmles, and this argueth the baſeneſſe of their mind which is ſubtil, cowardlie and treacherous; daring do nothing but for the belly, and not then neither, but vppon a ſingular aduantage, and for the manifeſting heereof, I will expreſſe theſe two ſtories following, as they were related to *Geſner* by *Michaell Herus*, and *Inſtinius Goblerus*. It hapned (ſaith the firſt), that a certaine wolfe conſtrained by famine, came vnto a village neare *Millan* in *Italy*, and there entered into a certaine houſe, wherein ſat the good wife and her children, the poore woman being terrified heerewith, and not knowing what ſhe did, ran out of the houſe, pulling the dore to after her, and ſo ſhutting the wolfe in among her children; at laſt her husband returned home, vnto whom ſhe related the accident, and how ſhe had ſhut vp the wolfe; the man being more affraide then was cauſe, leaſt the wolfe had deuoured ſome of his children, entered haſtily in a doors, longing to ſaue and deliuer his poore infants, whom the feareful mother had left with the wolfe, when he came in he found al wel, for the wolfe was in worſe caſe, aſtoniſhed, amazed, daunted, and ſtanding like a ſtocke without ſence, not able to run awaie, but as it were offering himſelfe to be deſtroied: And this is the firſt hiſtory.

The ſecond is like vnto this, but more admirable, for the great Vnckle of *Goblerus* being marueilouſly addicted to the hunting of wilde beaſts, had in his lande diuers ditches and trenches caſt vp with other pittes and caues wrought verie artificiallie for the ſafe keeping of ſuch beaſts as ſhould fal into them. Now it hapned that vpon one Sabboth daie at night there fel into one of thoſe pits three creatures of diuers diſpoſition, and aduerſe inclination, none of them being able to get out thereof: the firſt was a Neighbors wife of his, a poore woman, which going to the field to gather Beets and rapes for hir meate the day following, it fortuned that ſhe fel downe by a miſchance into the ſaid pitte, wherein ſhe was faine to lodge al night (you muſt thinke with great anguiſh, ſorrow, and perillous daunger to hir ſelf) beſide that which hir husband and family conceiued at home, but ſhe had not tarried long in the ſaid pitte ere a Fox vvas likewiſe taken and fel dovvne

vpon her, now began her griefe to be encreaſed, fearing leaſt the wilde beaſt ſhould bite and wound her, hauing no meanes to eſcape from him, nor no man to helpe and reſcue her, although ſhe cryed as loud as euer ſhe could; wherewithall being wearied, neceſſity made hir to be patient, being a little comforted to ſee the Foxe as much affraid of her, as ſhe was of him, and yet ſhe thought the night ful long, wiſhing for the breake of the day, when men ſtir abroad to their labors, hoping that ſome or other would hear hir mone, and deliuer her from the ſociety of ſuch a Chamberfellow: while thus ſhe thoght, ſtriuing betwixt hope, feare, and griefe, loe what befell her more wofully then before, for ſuddenly a wolfe was taken and fell downe vpon her, then ſhe loſt her hope, and in lamentable maner thinking of husband and children, how little they conceiued of her extremity, reſolued to to forſake the world, and commended her ſoule to God, making no other reckoning but that her diſtreſſed leane limbs ſhould now be a ſupper and breakefaſt to the Wolfe, wiſhing that ſhe might but ſee her husbande, and kiſſe her children before ſhee loſt her life by that ſauage execution; but all her wiſhes could not preuaile, nor cleare her hart from fear and expectation of an vnauoidable death: while thus ſhe muſed, ſhe ſaw the wolfe lie down, ſhe ſitting in the one corner, and the Fox reſting in another, and the wolf apaled as much as either of boeth, ſo the woman had no harme but an ill nightes lodging, with the feare whereof ſhe was almoſt out of her wits. Earely in the morning came his great vncle the hunter to looke vpon his trenches and pits what was taken, and comming vnto that pitte, he found, a trebble prey; a Woman, a Wolfe, and a Fox, whereat he was greatly amazed and ſtepped a litle backward at the firſt ſight the woman ſeeing him cryed out, calling him by his name, and praying his aide: he knowing her by her voice, preſently leaped dovvne into the pit, (for he was a valiant man) and vvith his weapon firſt ſlue the wolfe, and then the Foxe, and ſo deliuered the vvoman from the feare of them, yet there was forced to leaue her till he went and fetched a ladder, for ſhe was not able to come foorth as he vvas; then hauing brought the ladder, he went down againe into the pit, and brought her forth vppon his ſhoulders, in that manner deliuering her ſafe to her husband and family. Now theſe two ſtories doe plainely ſet forth, that a VVolfe dareth doe nothing when hee is in feare himſelfe.

Of tamed Wolues.

It hath beene a queſtion whether VVolues can be tamed or no, ſome ſay that they are alwaies wilde and can neuer be tamed. *Albertus* writeth, that being taken whelpes, they are tamed and wil play like Dogges, yet he ſaith, they neuer forget their hatered againſt the hunter and the deſire of Lambes or other beaſtes which are deuoured by VVolues, whenſoeuer he goeth abroad. And *Stumpſius* vvriteth, that euen when they are tamed they are angry with their maiſters that looke vpon them while they eat their meat.

Strabo writeth a fable of two woods among the auncient *Veneti*, one of them dedicated to *Iuno*, and the other to *Diana*, and he woulde make the worlde beleeue, that therein the VVolues liued peaceably and gently with the Hartes, and did come to the handes of men like familiar and tame Dogges, ſuffering themſelues to be ſtroked with their hands. *Aelianus* and *Stephanus* doe ſay, that neare the plaine of *Meotis*, there are VVolues vvhich liue like tame Dogges with men, being continually conuerſant amonge the Fiſher-men, and theſe VVolues do part ſtakes and deuide their prey vvith the inhabitants dwelling vpon the Sea-ſhores, and there is ſuch a mutuall charitye and commons obſerued betwixt them and the men, for ſometimes the wolues take fiſhes when the men take none, and then they part with the wolfe, ſometimes the men take fiſhes when the wolues haue none, and thus they liue together in quiet maner like confederats, each one releeuing and helping other; but if the men at any time break vvith the wolus, and do not giue them a ſhare, they recompence their ingratitude and falſehood with tearing in pieces their nets: which thing if it be true, is a ſingular example of that rare concord and agreement vvhich vvas primitiuely ordained by God to be betwixt man and beaſt; Some ſay theſe kind of wolues bee Otters, but I rather beleeue that they be Sea-wolues, of whome wee ſhal talke preſently.

There be many magical inuentions about the parts of wolues, namely, their heades, teeth, eares, tails & priuy parts, which I wil not ſtand to recite in this place, becauſe I cannot tel what benefit ſhal come to the knovvledge of them by the Engliſh Reader. VVolues

are

are ſubiect to the ſame diſeaſes that dogs are, eſpecially the ſwellings of the throat, madneſſe, and the gout: when they are ſicke they eat of an hearb which make them caſt, ſome ſay it is ground Iuy, ſome ſay it is graſſe, and ſome otherwiſe, of this they eate when they haue a paine in their bellyes, and not otherwiſe. The reaſon why Dogs and Wolues are more ſubiect to madneſſe then any other Beaſt, is becauſe their bodies are chollerick, and their braines encreaſe and decreaſe with the Moone. If a man be bitten by a madde Wolfe, he is to be cured by the ſame medicines that are applyed to the bitings of a mad Dogge. They liue very long, euen vntill they looſe their teeth, therefore in their old age oppreſſed with famin they fly vnto citties and houſes to ſeeke meat. They haue no friends but the Parrots. A Wolfe was once the part of the armes of Rome, and the iudgment ſeat at *Athens* had in it the picture of a Wolfe. There were ancient coines of mony ſtamped with the image of a wolfe, both among the Græcians, and among the Romans, which were therefore deuiſed, becauſe *Romulus* and *Remus* were ſaid to be nurſed by a wolfe: with the ſkins of wolues after they were dreſſed by Curriers, we do read that there were garmentes made, wherewithall great princes and Noble men were cloathed, the bare being inward next to their bodies, and the rough being outward, theſe were vſed in iournies and huntings, and they were the proper garment of the gaurds of Tyrants: And this ſhall ſuffice of the vulgar wolfe.

Albertus.

The wolfe hath no friend but the Parrot.

OF THE SEA-WOLFE.

ALthough nothing hath hitherto beene brought to light, concerning the ſea-wolfe of the ancient writers that I know, yet his form is notable to be obſerued and you may chuſe whether you wil cal him a Theefe or a Sea-monſter, much differing from the wolfe-fiſh, as that he ſeemeth to challenge a particular deſcription or treatiſe. It is alſo a Foure-footed Beaſt that liueth both on ſea & land, ſatisfiing his hunger on the moſt part vpon fiſhes: It hath bin ſeene vpon the Brittaine Ocean ſhoare, and it doth reſemble the wolfe that liueth on the land, that it is not vndeſeruedly called among the common people a wolfe.

It doth liue alſo a long time being tamed, it hath a dangerous head, & very many haires growing on both ſides of his eies to ſhaddow them, his Noſthrils and teeth are like vnto a dogs, and ſtrong haires growing about his mouth: alſo ſmal briſtles growing vpright vpon his back: and adorned and marked on euery ſide with black diſtinct ſpots, a long taile, thick and hairy, al the other parts being like to a wolues, as you may eaſily ſee by this expreſſed picture: and vnto this belongeth the ſtory of the Wolues laſt before expreſſed which liue vpon fiſhes, and deuide them familiarly with men.

Bellonius.

OF THE THOES.

Plin.

And: Bellu:

THere are two kinds of *Thoes*, as there are of Panthers, differing onely in magnitude or greatneſſe. But the leſſer *Thoes* is like vnto the leſſer Panther, a *Licopanther*, and the *Lupus canarius* engendered betwixt a Wolfe and a Dogge, are all one Foure footed beaſt. The *Thoes* alſo are a kind of Wolfe. And againe, there is a kind of Wolfe which *Ariſtotle* doth call *Chabez*, but *Auicen* doeth write, that it ought to be called *Beruet*, in the Perſian tongue. And againe in another place, where he doth write, that the Lion and the *Thoes* are vtter enemies, and *Albertus* doth tranſlate it, that a Wolfe doth fight with the Foure-footed-Beaſt *Toboz*, which is a corrupted word, *Toboz* for *Thoes*, as *Cabez* for *Thohoz*, and this ſome men think it to be the Lynx. *Thoes* is called in Hæbrew *Tahas*, *Alſhali* is a Foure-footed-Beaſt like to a Wolfe. *Adeditach* is alſo a kinde of Wolfe, but I doe not know whether theſe names belong onely to the *Thoes*, or to any other kind of Wolfe. *Solinus* doth call *Thoas Aethiopian* Wolues, and a little before he ſayd that *Lycaon* was an *Aethiopian* wolfe, mained on the Necke, and ſo diuers coloured that a man would thinke there were no colours wanting in them.

The people of Schythia likewiſe ſay, that the Buff doth change his colours, neither is there any other beaſt couered with haire, except the *Lycaon* among the Indians, (as Pliny alſo writeth) and beſides this there is no mention made of the *Lycaon* among all the ancient writers. *Lycaons* are called Dogs, in the ſtory of the diuerſities of Dogges. The leſſer kind of *Thoes* are the beſt, for ſome make two kinde of *Thoes*, and ſome three, and theſe like Birds, and other Foure-footed-beaſtes, change their colour, both in VVinter and Summer, ſo that ſometime they appeare bare, and againe at other times rough all ouer, that is, bare in the Summer, and rough in the VVinter, but it doth plainely ſeeme that there is no more kind of *Thoes* but one, which the things that come after doth proue and make manifeſt. *Nearchus* ſaith, that thoſe Tygers are not true Tygers, which are commonly called Tigers, but changable *Thoes* (as if that euery *Thoes* were not changable) and greater then the other *Thoes*.

Arrian

They haue no reaſon which take the *Lupus ceruarius* for a *Thoes*, which wee haue already ſhewed to be a Lynx, for the Rhæcians which ſpeak Italian, and the *Sanoyans* do to this day call him *Ceruario*, and for the Armenian VVolfe the *Cicatus*, and the *Lupus canarius* we haue already ſhewed, that it is a Panther, and therefore it is needleſſe to ſtand any longer vppon thoſe names in this place. VVee will therefore take it for confeſſed, that the *Thoes* is a Beaſt engendered betwixt a VVolfe and a Foxe, whereof ſome are greater and ſome ſmaller, and theſe are found about the Mountaine *Pangeus*, *Cittus*, *Olympus*, *Myſſius*, *Pindus*, and *Niſa*, beyound Syria, reſembling for the moſt part a Hyæna, hauing a longer body, and a ſtraighter taile then a VVolfe, and although it bee not ſo high of ſtature, yet it is as nimble and as ſtrong as is the VVolfe, and it ſeemeth that the very name *Thoes* is taken from the celerity and ſwiftneſſe in running and leaping, for it getteth his liuing by the quickneſſe of his feet. In the outward face it much reſembleth a VVolfe his Father, but in the ſpots and length of his body it reſembleth a Panther his mother; they couple in generation like dogs, bringing forth two or foure at a time like wolues, which are blinde, and their feet clouen into many toes.

They are enimies to Lyons, and therefore they doe not liue in the ſame place where Lyons are, not onely becauſe they liue vpon the ſame victuals and food, but alſo becauſe they are a more pittifull creature then they, eſpecially to man, for if they ſee the face of a man at any time, they run vnto him and do him all ſuch reuerence as their brutiſh nature can demoſtrate.

And further *Philes* and *Selius* write, that if they ſee a man oppreſſed by any other beaſt

beast, they runne and fight for him, although it be with the Lyon, not sparing to offer their owne liues, and to spend their deerest bloud in the defence of him, who by secret instinct of nature they vnderstand to be ordained of God, the King and chiefest of all worldly creatures: therefore *Gratius* calleth this kind, *Semiferam Thoem de sanguine prolem*, and of their taming and fighting with Lyons, he speaketh:

Thoes commissos leones
Et subiere astu, et paruis domuere lacertis.

They liue for the most part vppon Harts, whom they take in the swiftnes of their course, these they bite and sucke their bloud, then sufferring them to runne away to some Mountaines, thether they followe them and take them the second time, not destroying them all at once, but by distance of time, whereby the harts bloud groweth sweeter vnto them, and they haue the better appetite thereunto to destroy them. The *Licopanthers*, and also the beast *Pathyon* whereof *Albertus* speaketh, I doe take to be two seuerall distinct beasts from the *Thoes*, although the quantitie and stature agree, and I see no cause if there bee any such beast in the world, but that wee may truly say they are a lesser kind of Panthers: And this shall suffice to haue said of these beasts, which are deemed to bee of the kind of Wolues, wherein we haue endeuored to say so much of the generall and especiall as wee coulde collecte out of any good Authors; and thus wee wyll shut vp the Storie of the Woulfe with a short rememberance of his medicinall vertues.

The Medicines of a Woulfe.

A Woulfe being sodden aliue vntill the bones doe only remaine, is very much commended for the paines of the goute, or a liue Woulfe steeped in oile and couered with waxe, is also good for the same disease.

The skinne of a woulfe being tasted of those which are bit of a mad or rauenous dog, doth preserue them from the feare or hazard of falling into water. The skinne of a woulfe is very profitable for those which are troubled with the wind collicke, if it be bound fast about the belley: and also if the person so affected doeth sit vppon the said skinne, it will much auaile him. If any labouring or trauailing man doth were the skinne of a woulfe about his feete, his shooes shall neuer paine or trouble him. The skinne of a woulfe being new plucked off from him, and especially when it hath the naturall heat in it, and so rowled about the member where the crampe is, is verie effectuall against it.

The bloud of a woulfe beeing mixed with oyle, is very profitable against the deafenesse of the eares. The dunge and bloud of a woulfe is much commended, for those that are troubled with the collicke and stone.

The bloud of a Bucke, Foxe, or Woulfe being warme, and so taken in drinke, is of much force against the disease of the stone. He which doth eate the skinne of a woulfe well tempered and sodden, will keepe him from all euill dreames, and cause him to take his rest quietlie. The flesh of a woulfe being sodden, and taken in meate, doth helpe those that are lunaticke. The flesh of a woulfe being eaten, is good for procreation of children. You may read more things in the Chapter going before, concerning remedies of the flesh of a woulfe taken in meate. The fat of a woulfe is no lesse efficable, then the flesh.

The fat of a woulfe doth very much profit, being anointed vppon those whose ioyntes are broken. Some of the later writers were wont to mingle the fat of the woulfe, with other ointments for the disease of the goute. Some also doe mingle it with other ointments, for the paulsey. It doth soften also the Vula, being anointed thereon. The same also being rubbed vppon the eies, is very profitable for the bleardnesse or bloudshot of the eies. The head also of a woulfe is very good for those that are weake to sleepe vppon, beeing layed vnder ther pillowe. The head of a woulfe being burned into ashes, is a speciall remedie for the loosenes of teeth. The right eie of a woulfe being salted, and bound to the body, doth driue away all agues and feauers. The eie of a woulfe being rubbed vppon the eie, doth diminish all diseases that rise in the sight of the eie, and it doth also take away al markes

Plinie. Sextus.

markes or prints being made with hot irons. The right eie of a wolfe alſo is profitable for thoſe that are troubled with ſtiches on the right ſide of the belly, and the left eye of a wolfe for pains on the left ſide. The right eie of a wolfe is very good againſt the bitings of dogs. Alſo the eye of a wolfe is much commended for thoſe that are lunaticke by the bitinges of dogges.

Blondus. The teeth of a wolfe being rubbed vpon the gums of young infants, doth open them, whereby the teeth may the eaſier come forth. Againe, the gums of children are looſened with the tooth of a Dog, being gently rubbed theron, but they are ſooner brought forth with the teeth of a Wolfe. Some men do commend the tongue of a wolfe to bee eaten of thoſe that are troubled with the falling ſickneſſe. The artery which ſpringeth in the throat of a wolfe being taken in drink, is a moſt certaine cure againſt the Squincy. The throat of a Wolfe taken in drinke, is very much commended for thoſe that are troubled with the falling ſickneſſe. The lungs or lights of a Wolfe being ſodden and dryed, and mingled with pepper, and ſo taken in milke, is very profitable for thoſe that are puffed vp, or ſwollen in the belly.

The heart of a wolfe being burned and beaten to powder, and ſo taken in drinke, doth help thoſe that are ſicke of the falling ſickneſſe. Take one ounce of the gum of an Oake, and halfe an ounce of the gum of a peare tree, and two drams of the powder made of the top of a Harts horne, and one dram of the hart of a wolfe, al which being mingled togither, and made into medicine, is alwaies vſed for the cure of al vlcers: but it wil be more effectual if thou doſt adde thereto the hinder part of the skull of a man beaten to powder. The Lyuer of a wolfe is of no leſſe vertue then the lungs or lights, which I haue manifeſted in the medicines of the Foxe. The liuer of a Wolfe helpeth or profiteth thoſe that are ſick of the falling ſickneſſe. The liuer of a wolfe being waſhed in the beſt white, and ſo taken, is very good for thoſe diſeaſes that ariſe in the liuer. The liuer of a wolfe mixed in the medicine made of Liuerwort, is very much commended for the diſeaſes in the liuer. Galen alſo doth ſay, that he hath holpen thoſe which haue bin diſeaſed in the liuer, only vſing the medicine made of Liuerwort, and he ſaith if he did apply any other medicine thereto, it did little or nothing at all profit him.

The Lyuer of a Wolfe is very profitable for thoſe that are troubled with the skurfe in the mouth. The Lyuer or laps of a wolfe is much vſed for thoſe that are troubled with diſeaſes in the liuer, but you muſt dry it and afterwards beat it to powder, and ſo giue the party ſo affected one dramme of it in ſweet wine. The liuer laps of a Wolfe ſaith *Marcellus*, being dryed and beaten to powder, and a little part of it mingled in like portions with the powder made of Fene greeke, of Lupines, Wormewood, and of the Hearbe called *Herba mariæ*, and ſo mingled that it may be about the quantity of a cup full, and ſo giuen him that day which hee is not troubled with the feauer, but if he ſhall be troubled with it, let him take it in water for the ſpace of three dayes, and after hee hath drunke it, let him lie for the ſpace of halfe an houre with his armes ſpread abroad: and afterwardes let him walk very often, but eate very ſildome, and let him be ſure he keepe himſelfe for the ſpact of thoſe three daies well ordered, and from drinking any cold drinke, or eating any ſalor ſweet thing, and within a little ſpace after he ſhall bee freed from that diſeaſe. The liuer laps of a Wolfe being wrapped in bay leaues, and ſo ſet to dry at the Sunne or at the fire, and being dryed beate it to powder in a Morter, firſt taking away the leaues very warily, which being powdered, you muſt keepe it in a cleane veſſell, and when you giue it him to drinke, you muſt adde thereto, two leaues of Spoonewort, with tenne graines of pepper beaten very ſmall, and as much clarified Hony as is needfull, and alſo made hot with a hot burning Iron, and mingled very diligently in a Morter, which being ſo warmed, you muſt giue him to drinke ſitting right vp in his bed, that after he hath taken the potion, he may lye downe on his right ſide for the ſpace of an houre, drawing his knees together, and after that hee hath done ſo, let him walke vp and downe for the ſpace of an houre, and this will likewiſe cure him of the ſame diſeaſe.

Auicen.

Aui-

Auicen doth ſet downe a medicine concerning the cure of the hardneſſe of the Liuer, which is, take Opium, Henbane, Oyle made of Beauers ſtones, Myrrhe, Saffron, Spicknard, Agrimony, the Lyuer of a Wolfe, and the right Horne of a Goat burned, of each equall partes, and make thereof a Medicine. The Lyuer of a Wolfe being made in the forme of a dry electuary, and giuen as a lozeng, doth alſo very much profit againſt the diſeaſes of the liuer. *Dioſcorides*

Gugir a Phyloſopher doth affirme, that the Lyuer of all liuing Beaſtes doth very much profit againſt all paines of the Lyuer. The Liuer of a Wolfe being througly dryed and drunke in ſweete VVine, doth mitigate all grieſes or paines of the Lyuer. The Liuer of the ſame beaſt to the quantity of a penny, taken in a pinte of ſweete VVine, is very medicinable for the curing of all paines in the Liuer whatſoeuer. The Liuer of a VVolfe being taken in hot VVine, doth perfectly cure the cough. If an intollerable Cough doth vex any man, let him take of the liuer of a wolfe, either dried or burnt, as much as he ſhall thinke conuenient, and therewith let him mingle VVine, Honny, and warme water, and afterward drinke the ſame faſting euery day, to the quantity of foure ſpoonefuls, and hee ſhall in ſhort ſpace be cured of the ſame. *Galen. Plin.*

The laps or fillets of a VVolues Liuer, being applyed vnto the ſide, doth perfectly heale any ſticth or pricking ach therein. The Liuer of a Wolfe being taken in ſweete Wine, doth heale thoſe which are troubled with a ptiſicke. The Lyuer of a VVolfe being firſt boyled in Water, afterwardes dryed, beaten and mingled with ſome certaine potion, doth inſtantly heale the griefe and inflammation of the ſtomacke. The powder of a Wolues Lyuer mingled with white Wine, and drunke in the morning for ſome certaine daies together, doth cure the Dropſie. The Liuer of a VVolfe taken either in meat or drinke, doth aſſwage the paines of the ſecret parts. Two ſpoonefuls of the powder of a VVolues Lyuer, being giuen in drinke, doeth cure all paines or ſores of the mouth. The Gall of a VVolfe being bound vnto the Nauell of any man, doeth looſen the belly.

The Gall of a VVolfe taken in wine, doth heale all paines in the fundament. The entrals of a VVolfe being waſhed in the beſt white VVine, blowen vpon, dryed in an Ouen, pounded into duſt, afterwardes rowled in VVormewood, is a good and effectuall remedy againſt the Collicke and ſtone. If ſome part of the yard of a VVolfe being baked in an Ouen, be eaten by any, either Man or VVoman, it inſtantly ſtirreth them vp to luſt. Concerning the genitall of a VVolfe I haue ſpoken before in the Medicines of the Foxe: but antiquity, as Pliny ſaith, doth teach that the genitall of Beaſts which are bony, as wolues, Foxes, Ferrets, and VVeaſels, are brought to an eſpeciall remedye for many diſeaſes. If any man take the right ſtone of a VVolfe being bloody, ſteepe it in Oyle, and giue it vnto any woman to apply it vnto their ſecret partes, being wrapped in VVooll, it inſtantly cauſeth her to forſake all carnall copulation, yea although ſhe bee a common Strumpet. The ſame being taken in ſome certaine perfume, doth help thoſe which are troubled with the foule euill. *Syluius Albertus* *Raſis* *Marcellus*

The eyes being annointed with the excrementes of a wolfe, are inſtantly freed from all couers or ſpreading skinne therein. The powder of the ſame wolf being mingled with the ſweeteſt Hony as can poſſible be had, and in the like manner rubbed or ſpread vpon the eyes, doth expell all dazeling from them. The fime of a Wolfe long rubbed, vntill it be very light, being mingled with Honny, by the vnction thereof, cauſeth the filth or ſcurfe growing about the eyes to auoyd away, and reſtoreth them to an exceeding clearneſſe. The powder of a Wolues head being rubbed vpon the teeth, doth make faſt and confirme the looſeneſſe thereof, and it is moſt certaine that in the excrementes of the ſame Beaſtes, there are certaine bones found, which being bound vnto the teeth, haue the ſame force and efficacy. *Galenus*

The dung of a Wolfe or Dogge being beaten into ſmall powder, mingled with Hony and annointed vpon the throate, doth cure the Quinſie or Squiriſie, as alſo al other ſores in the throat whatſoeuer. The fime of a Wolfe being giuen to thoſe which are troubled with the Collicke to drinke, doth eaſily cure them, but this dung is more effectuall if it haue neuer touched ground, which is very hard to come by, but it is found by this means.

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The nature of the wolfe both in making his water, as alſo in voyding his excrements is like vnto a Dogs, for while he voydeth his Water he holdeth vp his hinder Leg, and voydeth his excrementes in ſome high or ſteepy place far from the earth, by which meanes it falleth downe vpon buſhes, thornes, fruites, Elder-trees, or ſome other Hearbes growing in thoſe places, by which meanes it is found neuer touching the earth. There is furthermore found in the fime of Wolues certaine bones of Beaſts which they haue deuoured, which for as much as they could not bee grinded or chawed, ſo alſo can they not be concocted, which being beaten and bruiſed ſmall, are by ſome commended to be excellent giuen in drinke for the eaſe of the Collicke, but if the grieued party ſhall be ſome fine or delicate perſon which cannot endure ſo groſſe a Medicine, then mingle it with Salt, Pepper, or ſome ſuch like thing, but it is moſt often giuen in ſweet wine, ſo there be but a ſmal quantity thereof drunke at one time.

But this dung which the Græcians cal *Lagonas*, and is to be applyed to the groin of the diſeaſed perſon, ought to bee hanged in a band made of wooll, but not of any wooll: But it would be more effectuall if it were made of the Wool of that Sheepe which was ſlaine by a Wolfe. But if the ſame cannot be got, then is it fit that there be two bands, one which may be bound about the groine, and another which may bee bound vppon the dung to keepe it from falling.

There are alſo ſome which caſt a ſmall quantity of the ſame dung to the bigneſſe of a Beane in a little pot, faſtening the ſame to any one which is troubled with the ſaide diſeaſe, and it healeth them (which in a manner ſeemeth incredible) in very ſhort time. The dung of a Wolfe boyled in ſmall white Wine, and afterwardes taken in drinke, is very profitable for thoſe which are troubled with the collick: and it is alſo reported that if the ſame dung be couered with the skin of the ſame Beaſt and hung vpon the thigh of any one which hath the collick being bound with a thread made of the wool of a ſheep ſlaine by a wolfe, it will inſtantly cure the ſaid diſeaſe.

The fime of a Wolfe, ſo that it be not found vppon the earth, but vppon ſome trees, Brambles or Bul-ruſhes being kept, and when there ſhall bee neede bound vnto the arme of him that ſhall be troubled with the Collick, or to his Necke being included in a bone, or in Copper, and hung with the thread wherewith ſilke-women weaue, doth wonderfully and moſt ſpeedily cure him, ſo there be great care had, that in the meane time there be a little of the ſame dung giuen to the grieued party to drinke, not knowing what it is. The dung of a Wolfe being taken, and the bones therein beaten into powder, mingle therewith cold water, giuing it to any one to drinke which is troubled with the ſtone, and it will inſtantly cure him.

The Dung of a Wolfe beaten into the ſmalleſt powder then ſtrained and giuen vnto any in his fit which is troubled therewith to the quantity of halfe a ſpoonefull in hot water, is a very effectuall, and approued cure for the ſtone. The bones which are found in Wolues, being bound vnto the arme of any one which is troubled with the Collike, hauing neuer touched the ground do with great ſpeed and celerity cure him. The paſterne bone of a Hare found in the dung of a Wolfe, being bound vnto any part of the body of him which is troubled with the Collicke, doth very effectually cure him. The dung of a Wolfe with the Haires of a white Aſſe, and taken by any Woman in a certaine perfume, maketh her apt for conception.

The teeth of a VVolfe are vnequall, wherefore their biting is very dangerous. A rauening VVolfe by his biting bringeth the ſame danger, as a rauenous Dogge, they alſo are cured by the ſame Medicines, as we haue declared at large in the ſtory of the Dog. The woundes which come by the teeth or Nailes of a VVolfe are very dangerous, for the filth which pierceth through al clouts or ſpunges which are laid vpon them: But they are cured by no other meanes then the bitinges of Dogs: *Ariſtotle* writeth theſe things concerning the biting of a Lyon, and not of a wolfe.

Iohanes Vitus the *Hungarian* declared that there were certaine men in *Hungary* bitten by a mad VVolfe, and that they were as it ſeemed preſently cured: But before forty daies expired they all dyed by a moſt bitter or painefull diſeaſe, ſmall pieces of fleſh encreaſing through their Vrine in the forme of Dogges, with an exceedinge paine or torment. It

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is alſo reported of a certaine Countrey man, who when hee had ſtriken a Wolfe with his Club, and the Wolfe had ſo torne his face with his Nailes, that he pulled off the skinne, he was in ſhort time healed that there appeared no ſigne of any harme, but in ſhort time after he beganne to be ſicke, and to howle like vnto a Dogge, and ſo periſhed; by which it was conie&tured that that Wolfe was mad . An Oxe being bitten by a mad Wolfe or Dogge is cured by Garlike being beaten and rubbed vppon the wound: the Wolfe himſelfe is alſo healed of any wound by old Salt fleſh applyed vnto the ſame. Two drammes of Gentian being drunke in Wine, is an excellent cure for the bites of a mad Dogge and rauening Wolues, as alſo of all beaſtes tearing with their teeth or Nailes . The bites of Wolues being marked in the bodies of any Cattell are burned or ſcared with a hot yron, leaſt that the biting bee aſſuredly hurtfull, may draw vnto it ſelfe corruption . And thus much ſhall ſuffice concerning the medicines of the Wolfe. *Auicenna.*

OF THE ZEBEL,

commonly called a Sabel.

AMong all the kindes of Weaſels, Squirrels, Wood-Mice, wilde-mice, or other little Beaſts of the world, there is none comparable to this *Zebeth*, commonly called in Latin *Zebellus*, and *Zobela*, from whence the Germans call it *Zobel*, the Illirians and Pollonians *Sobol*, and *Soboel*, the Italians *Seſi*, and *Sablines*: the skins hereof are cald *Zebellinæ*, and *Zobellinæ*, & ſometimes *Zibellinæ*. It is bred in *Muſcouia*, and the Northerne partes of the Worlde, among the *Lapones*, but no where more plentifull then in *Tartaria*, *Scythia*, and *Sarmaſia*, and it is therefore called by ſome *Mus Scythicus*, the Scythian Mouſe. The French-men becauſe of the ſimilitude it hath with a Martin, doe call it by a compounded name *Marteis Soublineis*. It liueth for the moſt part in the Woodes, being leſſer then a Martin euery way, and hath alſo ſhorter Legges: they runne vppe and downe vpon trees like Squirrels, eaſily faſtening their clawes in the boughes; when they leape their taile ſerueth in ſtead of a Croſſe beame to direct them: They bite moſt ireful, for their teeth are as ſharp a Razors, and there is no beaſt in the World of their quantity ſo angry and terrible as they: their fleſh is vnprofitable and good for nothing. The onely price and eſtimation of this beaſt is for the skinne, which farre excelleth all the skinnes of the World, either *Ermins*, *Martins*, or *Foines*, differing herein from the Martins, becauſe their haire is thinner, and if you ſtroke them from the head to the taile, or on the contrary from the taile to the head, they do lie euery way ſmooth, whereas the Martins do only fall ſmooth from the head to the taile.

Theſe are more ſubiect to Wormes then other skinnes, except they bee continually worne, or layd vp with bunches of VVormewood, but aboue all other thinges the laying of them open one day together in the Sunne or aire, doth him more harme then a whole yeares wearing, for the beaſt it ſelfe liueth euermore in ſhadowy places, forbearing the ſun except ſhe be hunted, and ketcheth ſmall birds in ſecret. In the furtheſt part of Littuania they haue little or no Mony, and therfore the Marchants which traffick thether do exchange their wares for *Zebel* or *Sabel* skins; Thoſe are the beſt which haue moſt white and yellow haires mingled in them, and the Garmentes of princes are onely fringed and lined with theſe *Sabel* skinnes, and honorable matrons, auncient Noble Men and their Wiues doe likewiſe vſe two or three of theſe to weare about their Neckes, for it is certaine that a garment of theſe skinnes is much deerer then cloth of Gold, and I haue heard and alſo read, that there haue beene two thouſand duckets payed for ſo many as were put in one cloake.

It is a very libidinous and luſtfull beaſt, and at that time ſtincketh very rankefully, wherefore it mingleth it ſelfe with Martins of all ſortes that it meeteth: And thus much ſhall ſuffice to haue diſcourſed of this little beaſt. Now there are diuers other which ſeem

to

to be of this kind, of which, though I haue not much to ſay, yet rather then they ſhould be omitted, I will expreſſe their bare names, that ſo I may giue occaſion to all our Countrymen that ſhall trauaile into other Nations, to make enquiery after them, that ſo at their returne if they haue any conſcience of publique good, they may get themſelues eternall fame and names, by communicating publikely their owne knowledge, experience, and learning, which they haue gained in theſe, or other Foure-footed-beaſts.

Of the Noertzs

THis Beaſt is of the quantity of a Weaſell, and by the Germans called *Noerts*, and *Nerts*, from which word the Latines haue their *Noerza*, for this Beaſt. It liueth (as *Georgius Agricola* writeth) in the Woods, betwixt *Sweuia* and *Viſtula*, the colour of the haires which is ſhort and ſmooth, is for the moſt part like an Otters. Their skinnes are ſold at *Franckford* by forty in a heape or bundle, they are long, and more red then the Ferrets, euery bundle moſt commonly is ſold for ſixe and twenty Nobles. Some thinke that this is the Latax, ſpoken off before, becauſe it getteth his liuing in the waters.

Of the Varmel.

THis Beaſt is called by the Latins *Vormela*, by the Germans *Wormicin*, it is leſſe then a Ferret, the belly wherof is black, althe reſidue of the skin ful of white, pale, red, and yellow ſpots, which adorneth it in admirable manner, very comely, and excellent to be looked vpon, the taile not paſt halfe a hand bredth long, the tip whereof is blacke, but the haires of the reſidue mixed with white and aſhe colour together.

There is another beaſt which for the variety of the colours, which are apparant in his skinne, he is called a *Salamander*, not that which liueth in the fier, but one like vnto it, hauing a gentle haire, diſtinguiſhed all ouer into blacke and yellow ſpots, and theſe becauſe of our ignorance we reckon among our outlandiſh weaſels.

In India there is a little beaſt called *Churca*, hauing a very pretious skinne, and this (as *Cardan* writeth) hath a bag vnder the belly, wherein it ſuffereth his young ones to goe in and out, as before we haue ſaid of the *Simivulpa*, or Foxe-Ape.

There is another little Beaſt in Hungaria, called *Vncken*, which dwelleth in holes of the earth as Conies do, the outward proportion whereof is like a weaſell, but it is much thinner and longer, the colour of the backe is red, and all the reſidue of the body mouſe colour. Now although I do not read any ſpeciall vſe of the skin of this beaſt, yet I thought it good to name it in this place, becauſe it is reported that the breathing thereof vppon the face of man, is venomous and poyſonfull, for when Souldiers ſleep in their tents vpon the earth, they come many times and looke in their faces and poyſon them: And thus much for the *Zebel*, and the ſeuerall kinds of this little beaſt.

OF THE ZIBETH, OR SIVET-CAT.

THe beſt deſcription that is of this beaſt in all the World that I could euer find, was taken by *Doctour Cay*, and thus ſent as it is heere figured to *Doctour Geſner* with theſe words following. There came to my ſight (ſaith *Doctour Cay*) a *Zibeth* or *Siuet* very lately, which was brought out of Affrica, the picture and ſhape whereof in euery point I cauſed to be taken, which is this perfixed, ſo that one Egge is not more like another, then this is to the ſaid *Siuet* or *Zibet*. It is greater then any Cat, and leſſer then a *Taxus*, hauing a ſharp face like a Martin, a ſhort, round, blunt eare, which was black without but pale within, and on the

the brims, a blew skye-coloured eye, a foote and Legge blacke, and more broad or open then a Cats: Likewiſe a blacke claw, neither ſo crooked nor ſo hid in the foote as it is in a Cat, but their teeth are more fearefull and horrible. It is all ſpotted ouer the body, but the Noſe thereof is blacke, the neather part of the vpper chap pale, and the middle part blacke, and from thence to the top of the head it is of the colour of a Badger. The lower chap was all blacke, and the briſtles of the vpper chap were white, growing forth a of pale skinne, and a litle aboue the eye there were two other white ones growing forth of a black skinne.

The throat thereof was blacke, and a little aboue the eye there ariſe three blacke lines or ſtrakes: whereof the firſt or vppermoſt deſcendeth downe right to the throate: the ſecond deſcendeth compaſſe in and out to the middle of the Necke: And the third downe to the ſhoulder, and then a little beneath that place on the contrary, ariſe two other blacke lines like circles aſcending in the compaſſe of the ſhoulder to the backe bone: and all the reſidue of the body is diſtinguiſhed and parted into many colours, hauing diuers and ſundry blacke ſpots ſcattered abruptly through out the whole circuit: whereof ſome are continued and ioyned together. For that which is vppon the backe is continued from the ſhoulder, and the ſecond and third ariſing in that part, are broken and deuided, the fourth and all the reſidue are in like ſort diſcontinued and ſeparated one from the other, ſo that their poſition runneth all in length.

The firſt part of his taile to the middle is ſpotted, and all the reſidue blacke. The haire both on the face, Legges, and feet, is ſoft, and very gentle to be handled, falling downe, but in all other parts of the body, it is harſh, deepe, and ſtanding vpright: the ſpots doth both aſcend and deſcend, the tongue hereof was ſmooth and not rugged, and vnder the taile was the paſſage for the excrements after the faſhion in other Beaſtes, and a little beneath the ſame was the receptacle or bag containing the *Siuet*, and a little ſpace after that the priuy part of the Male which was hid or ſheathed in the body. The Beaſt being moued to anger, vttereth a voyce like to the voyce of an angry Cat, withal, doubling the letter R R. but being not angry the voyce is like a young Cats, although lower.

This *Zibet* was in length from the head to the taile, one foote, three palmes, and one Roman fingers breadth, but the breadth therof vnder the belly, was one foot, two palmes, and three Roman fingers. It was a gentle and tractable Creature, and was ſolde for eight pounds of Engliſh mony, which was in French twenty foure Crowns, or in Florens forty and eight. Theſe things are ſaid by *Doctour Cay*. Now vnto this *Geſner* addeth, that he receiued ſuch another picture from one *Iohannes Kentmannus*, which he tooke by another of theſe Cats in the poſſeſſion of the Duke of *Saxony*, and hee ſaid that it was bought by him for ſeuenty *Taters* (euery *Tater* being worth in our Engliſh mony eight pence halfe penny) in the yeare of the Lord 1545. This Beaſt is a very cleane Beaſt, I meane a hater of filthineſſe; and therefore the place wherein it lyeth muſt be ſwept euery day, and the veſſels cleane waſhed. The *Siuet* or liquor diſtilled out of the Cod, muſt be taken away euery ſecond or third day, or elſe the beaſt doth rub it forth of his owne accord, vppon ſome

poſt in his kennel, if he be tamed or incloſed. This *Siuet* is an excrement not growing in the ſecret part onely, but in a peculiar receptacle by it ſelfe, increaſing euery day the waight of a groat. The colour whereof at the beginning is like butter, but afterwardes it groweth more ſad and browne: one ounce of it if it be pure and not ſophiſticated, is ſold for eight Crownes at the leaſt. There be impoſtours which do adulterate it with an oxes gall, *Styrax*, and Honny. This is of a ſtrange ſauour, and preferred before Muske by many degrees, yet it ſmelleth worſt if it be held hard to the Noſe: It is ſaid that the liquor running out, doth go backe againe if any veſſell be put to receiue it, except it be a Syluer Spoone, or Porringer.

Leo Afer ſaith, theſe Beaſtes are wilde, vntamable, and liue vppon fleſh, but the *Europæan* Marchants buy of the young ones and nouriſh them tame, with Branne, Milke, hard Egges, and other things, and that ſo they conuay them into Europe out of Affrick, emptying their cods twice or thrice a day in the hot Countries; and that this *Siuet* is nothing elſe but the ſweat of the Beaſt vnder the ribbes, forelegges, Necke, and taile. There were diuers of theſe *Zibets* tamed among other. It is reported of a Conſull of the *Florentine* Marchants at *Alexandria* that had one of theſe ſo tame, that it would play with a man and bite his Noſe, eares, cheeks, or lips ſo gently, that it ſhould not be felt, the reaſon whereof was giuen, becauſe it was at the firſt nouriſhed with the Milke of a Woman. *Cardinall Galeottus* had three of theſe at Rome, which he kept for their *Siuet*, and *Otho* Duke of *Bauaria*, had alſo one which he nouriſhed with Sugar. They are bred in Aethiopia and India about the Citty *Pegus* and *Tarnaſari*. Their *Siuet* is not ſauory till it bee waſhed and clenſed. It is ſaid to be very excellent againſt the ſtrangulations of the wombe, and it is good againſt the collicke, it hath alſo vertue to purge the wombes of women, to purge the braine, and is applyed to many other diſeaſes and infirmities.

FINIS.

An Epilogue to the Readers.

THus haue I by the merciful goodneſſe of the Lord arriued at the firſt of the foure portes of liuing creatures, whereunto I haue purpoſed to ſaile by Gods permiſsion, of Beaſts, Birdes, Fiſhes, Serpents, and all creeping imperfect creatures, and to diſcourſe to all my Countrimen that part of Diuinity that was neuer knowne in Engliſh. I take my owne Conſcience to witneſſe, which is manifeſt to my Judge and Sauiour, J haue intended nothing but his glory that is the Creator of all; and if I thought that heereby the world would not be the more prouoked to acknowledge and obey his ſoueraign Maieſtie, whileſt that they behold as in EDEN the aſſembly of all known and vnknowne Beaſts, but read the ſtories to feed curioſitie, and behold their figures as Children do Babies, I would not onely deſiſt and go no farther, but alſo wiſh that this worke were buried in Obliuion, and the poore lame Paraliticke right hand which wrote and endited the ſame, were ſeuered from the bodie. Therefore (well minded Readers,) heerein you ſhall ſatisfie your owne conſciences and harts, when the viſible thinges of the world, doe lead you to the inviſible things of God, and all theſe rowes and ranks of liuing Foure-footed-Beaſts are as letters & Mid-wiues to ſaue the reuerence which is due to the higheſt (that made them) from periſhing within you.

If you thinke my endeauors and the Printers coſts neceſſarie and commendable, and if you would euer farther or ſecond a good enterprize, J do require al men of conſcience that ſhall euer hear, read, or ſee theſe Hiſtories, or wiſh for the ſight of the reſidue, to helpe vs with knowledge, and to certifie their particular experiences in any kinde, or any one of the liuing Beaſtes: and withall to conſider how great a task we do vndertake, trauelling for the content and benefit of other men, and therefore how acceptable it would be vnto vs, and procure euerlaſting memorie to themſelues, to be helpers, incouragers, ayders, procurers, maintainers, and abettours, to ſuch a labor and needefull endeuour, as was neuer before enterprized in England.

If S. PETER did finde in one Fiſhes mouth a piece of mony which diſcharged his Maiſters and his Subſidie. Jf ABELL that was the firſt man that hearded, and gaue himſelfe to the knowledge both humane and Deuine, that is to be learned out of Cattle, was the firſt man that entered heauen. Jf an Angell opened the mouth of BALAAMS Aſſe who ſpake like a man, why ſhould not we being commaunded with S. PETER to ſearch al the workes of God, looke into the mouths of other Fiſhes, with expectation of commodity? or why ſhoulde not wee learne the ſeuerall vſes, Deuine and humane, which God hath ordained in the natures of beaſts? or why ſhould not we in this our latter age of the world which run and ride to gaine wealth by the harme of the innocent as BALAAM did, haue our accurſed Couetouſnes reproued by the ſecret voices of Aſſes, I ſay no more of this worke but MARTIALS words:

Caſibus hic nullis, nullis hic delebilis annis, viuet, Apellæum cum morietur opus.

And ſo I conclude with the ſaying of S. Auſten in his Booke de Gen. againſt the Manichees, where he ſpeaketh thus of the Beaſts and all creatures,

Vſurpa vtilia caue pernitioſa, relinque ſuperflua, in omnibus tamen cum menſuram & numeros & ordine vides, artificem quære. Farewell.

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